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"*Truth will prevail.*"

ZION'S REVEILLE,

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TREATISE ON THE SPIRITUAL COVENANT MADE WITH ABRAHAM.

BY JOHN E. PAGE.

(Continued from No. 26.)

NAME IMPLIES PRIESTHOOD.

Having found that the terms "*priesthood*," "*authority*" and "*sent*" are *synonymous* in their signification, when used in an ecclesiastical sense, we now proceed to notice the term "*name*" in its bearings in the same sense. We shall offer it as being of the same import and synonymous with the other terms just referred to. In common things the term *name* is significant of distinction by which one thing is distinguished from another, as mountain, hill, river, creek, brook, &c., &c.; but when used in reference to an official act it signifies the RIGHT, POWER and AUTHORITY by *which the act is performed*, and *from what source* it *was derived*.

For example, suppose Mr. A. was *sent* by the President of these United States as a national minister to transact business with the Queen of Great Britain, his diplomatic credentials received direct from the President would be his introduction to said Queen, and significant of Mr. A.'s relation to the President by whom he was "*sent*," and the "*authority*" by which he would act in discharging the duties of that functionary. Then suppose it should happen in the course of time that Mr. A. should have a successor in that office, could Mr. B. succeed Mr. A. by merely pocketing Mr. A.'s diplomatic credentials? *We answer, most emphatically*, NO! The immediate act of the President would be as indispensably necessary to authorize Mr. B. as in the case of A.

The above supposed case is sufficiently illustrative of every other official capacity known in the civilized world relative to every *civil* and *military* office. No succession in office is considered valid or legal but that which is derived from the same source and by the same means as its predecessor was. If any man or men are appointed to an office of honor or profit by the sovereign or parliament, President or Congress, Governor or assembly, or by the elective franchise, so must their successors be appointed.

So with every private and moral organization known among men. There is no such thing known as an organization of a kingdom without officers, consequently there must be some way adopted to constitute those offices and by the same means keep them up in succession; and to attempt to *assume* an office in any organization created by the power and will of men is considered an usurpation and an imposition on the community.

So also it is with the *church* and *kingdom* of God. It recognizes in its organization a "*priesthood*," and the different grades of the priesthood constitute the legal "authorities" of said church or kingdom.

As all officers in any kingdom or state exercise authority in the *name* of the king or state, so all officers in the kingdom of Christ must exercise authority in the *name* of Christ. As no man can act *in the name* of any king without an appointment immediately from him or from some authorized officer under him, so no man can act in the priesthood, that is in the name of God, without an appointment immediately from God, like that of Moses, or from an authorized priesthood under him, like that of Aaron, who was called by the mouth of the prophet.

PRIESTHOOD IN THE APOSTOLIC CHURCH.

According to the history of the New Testament, under the apostolic administration, the church authorities were distinguished by the following names: "*Apostles, Prophets, Evangelists, Pastors, Teachers, Bishops and Deacons.*" As far as the duties of the above named officers of the church required them to act in the "NAME of the Father, Son and Holy Ghost," it becomes necessary that the Father, Son and Holy Ghost should have immediate and direct action in the case in order to qualify those men to act in legal righteousness. The twelve first men that were the first called and "endued" with that legal "priesthood" or "authority" to act in the "*name*" of the Father, Son and Holy Ghost were Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, the son of Alpheus, Lebbeus, Thaddeus, Simon and Judas. Read Mat. x. 2, 3, 4. Judas Iscariot betrayed his Lord into the hands of murderers, and himself came to a dreadful end; the other eleven received the following command and commission:—

Mat. xxviii. 19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

Mark xvi. 14, "Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.

17. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

I ask, did the commission above quoted fully authorize those eleven above named persons to discharge the duties demanded in the commission? I answer, *emphatically*, NO. Why? says one.—Because they had only as yet received the sanction of the Son, the sanction of the Father and Holy Ghost had not yet been given.

Acts i. 4, "And (Jesus) being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

8. But ye shall receive *power after* that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Luke xxiv. 46, "And (Jesus) said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47. And that repentance and remission of sins should be preached in his name (authority) among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things."

St. John xiv. 15, "If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

St. John xvi. 13, "How beit, when he, the Spirit of truth is come he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

The above texts show clearly by what means those *eleven* apostles received the sanction of the Father and Holy Ghost as well as the son. For a *second* person to "*receive* POWER" from a *first* person to act in his "*name*" it is indispensably necessary that the *first* should communicate such "*power*" direct of himself by some established precedent ordained of himself.

We have found above that the established precedent by which men are *called* to the holy priesthood as ministers of salvation to a dying world, is by *direct revelation*. Here is the precedent:—

Heb. v. 4, "*No man taketh this honor (priesthood) to himself but he that is called of God, as was Aaron.*"

Aaron was called by revelation. If, then, "the promise of the Father" had not been communicated to the *eleven men* whom Jesus called to the ministry of the christian religion, they would have died a natural death at Jerusalem. But, acording to the "promise," not many days after the ascension of the Lord Jesus Christ the "baptism of the Holy Ghost" was realized by those to whom it was promised at Jerusalem, it was there and then the "servants" of God began to execute the duties of their high and responsible "priesthood" or "authority;" which had not only been conferred on them by the Son, but by the Father and the Holy Ghost that authorized them to "preach" and "baptize" in the "name" of the Father, Son and Holy Ghost. Read Acts ii.

It was at Jerusalem the signs began to follow those that believed the apostles' testimony, as appears in the case of the healing of the lame man.

Acts iii. 11, "And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own *power* or holiness we had made this man to walk?

13. The God of Abraham and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; (with the high priesthood, Heb. v. 5;) whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you,

15. And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16. And his name, (priesthood,) through faith in his name, (priesthood,) hath made this man strong, whom ye see and know: yea, the faith which is by him, (the lame man,) hath given him this perfect soundness in the presence of you all."

Acts iv. 6, "And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7. And when they had set them in the midst, they asked, By what *power*, or by what *name* have ye done this?

8. Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10. Be it known unto you all, and to all the people of Israel, that by the *name (power, authority or priesthood)* of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

Let the reader notice that the term "*power*," as used in the above texts, is synonymous with the term "*name*," they being both synonymous with the terms "*priesthood*," "*authority*," &c., &c.

FALSE PRIESTHOOD.

Mat. vii. 21, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, (of judgment,) Lord, Lord, have we not prophesied in thy *name?* and in thy *name* have cast out devils? and in thy *name* done many wonderful works?

23. And then will I profess unto them, I *never knew* you: depart from me, ye that work iniquity."

The above last quoted texts clearly show that there will be certain characters who, at the day of judgment, will plead that they have done many mighty works in the "*name*" of Jesus Christ, unto whom the Lord will profess that he "*never knew them*." In what sense did the Lord not know them? Certainly the Lord knows every man as his own created being as a man. In that case it must be understood that the saying, "I never knew you," only applies to such as the Lord never called to the priesthood by direct revelation.

As we have found clearly that the Lord has not adopted any other means to call any person to the priesthood but by revelation, I ask how much short does the text come of embracing all those who profess to be ministers of Christ, who say that the gift of *direct revelation* is passed and gone? and by so saying frankly confess that they were never called of the Lord to the important function which they have assumed. Oh! what a scene it will be when the "*many*" or multitudes of contradictory sectarian heretical ministers stand before Christ, to answer before him for assuming to themselves that which God never conferred on them—themselves being their own accusers by the doctrines they have taught.

SUCCESSION IN THE PRIESTHOOD OF THE APOSTOLIC CHURCH.

Having shown forth in a clear light the signification and bearing of the term "*name*," we now proceed to show how the succession of the priesthood or gospel "*ministry*" was kept up as far as the New Testament gives it to us.

The following texts show the calling of Paul to the "holy priesthood;" from whose writings we have selected so many arguments to sustain us in our position relative to "eternal life" through the holy priesthood. It will be recollected that the apostle Paul was not one of the twelve first called, but one of their successors in the apostolic office, as was Barnabas also.

Gal. i. 11, "But I certify you, brethren, that the gospel which was preached of me is not after man.

12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

15. But when it pleased God, who separated me from my mother's womb, and called me by his grace,

16. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.

20. Now the things which I write unto you, behold, before God, I lie not."

1 Tim. i. 12, "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, *putting me* into the *ministry*;

13. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief."

Acts ix. 15, "But the Lord said unto him, (Ananias,) Go thy way: for he (Paul) is a chosen vessel unto me, to bear my *name* (priesthood) before the Gentiles, and kings, and the children of Israel.

16. For I will shew him how great things he must suffer for my *name's* (priesthood's) sake.

17. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

The following texts will show how and where Paul and Barnabas received their ordination. They will also prove that Paul and Barnabas did not *pocket* the *credentials* of their *predecessors* to warrant their call to the ministry, as the pretended ministers of the gospel have had to do for many centuries, since the gift of direct revelation has not been known among them.

Acts xiii. 1, "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I (the Holy Ghost) have called them.

3. And when they (the prophets) had fasted and prayed, and laid their hands on them, (Saul and Barnabas,) they sent them away.

4. So they, being sent forth by the Holy Ghost, departed unto

Seleucia; and from thence they sailed to Cyprus."

Thus we see clearly that it was as necessary that the "Holy Ghost" should have something to say on the subject of Saul and Barnabas' call to the ministry of the gospel as it was for their predecessors; and that the "laying on of the hands" only was not sufficient to constitute them ministers of Christ, to administer in the "NAME *of the Father, Son and Holy Ghost.*"

We next notice the call of "Timothy" (the "son" of Paul in the gospel) to the ministry in the *holy priesthood* of the gospel of Jesus Christ.

1 Tim. i. 18, "This charge I commit unto thee, son Timothy, according to the *prophecies* which went before on thee, that thou by them mightest war a good warfare."

iv. 13, "Till I (Paul) come, give attendance to reading, to exhortation, to doctrine.

14. Neglect not the gift that is in thee, which was given thee (Timothy) by *prophecy*, with the *laying on of the hands* of the *presbytery*, (assembly of ministers.)

15. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16. Take heed unto *thyself*, and unto thy *doctrine*; continue in them: for in doing this thou shalt both *save thyself*, and *them* that *hear thee*."

2 Tim. i. 6, "Wherefore I (Paul) put thee (Timothy) in remembrance, that thou stir up the *gift* of God, which is in thee by the *putting on of my* HANDS.

7. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

That the gift of *prophecy* is *revelation* none will dispute.

We find by the above that both the gift of *revelation* and the laying on of the hands were employed in the setting apart of Timothy to the ministry, in the "*gift*" of the *holy priesthood*, to save himself and others that heard him. We next refer to Titus.

Titus i. 5, "For this cause left I (Paul) thee (Titus) in Crete, that thou shouldest set in order the things that are wanting, and *ordain elders* in every city, as I had appointed thee."

There is nothing said of Titus in particular relative to his calling or ordination, but we do learn that Paul authorized Titus to "ordain other elders in every city." It is rational to presume that Titus was called and ordained in the same manner that Timothy was, because Paul says to the Hebrews, that "*no man* taketh this *honor* to himself but he that is *called of God*, as was *Aaron*." And as Aaron was called by *revelation*, so also should Titus and all those whom he should "*ordain*" to the *eldership* of the *holy priesthood* in the christian church be called by direct revelation. That the elders of the christian church were called by the Holy Ghost is evident by the words of Paul to the elders of Ephesus, while assembled at Miletus.

Acts xx. 17, "And from Miletus he (Paul) sent to Ephesus, and called the elders of the church, (and said unto them,)

27. For I have not shunned to declare unto you all the counsel of God.

28. Take heed therefore unto yourselves, and to all the flock over the which the *Holy Ghost* hath made you *overseers*, to feed the church of God, which he hath purchased with his own blood.

29. For I know this, that after my departing shall *grievous wolves* enter in among you, not sparing the flock.

30. Also of your own selves shall men arise, speaking *perverse things*, to draw away disciples after them."

For the calling of Matthias to fill the place of Judas, who by transgression fell, read Acts i. 16 to 26 inclusive. For the calling of seven men to minister in things of the tables, read Acts vi. 1 to 6 inclusive.

Much more might be quoted from the scriptures to show that a *true* and *valid succession* of the christian ministry was kept up by the gift of prophecy, or in other words, by the gift of revelation and the laying on of the hands of those who were before placed in the holy calling of the *priesthood* by the same means and measures.

We *challenge* the whole world of divines to show us a warrant by the word of God to the contrary. The idea of a succession of the *true christian priesthood* independent of the gift of revelation IS NOT FOUND *between the lids of the* "HOLY BIBLE."

IMMUTABILITY OF THE GOSPEL PRIESTHOOD.

In order to drive a nail in a sure place and give it an *eternal clinch* that can neither be *drawn* or *broken*, we offer the following remarks: There is not a word in the scriptures to show that the gospel of Christ is in any degree changeable or mutable; but there are many texts to show to the contrary. We give the following for a sample:—

Gal. i. 6, "I (Paul) marvel that ye are so soon removed from him that called you into the grace of Christ, unto *another gospel*:

7. Which is not *another*; but there be some that trouble you, and would *pervert* the *gospel* of Christ.

8. But though *we*, or an *angel* from heaven, preach any *other gospel* unto you than that which *we* have *preached* unto you, let him be *accursed*.

9. As we said before, so say I now again, If any man preach any *other gospel* unto you than that ye have received, *let him be accursed*.

10. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

The fact is, there is neither *if* or *and* or *proviso* in the case to show that the *gospel* of *Christ* is anything *more* or *less* than it was at the beginning for the salvation of mankind. It is, therefore, worth all it presents itself to be to Abraham, Moses, the prophets, Christ and the apostles, and all that should believe on Christ through the preaching of the word by those who are called to the *holy priesthood*.

If the gift of eternal life is not a knowledge of the Father and the Son by *revelation*, then the words of Christ, which we quote below, mean nothing to the understanding of mankind. And if they do not mean all they say to us of the nineteenth century, then they did not mean anything in the first century.

John xvii. 1, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3. And this is LIFE ETERNAL, that they might KNOW THEE the only TRUE GOD, and JESUS CTRIST, whom thou hast sent."

Mat. xi. 27, "All things are delivered unto ME of my FATHER; and NO MAN KNOWETH the SON, but the FATHER: neither KNOWETH any man the FATHER, save the SON, and HE to whomsoever the SON will REVEAL him." Luke x. 22.

The above quotations are the words of our Lord and Savior Jesus Christ, who will not change his purposes, and scheme of life and salvation, to suit the *caprice* or *ignorance* of any man or community.

Therefore, *he* that saith—The day of *revelation* is past and gone—virtually saith that the "gift" of "ETERNAL LIFE" is no longer accessible by man—such, therefore, know not God, but deceive *themselves* and the *world*, and are of *Anti-Christ*, "denying the only LORD GOD, and our LORD JESUS CHRIST." Jude, 4th ver.

Eph. i. 17, "That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation in the knowledge of him: (God:)

18. The EYES of your understanding being enlightened; (by revelation;) that ye may KNOW what is the hope of his calling, and what the RICHES of the GLORY of his INHERITANCE in the SAINTS."

By this we find that the *Light*, *Understanding* and *Knowledge* of the *Wisdom* and *glory* of the *inheritance in* the *Saints*, is only attainable by *Revelation*.

Therefore, a religion divested of the gift of *Revelation*, is nothing more or less than a *form* without *power*, a *shadow* without *substance*; leaving the great family of mankind to be "tossed to and fro with every *wind* of *doctrine*," got up by the "*cunning craftiness*" and *will* of *men*, who wield a religious influence in the world to *feed the few* and *starve the many*, "supposing that gain is godliness."

For the sake of popular opinion men can *cringe* and *crouch* to the sayings of men that the day of the calling of christian ministers to the *holy priesthood* by *revelation* is entirely passed and gone. Such a course of conduct will pass well before men who love the *honor of men* more than the *honor that comes from God*. But at the judgment of Christ let such look for the full demonstration of the following saying of Christ:—

Mat. vii. 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy *name?* and in thy *name* have cast out devils? and in thy *name* done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

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2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3. And this is LIFE ETERNAL, that they might KNOW THEE the only TRUE GOD, and JESUS CTRIST, whom thou hast sent."

Mat. xi. 27, "All things are delivered unto ME of my FATHER; and NO MAN KNOWETH the SON, but the FATHER: neither KNOWETH any man the FATHER, save the SON, and HE to whomsoever the SON will REVEAL him." Luke x. 22.

The above quotations are the words of our Lord and Savior Jesus Christ, who will not change his purposes, and scheme of life and salvation, to suit the *caprice* or *ignorance* of any man or community.

Therefore, *he* that saith—The day of *revelation* is past and gone—virtually saith that the "gift" of "ETERNAL LIFE" is no longer accessible by man—such, therefore, know not God, but deceive *themselves* and the *world*, and are of *Anti-Christ*, "denying the only LORD GOD, and our LORD JESUS CHRIST." Jude, 4th ver.

Eph. i. 17, "That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation in the knowledge of him: (God:)

18. The EYES of your understanding being enlightened; (by revelation;) that ye may KNOW what is the hope of his calling, and what the RICHES of the GLORY of his INHERITANCE in the SAINTS."

By this we find that the *Light*, *Understanding* and *Knowledge* of the *Wisdom* and *glory* of the *inheritance in* the *Saints*, is only attainable by *Revelation*.

Therefore, a religion divested of the gift of *Revelation*, is nothing more or less than a *form* without *power*, a *shadow* without *substance*; leaving the great family of mankind to be "tossed to and fro with every *wind* of *doctrine*," got up by the "*cunning craftiness*" and *will* of *men*, who wield a religious influence in the world to *feed the few* and *starve the many*, "supposing that gain is godliness."

For the sake of popular opinion men can *cringe* and *crouch* to the sayings of men that the day of the calling of christian ministers to the *holy priesthood* by *revelation* is entirely passed and gone. Such a course of conduct will pass well before men who love the *honor of men* more than the *honor that comes from God*. But at the judgment of Christ let such look for the full demonstration of the following saying of Christ:—

Mat. vii. 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy *name*? and in thy *name* have cast out devils? and in thy *name* done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine.

29. For he taught them as one having *authority*, (priesthood,) and not as the scribes;" (*who had no priesthood*, nor yet the gift of *revelation*; we having before shown that the terms *priesthood* and *name* are synonymous.)

But to the righteous, who have dug deep into the things that pertain to their salvation, and built on the *rock* of *revelation*, the following scriptures will most gloriously apply:—

Mat. xvi. 15, "He (Jesus) saith unto them, (disciples,) But who say ye that I am?

16. And Simon Peter answered and said, Thou art Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon-Barjona: for flesh and blood hath not *revealed* it unto thee, but my father which is in heaven.

18. And I say also unto thee, that thou art Peter, and upon this rock (revelation) I will build my church: and the gates of hell shall not prevail against it, (the rock or revelation.)

19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

Mat. vii. 24, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: (not Peter, but revelation.)

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock," (*revelation.*)

Who is so blind in the eyes of their understanding as not to see that in the present character of the religious world the people are as much puzzled relative to the doctrine of Christ and the plan or scheme of salvation as were the people in the day of Christ to determine who Christ was in person, as is manifest in the following scriptures:—

Mat. xvi. 13, "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14. And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

All of those differences of views and opinions concerning the person of Christ was for the want of a *revelation* from God on the subject. By this we account for all the differences of views and opinions concerning the gospel of Christ—it is for the want of a *revelation* on the subject.

(To be continued.)

DISCUSSION.

In the REVEILLE of July 8th (Vol. 2 No. 16) we gave out a CHALLENGE to "the RELIGIOUS WORLD, and the CHAMPIONS of EACH and EVERY SECT," to meet us "in fair open discussion on any and every important point of difference between them and us"—"the Bible being the standard of truth in points of doctrine, and standard historic works in points of fact." With this challenge we stated six negatives and ten affirmatives on which, *as well as* ANY OTHER *important point of difference*, we called on them to come forward in defence of their own faith, and give a reason for rejecting ours. From that challenge and the editorial note following it we repeat the following remarks:—

This paper will be open to *both sides* of every question which shall be a subject of discussion. We call upon our opponents, also, to open the colums of their papers for the investigation of truth, and if they decline doing so we can only attribute it to a fear that they shall be unable to satisfy *their own followers* of the soundness of their positions.

The tendency of the age is to investigation. Infidelity is triumphing over the follies of man-made systems of religion. It is useless and wicked to attempt to uphold that system which will not stand the test of reason and revelation. The choice of the religious world now lies between an unphilosophic skepticism and primitive unadulterated christianity. There is nothing in all your systems which answers to the sayings of the Bible, and though the true faith stands a bulwark against every form of infidelity, no other can resist it.

Come, now, do you fear investigation? Are you afraid of truth? Is there any danger in a more thorough study of the scriptures?—Leaders, do you fear that you cannot defend your doctrines to the satisfaction of your own followers? When you represent our faith as supremely ridiculous, and your own as the most profound truth, do you fear that a patient investigation will result in the triumph of our cause? Then come forward, and take up the gauntlet for your faith.

Men of small intellect and narrow prejudices may say they will not stoop to debate with a Mormon; but men of intellectual worth, though they may pass by in silence positions they dare not contend against, will give no such reason for it. *They* know that no man lessens his fame by successfully opposing error.

We have just received the following reply from a Catholic, Mr. CHARLES RAFFERTY. We shall publish Mr. RAFFERTY's letter entire, and our reply to it, and anticipate much good from the discussion. This response proves that he at least *believes* their doctrines defensible. But do the Catholics dare risk the trial? Will they let *our articles* go before THEIR PEOPLE? They are willing the Mormons should read their articles against Mormonism. But are they willing for the Catholics to read our articles against Romanism? *Will they publish the discussion in their papers?* We shall see.

Wellsville, August 30th, 1847.

MESSRS. STRANG AND PAGE:—

Gentlemen,—In looking over the Reveille of the 6th of June [July 8th] I discovered a challenge to the christian world, especially to the ministers of the different denominations. But, Sirs, As I am neither minister nor prophet, but a common layman and an earnest inquirer after truth, I would respectfully propose to your consideration a few serious questions in a spirit of charity. Sirs,—You admit to take the Bible as the standard of truth in points of doctrine, and standard historic works in points of fact.

The church was edified, (that is, established,) walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost. Acts xix. 31. [Acts ix. 31.]

Having received the Holy Ghost, the Apostles boldly ventured to announce the resurrection of Christ to the people of Jerusalem, whom they astonished by their miracles. The effect of St. Peter's first sermon was the conversion of three, that of his second of five thousand souls.

The number of the faithful daily augment; while these same proselytes, regenerated by baptism and renewed by the spirit of God, presented to the world a spectacle of the most disinterested and perfect virtue. The Apostles afterwards preached the word of God with like success throughout Judea, Galilee and Samaria.—From thence they passed into Syria and Asia Minor; into Macedon and Greece, every where publishing the gospel; that is to say, the happy news of man's redemption by the death of Jesus Christ.—St. Peter carried the faith to Rome, at that time the seat of empire and the capital of the world. Out of this variety of nations, so different in manners and habits, was, in a short time, formed a new people—a society of men—united together by the profession of the same faith—by the perpetuation of the same sacraments, and by the communication of the same spiritual treasures—having the same invisible head, Jesus Christ, and the same visible head, St. Peter, first Pope and *bishop* of Rome.

This society or body is called the church of Christ, which was formed and established in defiance of every obstacle. The Jews opposed the gospel with inveterate obstinacy, and persecuted with rage the disciples of Jesus Christ. The heathens, on the other side, were eager to suppress it. The most distinguished among them, from the beginning, declared themselves its enemies. But in spite of the fury of the Jews, and the opposition of the heathens; in spite of the power of the Emperors, and the still stronger influence of corruptions and prejudice, the Apostles estabished the church of Christ in all the countries of the universe, and sealed with their blood the truths they taught. Those whom they had chosen to succeed them in the functions of their ministry imitated their zeal, and, in like manner, transmitted to their successors the faith intrusted to them, which, by these means, has from age to age been handed down to

our days in its original purity. This, Sirs, is the short declaration of the hope which is in us through the faith established by Christ and his Apostles. And now, Sirs, it is not you and I that are at issue, but Jesus Christ and you. To St. Peter alone our blessed Savior said, Thou art Peter, (a rock,) and upon this rock I will build my church, &c. Matt. xvi. 18.

To St. Peter alone our blessed Savior said, I will give to thee the keys of the kingdom of heaven, &c. 19.

To Peter alone our blessed Savior said, I have prayed for thee that thy faith fail not; and thou being once converted confirm thy brethren. Luke xxii. 37. [Luke xxii. 32.]

To Peter our blessed Savior proposed three times the following questions: Simon, son of Jonas, lovest thou me? John xxi. 15, 16, 17; and upon Peter's answer in the affirmative, he tells him twice feed my lambs, and the third time feed my sheep.

Now, Sirs, whose testimony are we to rely upon in the nineteenth century? Jesus Christ and his Apostles, or that of Messrs. Strang and Page, who affirm that the Apostolic church is extinct.

And again, Sirs, here you must observe that orders and mission or jurisdiction are two different things; orders only qualifies a man and makes him a bishop or a priest, but a mission or jurisdiction gives him leave and power to make use of the orders which he has received, and without which mission no bishop or priest can lawfully and validly exercise over others that power which they may possess. So necessary is a lawful mission that Christ declares, that he himself was sent by his father, and he hath sent me. John xii. 29. [John viii. 16.] And he gave me a commandment what I should say and what I should do. John xii. 19. [John xii. 49.]

And addressing his Apostles, he says, As my father has sent me, even so I send you. John xx. 21. Go ye, therefore, and teach all nations. Matt. xxix. 19. [Matt. xxviii. 19.] In like manner the Apostles sent others to succeed them, with the power also to send others after them. As St. Paul and Barnabas was sent by the pastors of the church to Antioch, and their doing so was declared to be the work of the Holy Ghost, they sent them away. So they being sent by the Holy Ghost, went into Seleucia. Acts xiii. 3. [Acts xiii. 4.] St. Paul sent Titus, and speaking of the Apostles, he says, How can they preach unless they be sent? Rom. x. 15. St. Clement, whose name is written in the book of life, Phil. iv. 3, says that Christ Jesus received his mission from God, the Apostles received their mission from Christ, and after having received the Holy Ghost and preached the gospel they established bishops and deacons, to whom they communicated the charge which they themselves had received from God.

They established a rule of succession for futurity, in order that in each age, at the death of its pastors, their office and ministry might be regularly handed down to others. This, then, is the door by which the true pastors of Christ's flock must enter, that is, they must be lawfully ordained and sent by the lawful pastors of the church, who have received valid orders and lawful jurisdiction from the lawful successors of the Apostles of Christ; for all who take the priestly office upon themselves without entering by this door are declared by Christ himself to be thieves and robbers. And again, you boast of having drawn into your church two hundred thousand in the short space of seventeen years, and those from the different churches of America and Great Britain. Now, pray, let us know how many Catholics from both or either country you have converted by your doctrine. And again, I will give you a short sketch of the countries where Catholicity is prevalent, should you think it practicable to try to convert them.

The Catholic religion is the established of the several States of Italy, of most of the Swiss Cantons, of Piedmont, of France, of Spain, of Portugal, and of the Islands in the Mediterranean, of three parts in the four of the Irish, of far the greater part of the Netherlands, Poland, Bohemia, Germany, Hungary, and the neighboring provinces, and in those kingdoms and States in which it is not the established religion, the Catholics are very numerous, as in Holland, Russia, Turkey, the Lutheran and Calvinistic States of Germany and England. Even in Sweeden and Denmark several Catholic congregations are to be found. All the great families of Europe are Roman Catholics, as the Protestants themselves are ready to confess, when they say that as his late majesty, King George III., could not espouse a Roman Catholic, he was precluded from intermarrying in any of the great families of Europe.

Now, Sirs, I hope you do not think that this is all the evidence I can adduce for the Apostolic successors of the Catholic church, my space being limited. I would earnestly request you to inform me when the Apostolic church became extinct, or in what book or document I may find the same, as the four gospels with all the scripture prove the contrary. I remain, Sirs, your ob't,

CHARLES RAFFERTY.

MR. RAFFERTY:—

Dear sir,—We shall take up all the important parts of your letter separately, and answer them as truth shall require, each answer immediatly following the statement of yonr position or assertion. We are perfectly aware that the Catholic church is the GIBRALTER of CHRISTENDOM, and that with its pretensions fall all the Protestant Churches, because they were derived from it as a common fountain. Unfortunately for the defence of that Gibralter you use much assertion and little proof.

"St. Peter carried the faith to Rome, at that time the seat of empire," &c. "Having the same visible head, St. Peter, first Pope and Bishop of Rome."

This is mere assertion, to sustain which you have not introduced one word of testimony. It is not merely a question of history, but also of ecclesiastical order, and in both views we shall examine it. It being a mere affirmation of yours, the *onus probandi* rests on you. Still, if you succeed in making good these assertions, you have not progressed one step in sustaining the claims of the bishops of Rome to supremacy. But if these affirmations cannot be proved, there is a full end of the pretensions of the Romanists. The fountain of their pretended authority is dried up, and the stream must be alike dusty.

Will Mr. Rafferty please tell us where is the proof that Peter was bishop of Rome? Is it in the scriptures? We think *they* will not prove that he ever visited Rome at all; though it is not improbable that he wore a chain and suffered martyrdom there. It is clear from the scriptures that Peter did not preside over any church in gentile countries till after the council at Jerusalem, A. D. 50. One or two years after that he was at Antioch, Gal. ii. 11, where Paul met him and rebuked him. Long before this the church was planted in Rome. Strangers of Rome received the gospel at Jerusalem on the day of Pentecost. Acts ii. 10. These men must have carried the faith and established the church here on their return. In the year 60, when Paul wrote his epistle to the Romans, that church was famous throughout the world for its faith. Rom. i. 8. Was Peter then its bishop? Assuredly not; for almost the entire sixteenth chapter of that epistle is devoted to personal salutations, and Peter is no where mentioned. Surely Paul could not thus pass by the Pope while he saluted so many. Again: In that epistle Paul acts as an *instructor*, a RULER *set in* AUTHORITY *over the church*. What business had Paul at Corinth to send such an epistle to the Metropolitan church, under the personal presidency of Pope Peter? Can the traveling elders in distant countries thus dictate to the church, which is at the city of Rome, under the immediate presidency of the Pope? Paul visited Rome at a late period of his life, A. D. 64 or 65. Acts xxviii. 16. Writing from Rome to Timothy, he says, "*Only* LUKE *is with me*. Take MARK and *bring him with thee*, for he is profitable to me for the ministry. 2 Tim. iv. 11. Consequently Peter was not at Rome at that time, and surely he was not when Paul was brought before Nero, for he tells us, ver. 16, "at my first answer NO MAN *stood with me*, but ALL men FORSOOK ME: I pray God that it may not be laid to their charge."

If Peter ever visited Rome at all (which no authentic history shows) it could not have been till about the year 66 or 67, nor till after the date of Paul's epistle to Timothy.

So much for the pretence that Peter *presided* over the church at Rome, or was bishop or Pope of Rome. Now, what is the evidence that PETER was BISHOP at all? Do you hold the office of BISHOP and APOSTLE *the same?*

We find that Judas Iscariot was a *bishop*. Acts i. 20. He was overseer of the *temporal* concerns of the Apostles, "and had the *bag*, and bare what was put therein." John xii. 6. By transgression he fell from his "*bishopric*;" Matthias took his place. Acts i. 26.

No where do we find that St. Peter or any other Apostle was a BISHOP. If you assume that all the APOSTLES were BISHOPS by virtue of their APOSTLESHIP, you assume that there were TWELVE BISHOPS at one and the same time. You say "the Apostles *established* the church of Christ in all the countries of the universe," and "those whom *they had chosen to succeed them in the functions of their ministry* IMITATED *their zeal*, and in *like manner transmitted to their successors the* FAITH INTRUSTED *to them, which, by these means, has* from *age* to *age been handed* down *to* OUR *days* in its *original purity*." Then, of course, you will assert that, according to the "*pure original*" on-

DER, there has been twelve Apostles or Bishops at the "*visible head*" of the Catholic church from the days of St. Peter to this day, or frankly give up the point and openly confess you have transgressed the "*pure original*" order that was "*established*" by the first twelve Apostles.

True, Peter received the "keys of the kingdom." Did this constitute *him* a Bishop, apart from the rest of the Apostles? Why then was Judas Iscariot a Bishop? did he receive the "keys of the kingdom" equal with Peter? if so, where is the proof! Our Lord Jesus Christ told Peter that to him was given power (keys) "to *bind on earth* and *in heaven*; to *loose on earth* and *loose in heaven*." If twelve *Bishops* were necessary to bear this *authority* at one and the same time, it is equally as necessary that twelve *Bishops* should bear that *power* or *authority* in these "*our days*," in order to keep up a succession in the church in its "*original purity*." We will press this point until you prove that St. Peter alone, of the twelve Apostles, was Bishop or Pope.

But if we concede to you, what you cannot prove, that Peter *was* BISHOP, and that he *did preside over the church at* ROME, you have not yet made the least progress in logically proving that his successors IN THE BISHOPRIC *are supreme*, or in any sense *stand at the head of the* CHURCH. What is the Episcopal office? What PRIESTHOOD, or, if you prefer the word, ORDERS does a Bishop hold? A LOCAL PRESIDENCY *over the church or churches* within some jurisdiction.—Such I believe is the office of a Bishop *in every church where it exists at all*, except the American Methodist church, which hardly pretends to Apostolic authority or precedent either in order or doctrine. *Such certainly is the use of the office of* BISHOP *in the* CATHOLIC *church; and with this interpretation*, if not a still more limited one, agrees the testimony of scripture.

What is the nature of the APOSTOLIC *office?* What *priesthood* or *authority* does an *Apostle* hold? A *general superintendence* of the *churches*, and a *travelling authority throughout the world*. The commission to the Apostle Peter and the rest of the eleven was, *Go ye* into ALL THE WORLD and preach the gospel to every creature. Mark xvi. 15. Matt. xxviii. 19. Luke xxiv. 47. In fulfilling the duties of this commission they did not in *any instance* stop with the permanent presidency of one church, as do the Bishops of the Roman church in general, and the Pope of Rome in particular. *Their* lives were spent in traveling from city to city, and from country to country. And though they exercised jurisdiction in ALL the churches, there is not a case on record where any one of them had the particular or local presidency of any.

Paul, as an Apostle of the Lord Jesus Christ, not as Bishop, sent epistles containing *instruction* and COMMANDMENTS to seven different churches, besides an occasional commandment to the Bishops he had ordained in the churches. Peter also wrote two epistles, *by way of* COMMANDMENT, 2 Peter iii. 2, to those who were scattered abroad; in each of which he states his authority so to do, not as a Bishop or Pope, but as an Apostle. He is very particular in stating his authority, thus to dictate to the churches. 1 Peter i. 1. 2 Peter i. 1. But he NO WHERE mentions *the* PAPAL OFFICE *as his authority*.

Consequently, if we concede to you that Peter both planted the church at Rome and was its Bishop, you have not gained one step in making out that his successors IN THE BISHOPRIC are at the head of the church. And if it be true that the Apostles transmitted to their SUCCESSORS, from age to age till this present time, the *faith and order of the church* IN ITS ORIGINAL PURITY, then the SUCCESSORS of St. Peter *as Bishops of Rome* (conceding that the Bishops of Rome are his successors) are *subject in* THIS AGE *to the* epistolary COMMANDMENTS *of the* SUCCESSORS *of* ST. PETER *and* ST. PAUL *in the* APOSTLESHIP. You cannot get over the fact that the *church at Rome and its Bishop, Pope* or *presiding officer* by whatever name you please to call him, WAS SUBJECT *to the* APOSTOLIC AUTHORITY of Peter, Paul and the other Apostles, *and not* SUPREME. What pertained to the predecessors, both in prerogative and disability, also pertains to the successors.

Peter, *as an* APOSTLE, held the keys of the kingdom, A. D. 32, Matt. xvi. 19, some two years at least before the church at Rome existed. The exact time of the planting of that church is unknown; but A. D. 60 it was among the most famous churches in the world, and of course must have had a Bishop, Pope or presiding officer.—Not till A. D. 66, if ever, did Peter visit Rome. Consequently, if he ever became Bishop of Rome, he, by virtue of that office, held simply the same mission, jurisdiction and prerogatives as HIS PREDECESSORS *in that office held*; and transmitted the same, *and no more*, to his successors *in the Bishopric*: retaining and TRANSMITTING, UNIMPAIRED *and* ENTIRE *to his* SUCCESSORS IN THE APOSTOLIC OFFICE, *the* KEYS OF THE KINGDOM and the superior prerogatives and priesthood of the Apostleship, *which he held* LONG BEFORE HE BECAME BISHOP. From this conclusion you cannot escape. Your bands are made strong and writhing is vain.

If you say the Apostolic office has ceased, as do the Protestants, then upon that saying we will nail you like base coin to the wall, that your worthlessness may be known to all men. If the Apostolic office has ceased, then the Apostles DID NOT "transmit the functions of their ministry" and "the faith intrusted to them" "to their successors," "from age to age" "down to our days." If Apostles have ceased to be in the church, then successors of Apostles have ceased to be; for a successor of an Apostle is an Apostle. It is vain to attempt to confound the office of an Apostle with that of Bishop, for they both existed in the church at the same time; possessed different prerogatives, exercised different jurisdiction, and the BISHOPS *were subject to the* APOSTLES; the Apostle Peter holding the keys of the kingdom while an Apostle, without being Bishop, and Judas at that time being Bishop without holding the keys.

Therefore, it is historically untrue that Peter was "first Pope and Bishop of Rome," if he ever held that office at all, of which there is not the remotest probability. And more: it is theologically untrue that Pope Peter was the visible head of the church; for the Apostle Peter was visible head of the church before Rome had Pope, Bishop, or church. And the visible head remains and continues in the Apostolic, not the Episcopal succession. It is vain to talk of the *Apostolic authority* of the Bishops or Popes of Rome. Their office is merely Episcopal, not Apostolic. *Show us such an officer in the church as* PETER *was when he received the keys of the kingdom, or you need not talk about a "visible head."*

No. 2.

"To St. Peter alone our blessed Savior said, Thou art Peter, (a rock,) and upon this rock I will build my church, &c. Matt. xvi. 18.

To St. Peter alone our blessed Savior said, I will give to thee the keys of the kingdom of heaven, &c. 19.

To Peter alone our blessed Savior said, I have prayed for thee that thy faith fail not; and thou being once converted confirm thy brethren. Luke xxii. 37. [Luke xxii. 32.]

To Peter our blessed Savior proposed three times the following questions: Simon, son of Jonas, lovest thou me? John xxi. 15, 16, 17; and upon Peter's answer in the affirmative, he tells him twice feed my lambs, and the third time feed my sheep."

We will concede to you, Mr. Rafferty, some truth in this motley combination of assertions. You have certainly proved that a man may speak much truth and come to no result. You have not so much as told us what conclusion you was looking to, but have left us to infer what you sought to prove; and were it not for your subsequent allusion to our statement, that the "ancient Apostolic church has become extinct," no one could suspect that by these affirmations and references you intended to show the indestructibility of the ancient Apostolic church, or its present existence on earth.—I am perfectly aware that the Romanists constantly quote the saying of Christ, "thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it," as full and perfect evidence that the church was founded on Peter, and that it should stand during all time; neither of which propositions are contained in it.

Matt. xvi. 13, "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14. And they said, Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets.

15. He said unto them, But whom say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19. And I will give unto thee the keys of the kingdom of heaven: and whatsosver thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven."

"Now, had Jesus said, I will build my church upon you, Peter,

or, upon you, whose name is Rock," you might well claim that Peter, the man, not the Apostle, much less the Bishop or Pope, was the *foundation* of the church; and *as truly*, that he should never die: for Christ tells us expressly that the gates of hell shall not prevail against it, (the foundation.) If Peter was the foundation, then, according to the promise of Christ, the gates of hell have not *prevailed against him* and his *faith has not failed*; HE IS THE FOUNDATION NOW, and *all this talk about successors is nonsense.*

"But Jesus, by one of the most demonstrative terms in language, contradistinguishes Peter from the Rock on which his church is built. His words are, '*You* are called Rock; and upon *this* Rock [distinguished from you] I will build my church.' The Greek original is still, if possible, more explicit,—*Su ei Petros, kai epi tautee tee Petra*; literally, 'Thou art Peter, (Rock,) and upon *this the Rock*' *This*, demonstrative of something Peter had said, and contradistinguished from him, not only in construction, gender and case, but by a pronoun alluding to what Peter had said—*upon this—what you have declared.*" Had Christ intended to build the church on Peter, his words would have been, 'Thou art Peter, (Rock,) and upon *that* Rock will I build my church.'

With this analysis and construction of the language of Christ agrees all scriptural analogy and the fundamental principles of theology. Rock or stone is the proper foundation upon which to erect any building. Now, what is the true foundation of the church?—*The* REVEALED WORD OF GOD; of which rock, from its imperishability, is a most apt symbol. And by a use as universal as language itself of substituting the producer for the thing produced, *all* who receive revelations of the word of God for the edification, government, order and doctrine of the church, are called Rocks or stones. In this sense Paul wrote to the Ephesian church, ye "are built upon the *foundation* of the APOSTLES *and* PROPHETS, Jesus Christ himself being the *chief corner stone.*" Eph. ii. 20. In like manner Peter not only calls Christ a *living stone* and a *chief corner stone*, but others, who received the word, *lively stones*, a spiritual house and a holy priesthood. 1 Peter ii. 2, 4, 5, 6. Acts iv. 11. Jacob also prophesied of a "shepherd and *stone of Israel*," who should arise of the *tribe of Joseph* in the *latter days*. Gen. xlix. 24. By which scriptures it appears that not only Peter was a stone, (figuratively, the producer being put for the thing produced,) on which the church was built, but that the holy priesthood, who receive the sincere milk of the *word*; *all the Apostles*; *all the prophets*, and the *shepherd* who shall lead Israel (when God sets his hand a *second time* to gather them) *as Moses led them* in days of old, are in like manner stones in the foundation of the church. And Christ is the chief stone among them; the head of the corner in this foundation. These men are all called *stones* or *rocks* in the foundation of the church, not because they are individually a proper support for all the other members of the church, *but because they are the revealers or producers* of the WORD *and* AUTHORITY *of* GOD, *on which only the true church is built.*

Consequently, when Peter *received from God* a great and important revelation—the grand fundamental fact of that dispensation—not before known among men—Matt. xvi. 17—that Jesus was "the Messiah, the Son of the living God," Christ replied to him, 'Blessed art thou, Simon Bar-jona: *my Father who is in heaven* hath *revealed this to thee*: thou art called Peter; and upon *this* rock (the revelation, not *that* rock, Peter,) will I build my church.'

This interpretation is further sustained by the words that immediately follow:—"*and the gates of hell shall not prevail against it.*"—There is nothing on earth immutable but the law of God. Nought else over which the power of Satan does not prevail. Abraham, the faithful; Moses, who walked with God in the flames; Solomon, whose wisdom triumphed over the nations; Peter, to whom Christ gave the keys of the kingdom of heaven, all sinned; all died.—Even Christ himself, in whom was no sin, stood not against the destroyer. *Death*, which *cometh forth* of the *gates of hell*, *prevailed against him.* Not till he had *gone down to the grave* did he obtain the *keys of hell and of death.* But the *word of God standeth forever*; against it the gates of hell cannot prevail. It is *immutable, unchangeable and eternal. It shall not die.*

Such is the foundation which God has laid by the mouth of Apostles and Prophets. On this foundation *he* has sent the priesthood; from Christ the King, prophet and high priest, after the power of an endless life, down to the youngest lad, to build his church.—And they build thereupon gold, silver, precious stones, wood, hay, and stubble; *but let them take heed how they build thereon*: for *their work shall be tried as by fire*, and the *fire shall reveal it.* 1 Cor. iii. 10 to 15.

But this foundation standeth sure, and it shall remain when the creeds of men are forgotten, and the churches that adopted them are numbered with things that were, and are not; when the books that contained them have perished, and the language of their writing is spoken no more; "when the Lord shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, (by revelation, Matt. xi. 27, Luke x. 22;) and that obey not the gospel of our Lord Jesus Christ;" 2 Thes. i. 7, 8; when "the inhabitants of the earth shall be burned and few men left;" Isa. xxiv. 6; and they that "have transgressed the laws, changed the ordinances, and broken the everlasting covenant," (v. 5,) by *perverting* the *gospel* and *making it another*, shall "be punished with *everlasting destruction* from the presence of the Lord and the glory of his power;" 2 Thes. i. 9; yea, when 'the heaven shall depart as a scroll when it is rolled together, and every mountain and island shall be moved out of their places;' and the '*great families* of Europe into which king George could not marry because *they were Catholics*,' and the *kings of the earth*, and the *great men*, and the *rich men*, and the *chief men*, and the *mighty men*, and *every bondman*, and *every freeman* shall *hide themselves* in the *dens* and in the *rocks* of the mountains; crying to rocks and to mountains, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb;' Rev. vi. 14, 15, 16; then shall that foundation stand unmoved and unshaken; for it is the word of God and it standeth forever.

JAMES J. STRANG.

(To be continued.)

NOTE.—Mr. Rafferty is requested to forward his replies as soon as prepared. From the great distance we shall doubtless be ready to publish them as soon as they can arrive. We also request all papers copying or noticing to send us an exchange. [ED.

☞ A large amount of tract printing and a disappointment in getting paper of proper quality, has delayed our issue a few days. By getting out a double No. we are now even with our time.

☞ The Catholic discussion, which we commence in this No., renders it necessary to delay for the present our answer to W.——, as well as "the Social Relations." The next No. will finish what we intend to publish on the "Priesthood," when we hope to resume them.

☞ The press of business at the approach of Conference compells us to omit a proper notice of letters, &c.

☞ The printing of our Hymn Book has been delayed a few weeks to obtain better paper, which we now have, and shall print immediately.

☞ We learn by the Western papers that the persecutions of the saints have been renewed in Lee Co., Iowa. Come here in obedience to the word of God; keep the law of the land, and enjoy peace as God hath promised. A persecution cannot be got up here. A great gang of Apostates backed by the Elkhorn Star, tried the experiment faithfully and made no show at all.

MUSINGS.

Well, reader, how do you like our new head? *We* think it quite an improvement. We never liked such a break jaw French word as "*Reveille.*" Doubtless a rose by any other name would smell as sweet, but some names would not sound well, and we should not like to call a rose by them. Besides, we took an extra dislike to that name in consequence of the bad management of the paper when first called by it. Our little list of excommunications and suspensions will rid us of such work for the future. The clique which Bennett and McLellin together brought into the church, first to quarrel among themselves and then with the church, are departed.

By the way, reader, it is a curious fact that the clique which we recently cut off were constantly accused last fall and winter of a black catalogue of crimes by the Pseudoes who apostatized at that time, but though they had every opportunity they would not bring them to trial or bring any evidence against them. It is equally curious that the two apostacies are now joined in one.

PSEUDOS.

We do not use this name to designate any particular sect of Mormons, but as a common cognomen for all the small parties which have never gained any particular designation. Such of them as we have known have generally accused the church of all common sins, the prophets of many more, and God most of all, for they accuse him of breaking his covenant, appointing false prophets and joining in a conspiracy with wicked men to deceive the people.—Now if these men make good all their accusations, what does it prove? Does it help their pretensions any? *Not a whit.*

BRIGHAMITES.

The Brighamites first accused Rigdon, and tried him before his *inferiors* and cut him off. As soon as the movements of Pres. Strang became formidable they commenced accusing him, and have not ceased to accuse him and all who are associated with him.—Last year O. Hyde went to England and published to the saints there that Strang was the associate and friend of Sharp and Williams, the murderers of the prophet, men he has never seen or received a communication from. Simultaneously Sharp published a threat to take the life of Pres. Strang, and when Hyde read it he said, "AMEN." We are not sorry that we never returned their vindictive spirit. Knowing their wickedness better than most others do, we still deprecate the persecutions they suffer. Though they are guilty of many faults, they have a right to be *lawfully* dealt with. God may use the gentiles as a lash to chastise them for their violation of his word as he did Babylon against Israel of old, but he must punish *them* in the end for their high handed outrages.

Correspondence of the Rochester Daily Democrat.

THE MORMONS.

FOX LAKE, Dodge Co., W. T., July 8, 1846.

We hear a great deal said now-a-days about the Mormons, and the new Mormon Prophets, and perhaps your readers would be interested with a description of Strang, the person who claims to be the successor to Joe Smith, and who is now building in this Territory a new Mormon City, and collecting a good many followers about him.

Being at Southport last February, I fell in with him there, and heard him preach and had an interview with him, from which I learned that he was formerly a lawyer in Chatauque or Cattaraugus county, N. Y., and removed to Illinois several years ago to take charge as contractor, engineer or something of the kind, of a portion of the Illinois canal; but as its construction was soon suspended, he went to Nauvoo, where he became acquainted with Joe Smith. At that time he was an unbeliever and opposer of the Mormon faith, and contended with Smith for a considerable time, but was at last converted to the faith; and a short time before Smith's death was baptized by him and sent to Wisconsin to select a suitable place for a new Mormon City, as a branch of Nauvuo. While Strang was executing this mission Smith was killed, leaving Strang as his successor. While here he pretends to have had a vision, and a revelation direct from God, confirming his authority as a prophet, and directing him where to establish the new City, and pointing out to him a certain tree, under which were buried three brass plates, on which was written the history of the people who had inhabited this country many years ago and were true believers, but had passed away, to be revived again in the persons of the Latter Day Saints, or Mormons. He says he was commanded to take with him faithful witnesses, and go to the spot indicated and dig up the said brass plates; and as none were '*faithful*' but Mormons, he took three or four of them who dug up the plates, while he stood at a little distance from them, and all testify that the plates must have been there a long time, as they examined very carefully and found no indications of the earth having been recently removed, and that Strang did not throw them in while they were digging, and moreover, that he could not have put them there, as they were enclosed in an earthen box, about three feet from the surface of the ground, under a large tree whose roots were all interwoven about it and had never been disturbed, and that on taking said earthen box, which was covered over with a flat stone, out into the open air the stone crumbled and fell to pieces. The plates consist of three small pieces of brass about 2½ inches long by 1¼ inches wide, and about the thickness of a piece of tin, fastened together at one corner by a ring passing through them. One of them is covered on both sides with writing, and the other two on one side only; and having on the other side, one of them a representation of Christ and other devices, and the other a landscape representation of Gardner's prairie, the spot where the plates were found, and the site of the new City. It is near the line between Racine and Walworth counties about 25 miles west of Southport and Racine, and near the village of Burlington.

The writing on the plates resemble a mixture of Hebrew and short-hand or stenography, and is unintelligible of course, though Strang claims to be able to translate it. The location of the new City is a very suitable one, having a tolerable water power, I believe, on White river, a small but very pretty stream—and is in the heart of the country. It is called Voree. I am informed there are now something like a thousand Mormons congregated there, and the number is increasing—many of them coming from Nauvoo.—The greater portion of the Mormons deny Strang's authority, and prefer going to California with the Twelve. Strang says if they refuse to join him, and persist in going to California, they will never reach there, but that 'their bones shall bleach on the plains.'

He teaches a little different doctrine from the Brighamite faith in some respects, and disapproves of their practices, and says they should not feel themselves exempt from our laws because they are God's elect, but should strictly obey them.

In person Strang is rather below the ordinary size, very plainly dressed, red face, bold, *prominent* forehead, large eyes and mouth, and cheek bones; possesses considerable talent, great shrewdness, an earnest, energetic manner, is very loquacious, speaks very fast and loud when preaching. When preaching he appears like a man trying with all his might to convince others that he had something very important to tell them, and that it was absolutely necessary they should believe it. He is perfectly familiar with the Bible, and very persevering in his efforts to convince others of the truth of particular passages.

On the whole, I should think him well calculated to make converts and get together a large body of people and control them, as he possesses talent, energy and shrewdness, is very pertinacious in argument, and has ready wit. They appear to be an honest, inoffensive people. Yours, &c., MONROE.

"IT IS TRUE IN THEORY, BUT IT CAN NEVER BE PRACTICED."—There is nothing new broached in the moral or physical world, but is met by this rebuff: It is very true in theory, but it is idle to expect it to come into practice. To admit that a thing is true in theory, is to say that it has its foundations in the principles of eternal truth, and then to say it can never be practiced, is to say that human life and human practice are forever to be a lie. Has God made *truth* but to cheat the senses—to hold up to us a beautiful delusion, which is forever to lure us on, and forever to elude us. It is only cowards who doubt the practicability of truth. Bonaparte said, tell me not that a thing is impossible—nothing is impossible to the mind that dares encounter it. So with these theories. The man of mind and courage never says they are impracticable. He seeks to eradicate the error and the falsehood which prevail in all society around him, and the existence of which is what alone makes the impracticability. To say that these *true* theories cannot be made practicable, is to say that falsehood is forever to prevail over truth—is to say that evil is forever to prevail over good—and to say that the contest which commenced in Heaven when the world commenced, and which yet continues, between the author of truth and the father of lies, is finally to be won by the latter. Who believes so? Every man who says that a thing is true in theory, but can never be practiced, *says* so, whether he *believes* it or not. O, ye of little faith and less consistency, what miserable stumbling blocks you are in the way of progress and reform! When you admit a thing to be true in theory, then rest assured that it is practicable. You must make one of the two great armies which have been striving since the world began; which captain will you enlist under, the Father of truth, or Him of lies? Rest assured, when you will not seek to reduce to practice those theories which you admit to be true, the latter is your Captain, and it is against the former you contend.—*Southport Tel.*

OCTOBER CONFERENCE.

The semi-annual Conference of the Church will be held at Voree from Wednesday, Oct. 6th, till the following Sunday. Preaching and the administration of the ordinances daily during the sitting of the Conference. It is also expected that the commencement of the Temple of our God will then be made.

Sept. 2d, 1847. JAMES J. STRANG.

GOSPEL HERALD.

VOL. 2.] VOREE, W. T., THURSDAY, OCT. 7, 1847. [No. 29.

"*Truth will prevail.*"

GOSPEL HERALD,

Printed and published WEEKLY, for the Church of Jesus Christ of Latter Day Saints. Terms—$2 per annum, payable, *invariably*, IN ADVANCE. All letters and communications must be directed to JAMES J. STRANG, POST PAID, *or they will not be taken from the post-office.*

TREATISE ON THE SPIRITUAL COVENANT MADE WITH ABRAHAM.

BY JOHN E. PAGE.

(Concluded.)

PRIESTHOOD OF MODERN CHRISTENDOM.

We have before us some lengthy articles written on the subject of the succession of the christian priesthood by the church of England, in which they have attempted to show that they enjoy the "*exclusive*" right to that function.

And how, pray, do they make that appear? Why, by asserting that the English church descended down to the present day from Paul, in England, *distinct* and *aside* from the Popes of Rome. And not even once have they appealed to gift of revelation as continuing with them, to give warrant to their claims; they have appealed to the laying on of the hands *only* for the succession of their claim to the *priesthood*.

We have before us a lengthy treatise by the Roman Catholic church, in which they make an *exclusive* claim to the same function as do the English church. And there is no doubt but the Greek church makes the same pretensions.

As for the Methodists, Presbyterians, and many other denominations, we know not that they make any claim to a succession of the priesthood as unbroken from the ancient apostles; so that they do not even deserve a passing notice, as far as the subject of priesthood is concerned. So we will leave them mired in their own *ignorance* and *wilful folly*.

And as the world is demanding of us a sign to show that the *priesthood* is renewed to us, can we not with equal propriety demand of the Catholics, Greek church, and the church of England the same to prove to us that the priesthood has continued with either or all of them. Who will answer?

We have found that the Melchisedec priesthood is one of the most important points in the "*spiritual covenant*" made to Abraham, and that it was in force in his day; through which he received the sign of *circumcision of the heart as its seal*, and that too before he received the circumcision of the flesh.

Rom. iv. 11, "That he (Abraham) might be the father (spiritually) of all them that believe, (in Christ and his priesthood, and obey the gospel of Christ, through his authority.)

12. And the father of circumcision (of the heart) to them who are not of the circumcision (of the flesh) only, but (those of the circumcision of the flesh also) who also walk in the steps of that faith of our father Abraham, which *he* had being *yet* uncircumcised, (in the flesh.)

13. For the promise, that he (Abraham) should be the heir of the (whole) world, *was not* to Abraham, or his seed, through the law, (of circumcision of the flesh,) but through the righteousness of faith.

14. For if they (only) which are of the law (of the circumcision of the flesh) *be heirs*, faith is made void, and the promise made of none effect, (to the gentiles.)

15. Because the law (of circumcision in the flesh) worketh wrath: (to those to whom it belongs, if they do not obey it:) for where no law is, there is no transgression.

16. Therefore *it* (the promise of the heirship of the world) is of faith, that *it might be* by grace; to the end the promise might be sure to all the (spiritual) seed: not to that only which is of the law, (of the circumcision of the flesh,) but to that also which is of the faith of Abraham, who is the father of us all," (Jews and gentiles who become the spiritual seed of Abraham through the priesthood of the gospel of Christ, the power and strength of the spiritual covenant.)

CONCLUSION.

We have in this brief work shown by the mouth of Christ, Moses, prophets and apostles that priesthood is authority to act in the name of God; that the Melchisedec is the higher priesthood; that it alone holds the power to administer all the ordinances necessary for salvation; that the gospel is the law of the Melchisedec priesthood; that the Melchisedec priesthood is a royal priesthood, and holds the governing power among men by right divine, and that no man can lawfully exercise any of the functions of the priesthood except he is set apart thereunto, not merely by the laying on of hands of those who are in the priesthoood, but by REVELATION OF GOD.

Ho all ye HIRELING PRIESTS! Ho all ye *pretenders* to the AUTHORITY *of God!* Ho every one that *climbeth up* some *other way*, and *cometh* NOT *into the priesthood* BY THE GATE *that God hath appointed!* Ho all ye SECTARIAN SHEPHERDS who were NOT *called by* REVELATION! Ho all ye whom Christ denominates THIEVES *and* ROBBERS! John x. 1: Repent and be baptized *for the* REMISSION *of your* SINS, *or ye shall all be damned.* Had you acted *in the* NAME of your *fellow man*, without his word *to authorize you, as you have acted in the* NAME OF GOD WITHOUT HIS WORD *authorizing you*, you would ALL *be shut up in* PRISON *as* FORGERS *and* SWINDLERS. Ye who have called PROPHETS and APOSTLES IMPOSTERS for testifying that they were *called by revelation, be ashamed*; for the God to whom ye pray and the Lord whom you acknowledge are their own witnesses that ALL *who are* NOT THUS CALLED ARE IMPOSTERS.

Therefore repent of all your *evil speaking* and all your *accusations of God's servants*, and all your USURPATIONS of *the priesthood*; *believe* the *gospel* of our Lord Jesus Christ *as he revealed it* and be baptized in the NAME of the FATHER, and the SON and the HOLY GHOST, by one who has RECEIVED AUTHORITY FROM THEM *to baptize in* THEIR NAME, or God will say unto you, depart from me ye workers of iniquity, I NEVER KNEW YOU.

CATHOLIC DISCUSSION.

ANSWER TO MR. RAFFERTY.—No. 3.

(Continued from last week.)

"*They established a rule of succession for futurity, in order that in each age, at the death of its pastors, their office and ministry might be regularly handed down to others.*"

"*They must be lawfully ordained and sent by the lawful pastors of the church, who have received valid orders and lawful jurisdiction from the lawful successors of the Apostles of Christ.*"

I repeat these points or assertions in your letter, not so much to controvert what they do contain as to show what essential particulars they are defective in. To the end, that, having ascertained the whole law, we may try the Roman Catholic church by that standard.

I shall agree with you that a rule of succession in the priesthood was established, not by the Apostles alone, but by Prophets and Apostles in all ages, which rule is eternal and immutable, having originated in the decree of God and been in use both during and before the Apostolic age.

And in ascertaining and applying that rule, I believe all men will agree in subscribing to the following axioms:—

1st. The *successor* of an *Apostle, is* an *Apostle*. The *successor* of a *Prophet, is* a *Prophet*. The *successor* of a *High Priest, is* a *High Priest*. The *successor* of a *King, is* a *King*. The *successor* of a *Bishop, is* a *Bishop*. The *successor* of an *Evangelist, is* an *Evangelist*. The *successor* of a *Deacon, is* a *Deacon*; and in general, that the *successor* to

him who holds any particular *priesthood* or *office*, holds the *same priesthood* or *office* as the *predecessor*.

2d. That whatever *pertained* to the *predecessors* in any *priesthood* or *office*, *both* in *prerogative and disability*, *pertains* also to the *successors*.

3d. That *whatever acts* were *requisite to confer the priesthood* on the *predecessors*, *the* SAME ACTS *are requisite to* CONFER IT *on the* SUCCESSORS.

4th. That *whatever amount* and *kind* of *authority* was *necessary* to *confer* the *priesthood* on the *predecessors*, the *same* is *requisite* to *confer* it on the *successors*, *ad infinitum*.

I do not intend in this number to take up your distinction between "*orders*" and "*jurisdiction*," nor at any time to question the existence of a real difference between *priesthood* and *jurisdiction*, though I conceive you have failed altogether of truly stating it; but shall now proceed to ascertain from the scriptures what that rule of succession in the priesthood is.

Heb. v. 4, "No man taketh this honor (the priesthood) unto himself, but he that is called of God, as was Aaron.

5. So also Christ glorified not himself to be made a high priest; but he (the Lord) that said unto him, Thou art my Son, to-day have I begotten thee," (glorified him, that is, appointed him to the high priesthood.) And,

iii. 2, "Christ was faithful to him that appointed him, as also Moses was faithful," (to him that appointed him.)

John xx. 21, Christ says, "MY FATHER *hath* SENT *me*."

Mr. Rafferty will perceive by these scriptures that he stated but half the rule when he said they must be lawfully ordained by the pastors. For as Aaron was called of God by the mouth of Moses, who held as high authority as that to which he called him, being both Prophet and High Priest, after the order of Melchisedec; so no man lawfully taketh the priesthood unto himself, but he that is called by REVELATION OF GOD, by the mouth of one lawfully in the priesthood and holding as high authority as that to which he calls. Because of this rule Christ was called of God himself, who said unto him, "Thou art a priest forever after the order of Melchisedec." It is in accordance with this fact that he says, "My Father hath sent me," and that Paul says of him, "Christ glorified not himself to be made an high priest." And all they that assume to *act* in the *priesthood* or to administer any ordinance in the *name* of God without being called by revelation as was Aaron, (as well as ordained by the hands of those who have the authority,) do what CHRIST *himself did not* and DARE NOT *do*.

JAMES J. STRANG.

(To be continued.)

POST OFFICE ABUSES.

PONTIAC, MICH.—We recently had occasion to notice a shameful transaction in the return of one of our papers from Pontiac, with such facts as to bring the abuse directly home to that post office.—(See No. 24.) We have since received from the P. M. at that place the following explanation:—

Post Office, Pontiac, Oakland Co., Mich., Sept. 11, 1847.

TO THE EDITOR OF "ZION'S REVEILLE:"—

SIR,—My attention has been direected to an article in your paper of the 2d inst., in which you state that a copy of the Reveille of date July 8, bearing the post mark of this office of July 1, had been returned to you "with some most scurrilous stuff written thereon," which you suspect was the work of "some very large boy in this office." In answer, I can only say that I *have no knowledge of the matter of which you complain*. If the facts are as you represent, and you will return the paper and envelope to this office, I pledge you my honor that every effort shall be made to ascertain and prosecute the person who placed it in the office. It is possible it was done by or with the knowledge of a young man who was then clerk in this office, but who has since left. At all events it was such a violation of law as will subject the author, if ascertained, to the penalty of five dollars.

Very respectfully,
Your ob't serv't,
S. W. DENTON, P. M.

We have not returned the paper and envelope for the reason which appears below. If any such "young man" has left Pontiac, we wish first to ascertain his name and present residence and obtain a specimen of his hand writing. We wrote to Mr. Denton for this information Sep. 17th, and as yet have got no answer. Does he fear he has written once too often? The paper returned contains, among other things, *not fit to print*, the following: "from one that was once in high standing with you, but has made a fortune out of you, and noughs enough to leave you." We find by looking over the old records that one S. W. Denton was once an elder. It is said that he did make a pretty little fortune out of the saints, and settle in Michigan. Laying the P. M.'s letter and the returned paper side by side, we perceive a curious likeness in the hand writing. Whether the P. M. has disguised his hand, but left the most perfect likeness in some few particulars, as *every disguise does*, or the "young man" has attempted to counterfeit it, and succeeded but partially, as counterfeiters usually do, we leave for the future to disclose. It evidently lies between the two.

SMITHBORO,' N. Y.—We regularly send two papers to Smithboro,' Tioga Co., N. Y., directed to Isaac Dudley and Josiah Howell, who have both paid in advance and would not therefore be very apt to refuse them. Recently these papers were returned by the P. M. at Smithboro, the day they arrived there, with the notice, "these papers are not taken out of the office," but no *reason* given, as the post office regulations require in such cases. On one of the papers was written, *in the same hand writing*, "keep these damb things to home, you damb Mormons." We have reported these matters to the Post Office Department, and if the rule adopted in all like cases is carried out in this, the P. M. at Smithboro' will receive notice that the Department have no further occasion for his services.

We send copies of this No. to the public officers at Pontiac, as well as the post masters in the principal villages in Oakland Co., Mich. Also to every post master in Tioga Co., N. Y., and intend to follow up the matter till the guilty are exposed effectually, and the innocent clearly exonerated. [ED.

EXTRACTS OF LETTERS.

Pittsburgh, June 27th, 1847.

PRES. STRANG:—

RESPECTED BROTHER,—I take this occasion to address a few lines to you, as I thought it important that you should know that "Scrutator's" angel has recently favored this region of country with a visit, professedly to confirm the appointment of one David Whitmer to the successorship of Joseph Smith in the Seer's office; but really to *boost* himself into notoriety, and get subscribers to the Ensign of Liberty. I will give you some specimens of his statements here and in Brighton, that you may judge of his *work* and its probable influence upon the minds of the saints here—premising that in Brighton as well as in this place he had the privilege of saying all that he would to the saints. We gave up our meeting to him in both places, that he might deliver his message. I have not room to give but a few of the many queer and contradictory statements of the immortal "Rigdonite Hushi."

I cannot be mistaken (said he) about the history of the church, for I have a *good memory*. But when asked how he came to join G. M. Hinkle, and afterwards, by special revelation, go 500 miles to join S. Rigdon, if he witnessed the appointment and ordination of David Whitmer to the Seer's office? his answer was—I *forgot* it.

June 28.

DEAR BRO.—Having a few moments to write this morning, I will conclude by giving a *brace* of examples of what we call *tall teaching*, —"Joseph Smith had no power or authority to lead the church after 1834."

"No man can understand the Book of Doctrine and Covenants unless familiar with all the circumstances under which it was written."

The above are fair samples of his teaching. The effect of such teaching with the brethren of this place has been only to strengthen and confirm them in the truth. There is an old saying that, "Give the *Devil* rope enough and he will hang himself." We gave

McLellin all the rope he asked for, and he has *snarled* himself up so badly that Oliver's revelations about Voree will never be able to straighten him up. I would advise the saints, whenever Mc. or any of the "immortal trio" at Kirtland visit them, to *keep them talking*. Only encourage them to *talk* and they will talk the "truth all to pieces."

I had almost forgotten to tell you something that will amuse you not a little. Mc. brought B. Winchester up to prove that S. Rigdon had been a great scoundrel and the principal instigator to *fraud* in Kirtland, &c., &c. Benjamin quite *innocently* fell into the trap, and testified for Mc. as to Rigdon's rascality, and to David's appointment, &c. Now all the brethren here had heard Ben. testify in the hall on 6th street that he had lived in R.'s family for years, and knew him to be a man of most *scrupulous* virtue, &c.; he also had to *forget*, so Mc. said, D. W.'s appointment, which he had witnessed; when reminded by the brethren of his connection with S. Rigdon —— —— The whole farce was worth going to see. The brethren have had a hearty *laugh* at Benjamin's and the *great* "Hushi's" expense. This reminds me that the *little* "Hushi"—Frazier, of Elizabeth—is writing a book which he says will *astonish* this *generation*.

I meet with the branch here once in two weeks. All the old *valuable* members except 2 or 3 are with us heartily. We have the gifts and spirit among us richly. God bless you. Amen.

J. M. GREIG.

Knoxville, Ill., September 20, 1847.

Brother Strang,—I have thought some time of writing to you, but not knowing how to write myself I am dependent on others, which has caused this delay.

I had thought of coming to Voree in the spring and make bricks, and build you a house and brother John E. Page also. I expect I shall bring a yoke of cattle, cart, horse and wheelbarrows and all the implements for making brick. Thompson A. Rude and Rebekah love the saints and long to be with them, and being old and well stricken in years seems to be a great preventative; but hope the way will soon open for us to enjoy the society of the saints.

I send you in this letter $3,00 to pay for the paper, and want you to send me a hymn book and any other writing which you think I ought to have, and I will send you the money for the same. Write to me if you have time, and I give me your mind on the things which I have mentioned and anything else which you think profitable for me to know. Give my respects to Bro. Page and all inquiring friends.

I am yours with respect,

THOMPSON A. RUDE.

This letter shows the right spirit, and the plan which Bro. Rude has devised is a good one, and by faithfulness he cannot but be prospered. Brick making, like every *honest* business, is good here. We will not, however, ask him to build two houses for his brethren, but as the rich have generally apostatized, it would be a great charity if he would *help* build one for elder Page, who has labored long, and has not where to lay his head.]Ed.

Boston, September 8th, 1847.

Pres. Strang:—

My Dear Brother,—I received your very kind letter of Aug. 16th, and I am happy. I have come to a firm conclusion. I shall unfurl the banner of the cross. Spread, by God's help, the glorious principles connected with it, and will never desert it until the kingdom is established; until I see the beautiful fabric raised in all its grandeur, majesty and simplicity; until I see the last stone brought up and raised before all the people with rejoicings and shouts of grace, grace unto it.

I long to be with you, and, if necessary, suffer with you, that I may also reign with you. I am determined to nail the flag to the mast and never give up, but to seize hold of the work at once and live.

The whole tenor of your letters please me much. I like them.—I love the kind spirit that is breathed in them. Believe me.

I remain your friend and brother,

G. J. ADAMS.

P. S. Bro. Wm. Skimmings wishes to be remembered to you. He is a fine and true man. One upon whom you can rely through sunshine or through clouds. Amid thickest darkness and hardest troubles he is true as the needle to the pole. If I forget him may my right hand forget her cunning. He expects not earthly praise. his hopes, his aims are higher. He looks for a better reward.

Yours, &c., G. J. A.

Antwerp, September 12th, 1847.

Dear Brother,—I once more attempt to write a few lines to you. The saints are very stupid in this branch. I have seen elder Brownson and he says that the saints in other places are getting into the spirit of the Lord, and have glorious meetings. Here is one dollar for you, Bro. Strang. I want you should write me a letter. Your paper states that we must send food for your family if we want you to write to us.

Respectfully yours,

James J. Strang, *Pres. of the church.* HYRUM G. HALL.

This must be from a poor man. The rich do not understand such things. They know not what it is to go *hungry*, in order to get a little paper to write a letter, as we do. God bless brother Hall.—We shall certainly write him. [Ed.

Brush Hill, Ill. Sep. 22d, 1847.

Mr Editor:—

Sir,—I send you one dollar in this letter which will pay for Zion's Reveille the rest of the year. You may think strange that I suberibe only for six months at a time. It is simply this.—I know not how long I shall remain here. As I am the only one here that belongs to the church, I feel as though I could not do without your paper for one week. You scold at us for writing, complain of us if we do not.

Mrs. LURENA CLARK.

Now, that is not what we intend. It is not short pointed buisness letters like this that we scold about, but these long four page letters about nothing—especially when they come from non-subscribers.—We like a letter right to the point, like this, if it contains but one line.

[Ed.

MUSINGS.

GREATNESS.

A pleasing idea it is that the best men of the age, in their several stations, have in various ways shown a peculiar friendship for the church. When J. E. Page and O. Pratt went to Washington to seek redress for the grievances of the saints, they found a warm friend and an advocate of justice in the venerable John Q. Adams. The brave J. J. Hardin, (who recently fell covered with honor in the Mexican war,) both on that occasion and in many perils since, has extended his influence for the defence of the saints. Col. Doniphan who has, in his recent march of some five thousand miles through hostile countries, opposed alternately by overwhelming numbers, trackless deserts, vast rivers and desolate, broken mountains, never before passed by man, erected to his fame a monument more enduring than the language he speaks, and plucking laurels from the head of Zenophen, to whom twenty centuries had given no rival, even in that act come short of himself, when, nine years since at Far Wast, Mo., he stood between a Court Martial of the State of Missouri and the life of prophet Joseph.

THE PICTURE.

A sad scene that was. What does the saint not feel, looking back upon it. One who was there has just shown us a picture of the "fall of Far West." In front is the Court Martial in Gen. Clark's tent; before them are Joseph and six other saints receiving sentence of death. In the rear, to the left, are a large band of the mob beating out the brains of John Carey, (the first man ever confirmed in the church by J. E. Page, in his first mission to Canada, June, 1836.) To the right of the tent is Col. Doniphan remonstrating against the sentence of the court as unjust and murderous, and ordering his regiment off the ground. Beyond him is Dr. McLellin declaring with an oath that they ought to die. What a picture of human passion! The reckless hate of the mob; the blood-thirstiness of a few apostates joined to them, some of whom still look cautiously around as though they yet feared the prisoners in the jaws of death. The hardy desperation of some and the cool

fortitude of others. Sure there is no hate like late changed love.

A singular fact it is that no party or individual has ever yet undertook to review and answer the arguments contained in the 1st Voree Herald. Every set of pretenders which have sprung out of the church avoid that—not one has ever undertook to answer it.—They know they cannot. Accusations any body can make, but there is no argument that will stand against so plain truth.

THE TELEGRAPH.—In the last No. of the Gospel Herald is an article from a recent No. of the Southport Telegraph, which we think a saint could not improve. There is a manly independence and a freedom from bigotry in the writings of Mr. Sholes which few men have the talent to sustain themselves in. Success to him. If there is a man in the community who *loves truth* and *hates bigotry*, let him sustain one who dares speak out in defiance of political associations, hoary headed hypocrisy, and the tyranny of debased public opinion. The single No. from which we extract is worth the year's subscription.

NORWEGIAN PAPER.—We are in the regular receipt of a Norwegian paper published in Racine Co., out of which we get a pleasant weekly feast, though the nut is hard to crack. There are now in Wisconsin, Illinois and Iowa, twenty Norwegian settlements and sixteen of them within the limits of this Territory. They embrace a population of from fifteen to twenty thousand; frugal, industrious, honest, law-loving and law-abiding citizens. The principal settlement in Wisconsin is on Koskonong prairie, where there are nearly a thousand Norwegian families. In the towns of Muskego, Waukesha county, and Norway, Racine county, which adjoin each other, the Norwegian settlers number nearly 1000. In Rock county, there are a thousand and upwards, and many in Jefferson, Dodge, and other Northern counties.

TO THE SAINTS:—"Though I fall I shall rise again." I have been engaged for more than a year in the constant work of the ministry, separate more than a thousand miles from the Presidency.—During that time I have received occaional comunications from men of talent, holding respectable standing in the church, on subjects to which I can allude only with pain, and contrary to the instructions of the President of the church. To these I have offered a certain share of opposition, but I still feel that I have come short of my duty in the premises, and that by not sufficiently resisting evil it did not flee from me. For this I have now subjected myself to the censure of the priesthood for the first time in my life, having been a member of the church over sixteen years, I feel myself redeemed by the vigor and justice of the administration from a thousand perils.

Voree, Sept. 10th, 1847. EBENZER PAGE.

☞ Bro. E. Page has shown us several letters sent to him by different individuals contaiuing *confessions* for *injuries done* and *attempted*, on WHICH HE HAS PAID POSTAGE. Well, now, if that is not mending the matter! He says he will forgive them all, but does not want any more letters of that kind. Good confessions are worth from five to ten cents a-piece, but having preached a year without salary it is not exactly convenient to pay for them now. So say we; and we advise the individuals concerned to send him something handsome, and pay the postage next time. Don't be afraid of doing it too soon.

AN IMPROPRIETY REBUKED.

It is, or rather ought to be, well known to all the saints in the church that the church of Jesus Christ of Latter Day Saints does not acknowledge bnt one Prophet or *law-giver* to the church at one and the same time, and that the church is commanded not to receive as *revelations* or *commandments* any teachings but those given through him whom God has appointed. The lesser or minor authorities are only authorized to teach those *revelations* and *commandments* that come through the source referred to above. From the beginning of this church until now it has been more or less *annoyed* with a certain class of men under some grade of priesthood or other, who have over reached the duties devolving on them, and have laid many stumbling blocks in the way of many inquiring minds by pretending to preach things which have been (they say) revealed to them.—We have so *often* and *repeatedly* been put under the necessity of removing those stumbling blocks referred to above, that our patience is worn almost thread bare.

No longer since than last Sunday, the 3d inst., we heard a certain elder say "that it had been *revealed* to him that *dominion* would be given to the *saints*, as a *kingdom, within two years*." Now we wish to say to that elder, and all others, that we feel it our *imperative* duty to "*sharply rebuke*" such a course of conduct, and also to say we do not believe his declaration to be true. And why? 1st. Because he is not the proper authority through whom God should "*reveal*" to the church so important and sudden event. 2d. We do not believe the saints will possess the "*dominion of the kingdom of God*" until the "*setting*" of Adam, "*the ancient of days*," and the "house of Jacob shall possess their possessions." Read Dan. vii. 9 to 27 inclusive. Also, Obadiah 17 to 21 inclusive.

It is a great *impropriety* in the character of an elder to step out of the range of the word of the Lord, already made public. When the Lord makes bare his arm in the literal gathering of the Jews to Jerusalem and brings Israel from the "north country," and the house of Joseph as a mass receive the gospel, then let the saints begin to look for the sudden advent of the ancient of days, and the saints to possess the "dominion" of the kingdom of God.

JOHN E. PAGE,
Pres. of the Twelve.

PROCLAIMING AGAINST INIQUITY.

It is a common saying among apostates, "we will proclaim against iniquity." None is more likely to cry "stop thief" than he who commits the deed, and none shouts "murder" louder than the midnight assassin. So it is with apostates. They are always crying "iniquity," while they themselves reject the order of God, according to their own testimony, which they said was given by the power of the Holy Ghost. Of such the Apostle says, (Heb. vi. 4 to 6,) "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Brethren, be not of those who watch for iniquity and draw back unto perdition, but be of those who believe unto the saving of the soul; remembering that it is those only who endure unto the end that will be saved. G. W.

EXTRACT OF A LETTER.

PRES. STRANG:— Voree, August 13th, 1847.

DEAR SIR,— * Joseph was a prophet of the living God, and established the church of Christ, and gave the law and commandment which the saints must observe and keep in order to obtain an inheritance in the kingdom of our God. I believe also that Joseph brought forth the principles by which the church of anti-Christ will be governed when it is organized and established on the earth. For I contend that both kingdoms will be organized, that both the righteous and the wicked may be gathered to their own place. * Now, sir, I consider it necessary that the principles by which both of these kingdoms is to be governed should be brought forth, that life and death may be set before this people. * Joseph said that God is true, the constitution of the United States is true, the Bible is true, and the Book of Mormon is true, &c., &c. * With respect,

JAMES M. ADAMS.

P. S. Since I commenced writing the above I have been informed that you have been circulating the report that two individuals, that are on the island, stated that I was a believer in the spiritual wife doctrine when they left here. I boldly say, as you have said in the Reveille, that the man nor woman does not exist that ever heard me say that I had any faith in that system, further than what I stated to you last spring. * * J. M. A.

We have not circulated any such report. We do not thus try questions of divine truth. By the way, will Mr. Adams tell all the world "*how* he believes the *spiritual system*." It would not make him quite as popular as telling how wicked Prophets are. We don't wish to tell on him, but it *ain't* pretty, Mr. Adams, to cry stop thief to the honest, while you hug the prey. By the way, is it not a new notion in religion that the constitution of the United States is of equal authority with the Bible and Book of Mormon? [ED.

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CATHOLIC DISCUSSION.

ANSWER TO MR. RAFFERTY.—No. 3.

(Continued from last week.)

The reasonableness and truth of this rule will appear by the following illustration:—All officers of the State of Ohio act in the name of the people of the State. By what authority do they thus act? By an authority given by the people. The people of the State must speak to make any man an officer, authorized to act in their name. They must not only speak, but they must speak according to a fixed and known law of their own adoption. And he who assumes to act in any office in their name without being authorized, is a usurper, and liable to punishment. Further: Whatever act of the people is necessary to make one man Governor or magistrate the SAME ACT is necessary to confer the same office on any other man. The first Governor receives his office by a revelation of the will of the people, as expressed by their votes. Every subsequent Governor must receive his office *in the same* manner.—The first set of magistrates in any town or jurisdiction are elected by the people of their district, and every subsequent magistrate or set of magistrates must be elected in *the same* manner, or they cannot hold the office. Moreover, the first Governor was not only elected to the office, that is, called to it by a revelation of the will of the people, but *after* being so elected he was required to take an oath of office; and until he had taken that oath he was not Governor. So of every subsequent Governor. And every magistrate is in like manner both elected and qualified by an oath. The rule applies equally to successor and predecessor, and no man can hold the office without both an election and an oath of office.

The fact that the first set of manistrates were called and elected by a revelation of the will of the people, and qualified by oath of office, to act in the name of the people as magistrates, does not authorize them to confer the magisterial authority on others, by means of an oath of office alone, who have not been thus elected and chosen by a like revelation of the will of the people. So entirely sacred do nations and communities hold this rule, that if the best man in the nation should, without an election, simply receive the oath of office from some other magistrate and then enter upon the business of trying criminals, though all his official acts might be circumspect and his sentences eminently just, yet he himself would be a criminal by the law, and would subject himself to even severer punishment than the culprits brought before him, for inflicting just punishment on them.

If it be so eminently necessary that those who act in the name of the people have authority from them and be duly qualified, how much more that those who act in the name of God shall be both truly called and regularly qualified. As a Catholic, you are bound to acknowledge that God has conferred upon the priesthood the power of remitting sins. As HE confers the power, it must be exercised in HIS NAME. But if the administrator is not authorized to act in his name, then the act is void, and the sins are retained, or rather left unforgiven. And Paul says, no man taketh this authority unto himself but he that is called of God, as was Aaron. Aaron was called of God by revelation, for God spoke unto Moses, the prophet, and told him to put Aaron in the priests' office.

The fact that the priesthood were called by revelation of God and ordained by an authority above them, both before and during the Apostolic dispensation, as clearly appears by the Old and New Testaments as the fact that the officers of the several States of the Union are elected by the people and qualified by oath appears by the books of history and law in our nation—and the man who, after reading the scriptures, should assert that any one could come into the priesthood without both revelation and ordination is equally as blind as he who pretends that he can attain the magisterial authority without both election and oath. Oh fools, and slow of heart to understand the law of God.

That this may more clearly appear, I present a few cases of the conferring of the priesthood as there recorded.

Numbers, xxvii. 15, "And Moses spake unto the Lord, saying,

16. Let the Lord, the God of the spirits of all flesh, set a man over the congregation,

17. Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

18. And the *Lord* SAID *unto Moses, Take thee Joshua* the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight.

20. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

22. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

23. And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses."

Deut. xxxiv. 9, "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses."

In this account we have both the essential facts in conferring the priesthood clearly stated, to wit: that Joshua was called by revelation, and that he was ordained by the laying on of hands. And, in accordance with the fundamental principle that the less is blessed of the greater, the revelation comes through the mouth of one above him, and one above him lays his hands upon him. Aside from this, I am not aware that any case of ordination by laying on of hands is specifically recorded in the Old Testament. But it is filled with cases of persons called by revelation. Yet the fact oftenest recorded is least believed.

Acts xiii. 1, "Now there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2. As they ministred to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

3. And when they had fasted and prayed, and laid their hands on them, they sent them away.

4. So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

Again, in this case, we have a record of the two essential acts for conferring the priesthood, both being performed upon Barnabas and Saul. First the Holy Ghost said to the prophets and teachers, or some of them, set apart Barnabas and Saul to the work whereunto I have called them, and immediately they ordained them by the laying on of their hands. Consequently they were not said to be sent by the Holy Ghost, because the pastors at Antioch *laid* their *hands* on them, as you represent, but because the Holy Ghost sent them by that revelation which he gave when he said, "set apart Saul and Barnabas," &c.

Paul, in writing to Timothy, says, iv. 14, "Neglect not the gift that is in thee, *which was given thee* BY PROPHECY, with the laying on of the hands of the presbytery," (or assembly of the priesthood.)

Timothy received the laying on of hands of the presbytery, assembly or council, because, having been called by prophecy, that act was necessary still to bring him into the priesthood. Saul and Barnabas were ordained by the hands of prophets and teachers, be-

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3. And when they had fasted and prayed, and laid their hands on them, they sent them away.

4. So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

Again, in this case, we have a record of the two essential acts for conferring the priesthood, both being performed upon Barnabas and Saul. First the Holy Ghost said to the prophets and teachers, or some of them, set apart Barnabas and Saul to the work, whereunto I have called them, and immediately they ordained them by the laying on of their hands. Consequently they were not said to be sent by the Holy Ghost, because the pastors at Antioch *laid* their *hands* on them, as you represent, but because the Holy Ghost sent them by that revelation which he gave when he said, "set apart Saul and Barnabas," &c.

Paul, in writing to Timothy, says, iv. 14, "Neglect not the gift that is in thee, *which was given thee* BY PROPHECY, with the laying on of the hands of the presbytery," (or assembly of the priesthood.)

Timothy received the laying on of hands of the presbytery, assembly or council, because, having been called by prophecy, that act was necessary still to bring him into the priesthood. Saul and Barnabas were ordained by the hands of prophets and teachers, be-

cause the Holy Ghost had already called them. Joshua was ordained by the hands of Moses, because he was called of God to be the leader, chief captain, judge, or prophet of Israel. I might add authorities on this subject. But these are abundantly sufficient to show that a call by revelation and an ordination by the hands are both equally necessary to the possession of the priesthood. And, consequently, all who act in the priesthood without being so called and so ordained are "THIEVES *and* ROBBERS."

Having thus established the rule that no man has lawful right to the priesthood who is not called of God by revelation, I beg of you to inform me whether his holiness the Pope of Rome was so called? Did he obtain his office by revelation of God, or by election of the Cardinals? By the way, as the less is blessed of the greater, will you please tell me who ordained him? Of course it was some person who holds as *high* a PRIESTHOOD as he: for it is difficult to believe that so respectable a people as the Catholic church would, like the Methodists, pretend that a man could ordain others above himself.

Come, Mr. Rafferty, tell us by what prophet God called the present Pope to his priesthood, and by what priest, holding equal or higher authority, he was ordained: for as we have a high opinion of him personally, and as a politician, we should not like to call him either thief or robber, as Christ does those that come not in at the door. The Bible being the standard, this is the only door into the priesthood; and you apply Christ's epithets to all who exercise the priesthood without authority. You must not flinch when they rebound to your own face. And when all these questions are settled I wish you to answer me further, whether the Catholic Bishops and clergy do not generally obtain their priesthood by revelation of the will of some prince or rich man, rather than of God.

These facts and considerations, Mr. Rafferty, will induce reasonable and considerate men to ask the following questions:—Are the Romanist clergy called by revelation of God? If they are, by the mouth of what prophets? Are they ordained by the hands of those who themselves hold the priesthood? If so, who ordains the Pope, of whom there *can be but* ONE at a time, and consequently who has no superior or equal in the priesthood? Finally, what authority, officer or priesthood is visible head of the church from the death of one Pope to the election of another? Does so large a body as the Holy Catholic Apostolic Church continue to live during frequent and sometimes long interregnums without a head? Then let men cease to wonder at its diseases.

JAMES J. STRANG.

(To be continued.)

CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, AT VOREE.

On the 6th day of October, 1847, the semi-annual Conference assembled at Voree.

Opened by prayer by President Strang. Singing.

On motion, resolved, unanimously,

That we have full confidence in James J. Strang as President of the church, and by virtue of that office recognize him as President of this Conference.

On motion, resolved, unanimously,

That we will sustain Gilbert Watson as general church Clerk and Recorder, and acknowledge him as Clerk of this Conference.

Pres. Strang made some remarks relative to the past history of the church, and its future prospects.

Adjourned til one o'clock.

Conference assembled pursuant to adjournment.

Opened by singing. Prayer by John E. Page, President of the Twelve.

Pres. Strang preached on the necessity of the dispensation of the fulness of times.

Adjourned till to-morrow at ten o'clock.

Oct. 7. Conference assembled pursuant to adjournment.

Called to order by Pres. Strang. Prayer by Pres. Marks.—Singing.

James Blakeslee, H. P., preached on the gathering of the house of Jacob to their own land.

Adjourned one hour and a half, to meet on the Temple lot for the purpose of breaking ground for the Temple.

Conference assembled pursuant to adjournment.

John E. Page, Pres. of the Twelve, acted as master of ceremonies, and arranged the congregation in the order of rank and priesthood, beginning with the First Presidency at the principal gate of the Temple.

The congregation sung the hymn—"How firm a foundation ye saints of the Lord." &c.. &c.

Presidents Strang and Marks proceeded to the centre of the Temple lot. Pres. Strang then offered up the dedicating prayer, which was responded to by the Conference by a hearty amen. Presidents Strang and Marks then returned to their former position and broke ground for the Temple, which was followed by the several quorums in the order in which they were placed.

When the several quorums were engaged in breaking the ground Pres. Strang explained the pattern of the Temple, after which Pres. Marks expressed his faith and confidence in the work of God, and exhorted the saints to be united and use their exertions to build the Temple according to the commandment of God.

After prayer by John E. Page, adjourned to the school house.

Conference assembled pursuant to adjournment.

Opened by singing. Prayer by Uriel C. H. Nickerson, H. P.

John E. Page, Pres. of the Twelve, preached on the evidences of the introduction of the dispensation of the fulness of times.

Adjourned till to-morrow at ten o'clock.

Oct. 8. Conference assembled pursuant to adjournment.

Opened by singing. Prayer by Wm. Savage, Pres. of the Seventies.

The delegates from the branches reported the state of the branches, which we omit for want of room.

The President and various traveling elders gave interesting accounts of their missions.

The excommunication of the following named persons, with the several causes, was laid before the Conference for their action:—

John C. Bennett, H. P. and M. C., excommunicated for apostacy, conspiracy to establish a stake by falsehood, deception, &c., and various immoralities. Delivered over to the buffetings of Satan till the day of the coming of the Lord, and sealed up against all gospel privileges on earth. The whole congregation lifted their hands against him.

William E. McLellin, Apostle, excommunicated for apostacy and falsehood. Delivered over to the buffetings of Satan until the day of the Lord, and sealed up against all gospel privileges on earth.—The whole congregation lifted their hands against him.

William Smith, Patriarch, excommunicated for adultery. Delivered over to the buffetings of Satan till he repent and make satisfaction. And the whole congregation lifted their hands against him.

James M. Adams, Apostle, excommunicated for apostacy and believing the spiritual wife system. Delivered over to the buffetings of Satan till he repent. And the whole congregation lifted their hands against him.

Benjamin C. Ellsworth, excommunicated for teaching and practicing the spiritual wife system. Delivered over to the buffetings of Satan till the day of the Lord. And the whole congregation lifted their hands against him.

John Greenhow, excommunicated, 1st, for disclaiming his office and membership in the church; 2d, for frequently disregarding the directions of the First Presidency of the church relative to the management and issue of the "Reveille;" 3d, for indulging in the practice of intoxication. Delivered over to the buffetings of Satan till he repent and make satisfaction. And the whole congregation lifted their hands against him.

John C. Gaylord, excommunicated for apostacy, neglect of the discipline of the church as President of Voree, and setting apostates to preach. Delivered over to the buffetings of Satan till he repent and make satisfaction. And the whole congregation lifted their hands against him.

Jacob Bump, excommunicated for apostacy. Delivered over to the buffetings of Satan till he repent and make satisfaction. And the whole congregation lifted their hands against him.

Adjourned one hour and a half.

Conference assembled pursuant to adjournment.

Opened by singing. Prayer by elder Alden Hale.

Pres. Strang suggested the propriety of appointing a committee to take charge of the work upon the Temple. Pres. Marks followed with remarks on the same subject.

Whereupon it was unanimously resolved,

That there be a committee of two appointed.

On motion of John E. Page, resolved, unanimously,

That Presidents Strang and Marks be appointed said committee

the vote being called separately on each.

On motion, resolved, unanimously,

That we will uphold and sustain James J. Strang as Prophet, Seer, Revelator and Translator unto the church of Jesus Christ of Latter Day Saints with our confidence, faith and prayers.

On motion, resolved, unanimously,

That we will uphold and sustain William Marks as one of the First Presidency and Counsellor to the Prophet by our confidence, faith and prayers.

Adjourned till to-morrow at ten o'clock.

Oct. 9. Conference assembled pursuant to adjournment.

Opened by singing. Prayer by James Blakeslee, H. P.

On motion, resolved, unanimously,

That we will uphold and sustain John E. Page as President of the Twelve by our faith, confidence and prayers.

N. B. Similar resolutions were passed on the several authorities present.

Pres. Strang made some remarks relative to the publication of a new work on the evidences of the Book of Mormon, as derived from a very full development of American Antiquities, by John E. Page.

Whereupon, on motion, it was resolved, unanimously,

That this Conference recommend the publication of the evidences of the Book of Mormon by John E. Page, and commend the work to the saints and to all men.

Adjourned one hour and a half.

Conference assembled pursuant to adjournment.

Opened by singing. Prayer by Ebenezer Page, Apostle.

Preaching by Ebenezer Page on the necessity of Prophets.

Adjourned *sine die*. JAMES J. STRANG, *Pres.*

GILBERT WATSON, *Clerk.*

A MORMON MIRACLE.—We have now in our office a pumpkin vine grown on the lot next south of the Temple ground, which spreads out like a board to the width of 8½ inches, and has its pumpkins in a cluster like grapes, but of a good size, varying from eight to twelve inches in diameter. We commend this to the notice of the Chicago Democrat as a notable and genuine Mormon miracle. As the editor of that paper is an *amateur* in such matters we shall be most happy to make him acquainted with the mode of production. We can assure him there is no phosphorus used in the operation. Consequently he will run no risk of burning up a suit of clothes, as one of the tell tales he is so fond of did.

TEMPLE AT VOREE.—The ceremony of breaking ground for the Temple was performed the second day of Conference, Oct. 7, and the work is now progressing daily. Some thirty cords of stone and a considerable quantity of lime are provided and paid for, to be delivered as fast as they can be used. We expect to have several rooms ready for use by the spring Conference. Cedar timber will be brought from Beaver Islands for joists this fall. The entire Temple consists of a central edifice, with three towers; twelve other principal buildings; five courts; walls, cloisters, stair-cases, &c., and covers a block of ground 264 feet square, and will consume in the building some 3,000 or 4,000 cords of stone. All who wish to assist in the construction of it can either forward their contributions or come and labor. Now, let us take hold as one man and do our work in righteousness, that God may accept it and bless us.

THE PROSPECT.—Once in three or four months regularly, a report goes out from the apostates in this region that Voree is to be abandoned. As the time of Conference approaches they as regularly give out that none will be held. These lies have been told too often to be longer regarded. In spite of all that apostates have done or can do, our course is onward. Each Conference is better attended. That which has just been held has exhibited a better spirit, and a more perfect union, than any that has gone before. We feel now that we are rid of a heavy weight in the clique we have cut off for practicing immorality and teaching heresies while they professed penitence and purity. Let all such take warning and understand that when we talk of these things it is because we mean it.—Scarcely a man is excommunicated for immorality and corruption, but he goes off accusing the church of his own crimes. The few who have been fools enough to give credit to such stories, and come here for the indulgence, have found it a sad sack *in*. If the editors of the Chicago Democrat and Ottawa Free Trader believed us half as corrupt as they publish us, they would both be in the church in a fortnight.

Now is the time to move forward. The work is in good hands; conducted by men tried and faithful. Every effort now made will tell in the great event; for a long time we have labored to correct the errors and blunders of others. Now we can do the right instead of toiling daily to undo the wrong. Who will go with us to serve the Lord? Who will assist in building a Temple to our God?

☞ Some follower of Reuben Miller has sent to us to know in what part of his pamphlet he acknowledges his belief in the spiritual wife system. We think the man who, after reading his work, asks such a question rather underwitted. Of course we do not expect a thief to say in so many words that he stole, even though he makes the fact clear in his efforts to conceal it. From Miller's first pamphlet, page five, we select the following:—

"When in conversation with my friends, Mr. Strang has tried to make it appear that I became dissatisfied because I was not permitted to teach, what he is pleased to call, the spiritual wife system.—In regard to this, or his views on this subject, it was impossible for me to be mistaken, as I fully understood how he held it. When I saw him last winter, he explained his views to me in full, and gave me what he called a 'thus saith the Lord' in writing, which I carried with me to the city of Nauvoo, and went to sister Emma, the wife of the Prophet, and conversed with her in regard to the matter, and from that day I have come out in public and in private decidedly opposed to all such principles.

If a principle gets into the church, and that principle declared by the words or writings of Joseph to be an error, and of the evil one, as soon as I learn that fact I am bound to and will reject the same. When I stood at the waters' edge to be baptized, I made a covenant with the Lord, through the elder, to be obedient to all the commands of the Lord; consequently whatever Joseph (whom I recognize as a true Prophet of God) has renounced as church principles, I am bound to renounce. But on the other hand, whatever he has taught by revelation and a thus saith the Lord of hosts, I am bound to and will receive and act accordingly, notwithstanding the traditions of my fathers, and the bigotry and superstition of the age, and the frowns and sneers of the scribes and pharisees of the nineteenth century. Therefore, be it known unto you, ye Latter Day Saints, that God has never sent a messenger from the eternal world to the human family on a foolish errand, (unless it was when he sent one to ordain Mr. Strang.) Elijah, the prophet, has come in fulfillment of the sayings of Malachi, and has conferred upon Joseph the sealing powers of the Melchisedec priesthood, and I believe in the virtue and powers of his priesthood, and in that eternal union through which the hearts of the fathers are turned to the children, and those of the children to the fathers; and a welding link effected between us and the fathers that have died without the gospel."

Here Mr. Miller acknowledges that he was a believer in spiritual wifery while a follower of Brigham Young; that when he became a Strangite he came out against all such principles; and that he has gone back to be a Brighamite. Finally, he tells about some dreadful thing (which he does not name) which he *will practice*, NOTWITHSTANDING the *traditions* of his *fathers*, and the *bigotry* and *superstitions* of the *age*, and the *frowns* and *sneers* of the *scribes* and *pharisees* of the *nineteenth century*. And *because* Mr. Strang disallows such practices as fornication, adultery and polygamy, he calls on all the Latter Day Saints *to know* that God never sent a messenger to him; as though a man could not possibly have the ministra-

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From the Belfast Journal of Sept. 25th, 1846.

MORMONISM.—These people are somewhat divided, and have been for a number of years: we believe before the death of the Prophet, Joseph Smith, dissentions had sprung up in the church, and we have no question if Mormonism had been left to itself, without persecution it would have fallen to pieces by its own internal discord. Those acknowledging the rule of the "Twelve" have mainly left for the Pacific ocean, but whether to Oregon, or California, we know not.—There is a branch that acknowledge as their head one Rigdon, an early friend of the Prophet. There is another branch, situated at Voree, Wisconsin Territory, who follow James J. Strang, a man of some talent, and more cunning. Strang, report says, a year or two since, had revealed to him another batch of *gold plates*, constituting him the *bigest toad in the puddle*, now living. We have seen a number of Strang's revelations, and shall give one of them, just to show their style. We shall send our paper to the Voree Herald and request brother Strang, or whoever may be editor, to exchange his *strange* paper with us, hoping he will kindly correct us if we are in error. So long as the first Prophet or his immediate followers had a paper we exchanged with them; and having visited the holy city, and made many pleasant acquaintances, we feel an interest in knowing how Mormonism, or "The Latter Day Saints" are getting on.—Will the Herald send us a few back numbers.

We received a Belfast Journal about a year since containing the foregoing, and in return "Brother Strang" sent a "few back numbers" of his "strange paper," and also a file, while he has had charge of the paper, since, abundantly sufficient to correct many of the errors of the man of Belfast, if he is not incorrigible. We cannot say, however, that we have fairly responded to the request for an exchange, for we have never received any thing in exchange.—We would like to hear what progress he of the Journal makes.

"Bigotry is the arch-fiend of this woe-begone world. Did he always stand out in his own drapery of sable and soot, there would be little trouble with him. But he takes the robes of religion, of spirituality, even of freedom and liberality. But there is one certain test of his presence. It is the grave. At that sad bourne all human quarrels cease. Humanity there unbends the bow, lets fall the battle axe, and weeps with a full heart over the prostrate brother laid away in his long sleep. Meek eyed Charity bends over the coffin, remembers all the good and worthy deeds and forgets and forgives the ill ones. But there is that which comes with rude manner and sneering lips, plucks aside the winding sheet, exposes every scar and deformity, and spurns the coffin with a grin of contempt. This is Bigotry. No matter if clothed in the vestments of the holiest freedom and the most bloodless non-resistance—it is Bigotry the fiend that has kindled all the *auto de fes* and Smithfield fires, and invented all the racks and thumb-screws that have yet been used in the absurd work of making men think alike."—*Chronotype.*

☞ That is true, Mr. Chronotype, and you are the man that dare say it. But dare you make the application? You are a bold man, but we doubt your temerity reaching to that. Have not a majority of the *church-going people* of the United States, both *clergy* and *laity*, "*with rude manner and sneering lips plucked aside the winding sheet*" *of the prophet Joseph*, 'and exposed every scar or deformity' of his character, whether real or pretended? Have not they 'spurned his coffin with a grin of contempt?' Aye, have they not rejoiced in his murder, when they asserted that he deserved his fate, and set up their hypocritical moans that he should have met it by illegal violence? And this is bigotry. And it is not the less bigotry from the rank and respectability of those who enact such things.—The robe and tunic cannot wash such corruptions out.

MUSINGS.

So the Herald is to be enlarged. Not a *single* column added, but the sheet doubled. Well, that is better than the oft repeated apostate prediction that it would be discontinued about these days.—After the next No. we expect to make a show of what we can do, and at these times we may muse a little on the future from the past. It is not two years since we started a monthly paper of sixteen thousand ems, printers measure, which this enlargement brings up to thirty-six thousand ems weekly, or nearly ten times the matter and only twice the price. Long life and much success to the little Herald. Give but a decent share of patronage and the little one will become a giant. Indeed, we sometimes almost believe it a giant already, so few are willing to grapple with it in argument.

A word in your ear, reader. Did you ever consider that even on our small sheet we gave you weekly as much reading matter as is generally contained in country papers, for which you pay the same price? Nevertheless it is true. From using small type, setting solid matter, as the printers call it, and no advertisements, we have put much in a little space. Had we spread the same matter on a sheet twice as large and then filled as much more space with advertisements, no body would have complained of the size. Still they would have had no more to read.

Now we hope to satisfy all who can be satisfied. And we expect our friends to furnish a small addition of means in the form of handsome lists of new subscribers, and the advance pay. With our limited means it is a great undertaking, but we have mused on the subject till we concluded it could be done. So let us all try together. We have not forgotten when we commenced with less than a dozen subscribers. To him that believes all things are possible. We believe that it is good that the Herald should come out eight pages a week. We believe it can be done. And we believe it will be done. Our friends helped us gratuitously to seventeen dollars to commence with, and we have no idea of failing.

THE TEMPLE.

Reader, do you wish to see the Temple of God at Voree? So do I; and I intend to see it ere long, completed and filled with the saints of the most High, shouting *grace*, GRACE, unto it. But that is not what we meant to say. Would you like to see the pattern of it? Well, we intend to get it engraved very soon and insert it in the Herald. If you are not a subscriber, send on soon that you may receive it.

PREACHING.

The subscriber designs to resume his calling and duty in the ministry of the "everlasting gospel." We wish to say to the readers of the "Gospel Herald that we wish to visit those places first where we can do the most good for the interest of the church and the salvation of mankind. Through grace we feel fully prepared to successfully put to silence *any* and *every* plausible objection to the *true* principles of the faith of the church of Jesus Christ of Latter Day Saints, from the Pope of Rome to the *last* and *least* dissenting Mormon,

We shall unhesitatingly contend for the rights and claims of President James J. Strang to preside over the church as *prophet revelator, translator*, and *seer*. All persons adressing us at *any time* POST PAID, soliciting our services, will be responded to according to our *time* and *means*. Persons thus addressing us are requested to state in short what are the prospects relative to a place of holding meetings, and the probable amount of hearers. JOHN E. PAGE.

☞ Dr. Hawks receives a salary of $6,000 a year as pastor of Christ's church, N. O., and $1,000 more as professor of the university of La. Can the Dr. tell what salary Christ received? As the servant is not above the master, we fear the Dr. is none of his. We never heard of his having so large a salary.

tion of angels till he was sunk to the infamy of a Sodomite. He begins by naming the doctrine "what Mr. Strang is *pleased to call* the spiritual wife system;" then it is something very much against the notions of this age, and finally it is "eternal union" by the power of the priesthood. Pshaw! Does not the merest dolt in Brighamite key-words know that "eternal union" is synonymous with perpetual permission to——no matter what?

From the Belfast Journal of Sept. 25th, 1846.

MORMONISM.—These people are somewhat divided, and have been for a number of years: we believe before the death of the Prophet, Joseph Smith, dissentions had sprung up in the church, and we have no question if Mormonism had been left to itself, without persecution it would have fallen to pieces by its own internal discord. Those acknowledging the rule of the "Twelve" have mainly left for the Pacific ocean, but whether to Oregon, or California, we know not.—There is a branch that acknowledge as their head one Rigdon, an early friend of the Prophet. There is another branch, situated at Voree, Wisconsin Territory, who follow James J. Strang, a man of some talent, and more cunning. Strang, report says, a year or two since, had revealed to him another batch of *gold plates*, constituting him the *bigest toad in the puddle*, now living. We have seen a number of Strang's revelations, and shall give one of them, just to show their style. We shall send our paper to the Voree Herald and request brother Strang, or whoever may be editor, to exchange his *strange* paper with us, hoping he will kindly correct us if we are in error. So long as the first Prophet or his immediate followers had a paper we exchanged with them; and having visited the holy city, and made many pleasant acquaintances, we feel an interest in knowing how Mormonism, or "The Latter Day Saints" are getting on.—Will the Herald send us a few back numbers.

We received a Belfast Journal about a year since containing the foregoing, and in return "Brother Strang" sent a "few back numbers" of his "strange paper," and also a file, while he has had charge of the paper, since, abundantly sufficient to correct many of the errors of the man of Belfast, if he is not incorrigible. We cannot say, however, that we have fairly responded to the request for an exchange, for we have never received any thing in exchange.—We would like to hear what progress he of the Journal makes.

"Bigotry is the arch-fiend of this woe-begone world. Did he always stand out in his own drapery of sable and soot, there would be little trouble with him. But he takes the robes of religion, of spirituality, even of freedom and liberality. But there is one certain test of his presence. It is the grave. At that sad bourne all human quarrels cease. Humanity there unbends the bow, lets fall the battle axe, and weeps with a full heart over the prostrate brother laid away in his long sleep. Meek eyed Charity bends over the coffin, remembers all the good and worthy deeds and forgets and forgives the ill ones. But there is that which comes with rude manner and sneering lips, plucks aside the winding sheet, exposes every scar and deformity, and spurns the coffin with a grin of contempt. This is Bigotry. No matter if clothed in the vestments of the holiest freedom and the most bloodless non-resistance—it is Bigotry the fiend that has kindled all the *auto de fes* and Smithfield fires, and invented all the racks and thumb-screws that have yet been used in the absurd work of making men think alike."—*Chronotype.*

☞ That is true, Mr. Chronotype, and you are the man that dare say it. But dare you make the application? You are a bold man, but we doubt your temerity reaching to that. Have not a majority of the *church-going people* of the United States, both *clergy* and *laity*, "*with rude manner and sneering lips plucked aside the winding sheet*" *of the prophet Joseph*, 'and exposed every scar or deformity' of his character, whether real or pretended? Have not they 'spurned his coffin with a grin of contempt?' Aye, have they not rejoiced in his murder, when they asserted that he deserved his fate, and set up their hypocritical moans that he should have met it by illegal violence? And this is bigotry. And it is not the less bigotry from the rank and respectability of those who enact such things.—The robe and tunic cannot wash such corruptions out.

MUSINGS.

So the Herald is to be enlarged. Not a *single* column added, but the sheet doubled. Well, that is better than the oft repeated apostate prediction that it would be discontinued about these days.—After the next No. we expect to make a show of what we can do, and at these times we may muse a little on the future from the past. It is not two years since we started a monthly paper of sixteen thousand ems, printers measure, which this enlargement brings up to thirty-six thousand ems weekly, or nearly ten times the matter and only twice the price. Long life and much success to the little Herald. Give but a decent share of patronage and the little one will become a giant. Indeed, we sometimes almost believe it a giant already, so few are willing to grapple with it in argument.

A word in your ear, reader. Did you ever consider that even our small sheet we gave you weekly as much reading matter as is generally contained in country papers, for which you pay the same price? Nevertheless it is true. From using small type, setting solid matter, as the printers call it, and no advertisements, we have put much in a little space. Had we spread the same matter on a sheet twice as large and then filled as much more space with advertisements, no body would have complained of the size. Still they would have had no more to read.

Now we hope to satisfy all who can be satisfied. And we expect our friends to furnish a small addition of means in the form of handsome lists of new subscribers, and the advance pay. With our limited means it is a great undertaking, but we have mused on the subject till we concluded it could be done. So let us all try together. We have not forgotten when we commenced with less than a dozen subscribers. To him that believes all things are possible. We believe that it is good that the Herald should come out eight pages a week. We believe it can be done. And we believe it will be done. Our friends helped us gratuitously to seventeen dollars to commence with, and we have no idea of failing.

THE TEMPLE.

Reader, do you wish to see the Temple of God at Voree? So do I; and I intend to see it ere long, completed and filled with the saints of the most High, shouting *grace*, GRACE, unto it. But that is not what we meant to say. Would you like to see the pattern of it? Well, we intend to get it engraved very soon and insert it in the Herald. If you are not a subscriber, send on soon that you may receive it.

PREACHING.

The subscriber designs to resume his calling and duty in the ministry of the "everlasting gospel." We wish to say to the readers of the "Gospel Herald that we wish to visit those places first where we can do the most good for the interest of the church and the salvation of mankind. Through grace we feel fully prepared to successfully put to silence *any* and *every* plausible objection to the *true* principles of the faith of the church of Jesus Christ of Latter Day Saints, from the Pope of Rome to the *last* and *least* dissenting Mormon,

We shall unhesitatingly contend for the rights and claims of President James J. Strang to preside over the church as *prophet revelator, translator*, and *seer*. All persons adressing us at *any time* POST PAID soliciting our services, will be responded to according to our *time* and *means*. Persons thus addressing us are requested to state in short what are the prospects relative to a place of holding meetings and the probable amount of hearers. JOHN E. PAGE.

☞ Dr. Hawks receives a salary of $6,000 a year as pastor of Christ's church, N. O., and $4,000 more as professor of the university of La. Can the Dr. tell what salary Christ received? As the servant is not above the master, we fear the Dr. is none of his. We never heard of his having so large a salary.

GOSPEL HERALD.

VOL. 2.] VOREE, W. T., THURSDAY, OCT 21, 1847. [No. 31.

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PROPHETS.

It is a thing generally understood among the saints, though others are ignorant of it, that as in the present dispensation so in those which preceded it, there was one man appointed prophet, to stand as a law-giver to all God's people. But very few have taken the trouble to ascertain how any one was thus placed at the head of a dispensation, and less to compare the rule as laid down in the revelations given to Joseph with that contained in the ancient scriptures. As I have written once on the appointment of prophets, and established the rule on the foundation of God's eternal truth in an epistle which was published nearly two years since, has gone through four editions of over ten thousand copies, which no man has ever yet attempted to refute or answer, I might excuse myself from saying any more on the subject.

When I say no man has attempted to answer, I would not be understood as saying that nothing has been said by any one on the subject, but merely that no man has ever taken up the true merit and point of the argument and grappled with it. No man has ever taken the authorities there referred to and shown, one by one, that they are susceptible of a different interpretation. And no man has ever undertaken to show that any different rule can be adopted consistent with all the scriptures.

Yet, as pretenders are starting up on every hand and attempting to lead believers astray from the fold of God, and from the guidance of the true shepherd, I am constrained to write again and admonish the saints against all such, by reminding you more fully of what God has spoken, both in ancient and modern times, concerning setting up and removing prophets, and concerning the obligations of men to give heed to them.

I desire every person especially to remember, while reading this article, that I do not anywhere teach that there are no prophets among God's people, but the one that stands at the head; nor do I pretend that none of the priesthood, except prophets, can teach by way of commandment under any circumstances. But I do lay down as a fundamental principle that God places at the head of his people in all ages and in all dispensations one who is a PROPHET and a LAW-GIVER OR RULER, holding a ROYAL PRIESTHOOD, or, in other words, the *priesthood* after the order of *Melchisedec*, and standing at the head of all prophets, apostles, high priests, kings and rulers. And in this article I intend to show you, briefly, by reference to the word of God, the means by which any one attains to this priesthood, and the means by which he loses it, as well as the extent of the obligation of mankind to obey his commandments, and the consequences of his giving improper commandments.

Joseph received his priesthood by *revelation* and *ordination*. By revelation from God, who called him into the priesthood, and by ordination by the ministration of angels, whom Jesus Christ sent unto him for that purpose.

That Joseph was called by revelation, appears by the following testimonies:—

D. & C. sec. xlvi. par. 1 & 2, "Behold there shall be a record kept among you, and in it thou (Joseph) shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith. Wherefore, meaning the church, thou shalt give heed unto *all his words*, and COMMANDMENTS, which he shall give unto you, as he receiveth them, walking in all holiness before me: for his word ye shall receive, *as if from mine own mouth*, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you. For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good."

Sec. li. par. 2. "But behold, verily, verily I say unto thee, (Oliver Cowdery,) no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses. And thou shalt not command him (Joseph) who is at thy head, and at the head of the church; for I have given *him the keys of the mysteries* and the *revelations* which are *sealed, until I shall appoint unto them* ANOTHER IN HIS STEAD."

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ed even as Aaron. And also with Peter, and James, and John, (angels,) whom I have sent unto you, *by whom I have* ORDAINED *you and* CONFIRMED *you* to be apostles and especial witnesses of my name, and bear the keys of your ministry: and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things both which are in heaven and which are on earth: wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth; having on the breastplate of righteousness: and your feet shod with the preparation of the gospel of peace *which I have sent mine* ANGELS to *commit unto you*, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up that where I am ye shall be also. Amen."

Here are two *ordinations by angels*; one to the Aaronic and the other to the Milchisedec priesthood. Had the Melchisedec priesthood been conferred first there would have been no occasion for sending John the Baptist, who was beheaded by Herod, to ordain him to the Aaronic priesthood, because the higher priesthood can officiate in all offices below it; but as the Aaronic priesthood was first restored, there being no power on earth to ordain thereto, an angel was sent from heaven that Joseph might be both called by revelation and ordained by the priesthood, "as was Aaron."

Afterward, when God would confer on him the priesthood after the order of Melchisedec, the "keys of the kingdom" of God, and of the 'ministry of those things which were revealed' to the revelator and apostles of the church of the former days, and "of a dispensation of the gospel for the fulness of times and for the last times," 'in which God will bring together in one both the church in heaven and on earth,' it became necessary that the ordination should be again from heaven by the ministration of angels, because, though the priesthood *was on earth*, Joseph and Oliver both having received the Aaronic priesthood by ordination of John the Baptist, yet there was no one on earth holding *as high priesthood* as that which God was giving to Joseph. If God had known anything of that doctrine which apostates have been so full of for the last two years, that all ordinations and anointings to the priesthood must be performed by the living priesthood on the earth while any part of it remains, Joseph would have received this ordinat on from them.—But as that notion had not yet been heard of in heaven, the Lord Jesus Christ had no way of putting Joseph into the Melchisedec priesthood but a call by revelation and ordination by the ministration of *angels who held that priesthood*.

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Having thus shown the manner in which Joseph received his priesthood, it would seem that we had shown also how any other person should attain to the same priesthood, for there is no plainer truth than this,—that whatever amount of power and whatever peculiar ceremony is necessary to confer the priesthood on one man, the same amount of power and *the same* peculiar ceremony is necessary to confer the same priesthood on any other person. With this rule, so plainly stated, fully agrees both the ancient and the modern scriptures.

(To be continued.)

CORRESPONDENCE.

September 23d, 1817.

* * * According to what I have seen and heard, the gospel of the kingdom seems to be moving steadily forward; notwithstanding the great afflictions which the saints have to pass through, and the great divisions which have arisen in consequence of false hearted brethren, who desire to bear the rule and delight in all manner of abominations. But the mighty God who hath called us with a holy calling is of purer eyes than to behold vanity, and he will not suffer the guilty to go unpunished. I have often felt to mourn over the languishing condition of Zion, which now seems to be bleeding at every pore; it seems that nearly all of her former lovers have forgotten her—they have become filthy and profane—they have defiled themselves with the idols of their own hearts, and have altogether gone out of the way. Oh, that they were wise; then they would not depart from the commandments of God, but would call upon his name right early, and he would hear them and lead them into green pastures and down by the side of still waters—he would bind up the wounds of Zion and build her waste places—he would be a bulwark of safety unto his people, and deliver them out of the hand of strange children. We have reason to take up a lamentation for the sons and daughters of Zion, who once were the people that the Lord delighted to bless—once were they fair and comely; but now they are loathsome and filthy—once they prospered in the city of Joseph; but now cast out of the holy city—once they delighted in keeping the commandments; but now have forsaken them—once they were blessed with wisdom above all the inhabitants of the earth, insomuch that the hidden mysteries of eternity were unveiled to them; but now have they followed lying spirits and given heed to the doctrines of devils! They have become corrupted like unto the Nephites of old, and the Lord has rejected them. We ought, therefore, to learn a lesson from them and try to escape the judgments and calamities which befall evil doers, and pass the time of our sojourning here in fear; lest, a promise being left us of entering into his (God's) rest, any of us should seem to come short of it. When I have seen men of sterling talents and men of honesty and integrity, and apparently soured in the faith of our Lord Jesus Christ, turn away from the truth, I have felt the need of the grace of God to keep us steadfast, that we do not make ship-wreck of our faith. God has promi ed to suffer no temptations to come upon us but such as we are able to bear, if we only trust in him. There is one thing certain even in these last days, that is this,—that judgment has first began at the house of God and will not leave it until the church is thoroughly purged from all iniquity. It seems there are but few names left even now who remain steadfast in the truth, and how long most of them will remain God only knoweth; but he knoweth them that are his, and he will try them even as gold is tried. But I have full faith in the promises of God, and feel assured that the work will not cease until the consummation of the decreed consumption upon the whole earth.

My ardent desire and prayer to Almighty God is this,—that his servants may be clothed with righteousness, and labor diligently to buy the white raiment, that they may not be found naked at the appearing of our Lord and Savior Jesus Christ. If every one who professes to be a saint would adorn his profession with a well ordered life and a godly conversation, then would the kingdom of

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CORRESPONDENCE.

September 23d, 1847.

* * * According to what I have seen and heard, the gospel of the kingdom seems to be moving steadily forward; notwithstanding the great afflictions which the saints have to pass through, and the great divisions which have arisen in consequence of false hearted brethren, who desire to bear the rule and delight in all manner of abominations. But the mighty God who hath called us with a holy calling is of purer eyes than to behold vanity, and he will not suffer the guilty to go unpunished. I have often felt to mourn over the languishing condition of Zion, which now seems to be bleeding at every pore; it seems that nearly all of her former lovers have forgotten her—they have become filthy and profane—they have defiled themselves with the idols of their own hearts, and have altogether gone out of the way. Oh, that they were wise; then they would not depart from the commandments of God, but would call upon his name right early, and he would hear them and lead them into green pastures and down by the side of still waters—he would bind up the wounds of Zion and build her waste places—he would be a bulwark of safety unto his people, and deliver them out of the hand of strange children. We have reason to take up a lamentation for the sons and daughters of Zion, who once were the people that the Lord delighted to bless—once were they fair and comely; but now they are loathsome and filthy—once they prospered in the city of Joseph; but now cast out of the holy city—once they delighted in keeping the commandments: but now have forsaken them—once they were blessed with wisdom above all the inhabitants of the earth, insomuch that the hidden mysteries of eternity were unveiled to them; but now have they followed lying spirits and given heed to the doctrines of devils! They have become corrupted like unto the Nephites of old, and the Lord has rejected them. We ought, therefore, to learn a lesson from them and try to escape the judgments and calamities which befall evil doers, and pass the time of our sojourning here in fear; lest, a promise being left us of entering into his (God's) rest, any of us should seem to come short of it. When I have seen men of sterling talents and men of honesty and integrity, and apparently soured in the faith of our Lord Jesus Christ, turn away from the truth, I have felt the need of the grace of God to keep us steadfast, that we do not make ship-wreck of our faith. God has promi ed to suffer no temptation to come upon us but such as we are able to bear, if we only trust in him. There is one thing certain even in these last days, that is this,—that judgment has first began at the house of God and will not leave it until the church is thoroughly purged from all iniquity. It seems there are but few names left even now who remain steadfast in the truth, and how long most of them will remain God only knoweth; but he knoweth them that are his, and he will try them even as gold is tried. But I have full faith in the promises of God and feel assured that the work will not cease until the consummation of the decreed consumption upon the whole earth.

My ardent desire and prayer to Almighty God is this,—that his servants may be clothed with righteousness, and labor diligently, to buy the white raiment, that they may not be found naked at the appearing of our Lord and Savior Jesus Christ. If every one who professes to be a saint would adorn his profession with a well ordered life and a godly conversation, then would the kingdom of

God move with power—then would the gospel be speedily borne to every nation, and then would Jesus come bringing his saints with him to reign on the earth. Dearly beloved, let us try by the grace of God to be faithful and always cultivate a meek and quiet spirit, which is in the sight of God of great price. In short, if we keep the commandments we shall have right to the tree of life, and enter in through the gates into the city. Give my respects to all well wishers in the gospel.

WARREN POST.

Ilion, Herkimer Co., N. Y., Oct. 4th, 1847.

DEAR BROTHER STRANG,—I have enclosed three dollars for three half yearly subscriptions. One for myself, one for Daniel Burgdorff and one for Rodolph G. Steele, all of this place. Bro. Steele's to commence with the 27th No. of Zion's Reveille. You will do me a favor by sending me No. 24, as that No. appears to be missing. Myself, with the above named persons, expect to come to Voree next spring. We are sick of Babylon, and want to be at head quarters of the saints. Your in the Gospel Covenant,

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* * * Know assuredly that I will come to Voree as soon as I can. I am not standing still to see the work go ahead. I am standing still simply because I cannot stir. I shall set no time to come, but all my energy and enterprise shall be exerted until I get there. I am willing to lay my shoulder to the wheel as soon as I can. It grieves me that I cannot be with you now, and imbibe the pure principles as they fall from the lips of the prophet, but, Bro. Wright, you know my circumstances and also my mind in regard to these principles. You said you heard that Wm. E. McLellin had paid us a visit. It is not so. I have not heard of him, and if you see him you may tell him we can do without him, although I think his visit would be vain if he was to come. For my part I am satisfied with apostates. If I was for nothing but speculation I might think McLellin was a fine man.

I remain your brother and friend,

DAVID POWELL.

MUSINGS.

COMPROMISES.

The world is full of talk about compromises. We hear of compromises of parties political, and compromises of parties theological. These things may be occasionally right; of course they may when the thing compromised is of no importance. To us the idea of a compromise is equivalent to giving up the right. Why compromise the right? Can you get anything better? or is something other than right, with the assistance of another party, better than the right without such assistance. We never learned any such philosophy. We would sooner be in the right and alone, than in the wrong and have half the world to back us. If we have truth we will not exchange it for all the errors that compromises have ever adopted. If a system is right, some body will find it out without splitting the difference between two errors for it.

"*Speak well of the bridge that carries you safe over.*"—OLD SAW. We hate these old saws. Every one of them contains an abominable lie. We say speak well of the bridge that carries every body safe over. But give a bad name to that which is rotten, no matter how well it has served you, it may break the next man's neck. The substance of the maxim is, that we shall recommend a scamp if he has used us well, and thus help him cheat or impose on somebody else. Remember that a rogue is a rogue, no matter how fairly he may have dealt with you. Reward him for the good he has done. Commend justice and fair dealing to him. But not help him cheat some body by giving him a better name than he deserves.

PARTIZANSHIP.

When a man gets beat, or dispairs of success, he begins to decry parties. Every man is willing to have parties as long as his party prevails. All the broke down politicians are opposed to parties.—Every hack who has lost every body's confidence, is opposed to parties in theology. You will find them hoarse crying "union, union." Even in a school district the same man who attempts to carry measures by deception and fraud in derogation of common interest, when he is headed, cries out against parties.

We don't subscribe to any such notions. We believe in joining all men in a party for doing right. Those who wish to do wrong we expect to have against us. We have no disposition to unite with such. Stop the cry for union and raise one for truth.

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Speaking of wearing out brings to mind the old saw,—"Too many irons in the fire." There is no such thing as too many irons in the fire. The more the better, if you only attend to them. Then you always have one ready hot up for the hammer. Just take care that they don't burn. Work all the time and you will be surprised at the amount you can accomplish.

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would be commenced this fall; and the result has justified the undertaking. We have already means in hand to keep work going on through the winter. If any one lacks faith, let him stand back.—Our course is onward.

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"Ah, you have been excommunicating a lot. Don't you see now that I was right in leaving you?" Just as right as the sheep is in leaving the fold for the forest, when wolves are prowling around.—We have slain the wolves, while you run to the forest to perish by his cubs.

THE EDUCATION OF THE HEART.

It is the vice of the age to substitute learning for wisdom—to educate the head, and forget that there is a more important education necessary for the heart. The reason is cultivated at an age when nature does not furnish the elements necessary to a successful cultivation of it, and the child is solicited to reflection, when he is only capable of sensation and emotion. In infancy, the attention and the memory are only excited strongly by things which impress the senses and move the heart, and a father shall instil more solid and available instruction in an hour spent in the fields, where wisdom and goodness are exemplified, seen and felt, than in a month spent in the study, where they are expounded in stereotyped aphorisms.

No physician doubts that precocious children, in fifty cases for one, are much the worse for the discipline they have undergone.—The mind seems to have been strained, and the foundations of insanity are laid. When the studies of maturer years are stuffed into the head of a child, people do not reflect on the anatomical fact, that the brain of an infant is not the brain of a man; that the one is confirmed and can bear exertion, the other is growing and requires repose; that to force the attention to abstract facts—to load the memory with chronological and historical or scientific detail—in short, to expect a child's brain to bear with impunity the exertions of a man's, is just as rational as it would be to hazard the same sort of experiment on its muscles.

The first eight or ten years of life should be devoted to the education of the heart—to the formation of principles, rather to the acquirement of what is usually termed knowledge. Nature herself points out such a course; for the emotions are then the liveliest and most easily moulded, being as yet unalloyed by passion. It is from this source that the mass of men are hereafter to draw their sum of happiness or misery; the actions of the immense majority are, under all circumstances, determined much more by feeling than reflection; in truth, life presents an infinity of occasions, where it is essential to happiness, that we should feel rightly; very few, where it is at all necessary, that we should think profoundly.

Up to the seventh year of life, very great changes are going on in the structure of the brain, and demand, therefore, the utmost attention not to interrupt them by improper or over excitement. Just that degree of exercise should be given to the brain at this period, as is necessary to its health; and the best is oral instruction, exemplified by objects which strike the sense.

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And pensively stood by the tomb;
And in a low whisper I heard something say,
How sweetly we sleep here alone.

Though tempests may rage and loud thunders roar,
And gathering storms may arise;
Yet calm and serene, and at rest are our souls,
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When called by our Savior to publish abroad
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To weep not for Joseph though gone;
Nor Hyrum, for Jesus, through scenes dark and dreary,
Has safely conducted us home.

GOSPEL HERALD.

VOL. 2.] VOREE, W. T., THURSDAY, OCT 28, 1847. [No. 32.

"*Truth will prevail.*"

GOSPEL HERALD,

Printed and published WEEKLY, for the Church of Jesus Christ of Latter Day Saints. Terms—$2 per annum, payable, *invariably*, IN ADVANCE. All letters and communications must be directed to JAMES J. STRANG, POST PAID, *or they will not be taken from the post-office.*

DISCUSSION AGAIN.

It is universally understood that I am seeking discussion for the development of religion and truth, and that in my confidence that truth will triumph over error and that we have truth in all our principles, I have challenged the world and all religious parties for discussion. Recently one W. E. McLellin passed through here, and after he was gone his few adherents reported that I had been challenged by him and refused to meet him. This story is of course a mere falsehood. I never refused a challenge of any man on earth.

On McLellin's return to this place I sent a friend to him with the following note:

1. That the Church of Jesus Christ of Latter Day Saints is the true original church of that people, commonly called Mormons.

2. That Joseph Smith remained the First President of that church and a true prophet till the day of his death.

3. That no man can stand at the head of that church as President, Prophet, Seer, Revelator, Translator and Apostle but he that is appointed by revelation of God and ordained by the ministration of angels, and after the establishment of the dispensation the revelation appointing the successor must come through his predecessor.

4. That no man on earth who has set up any pretence to stand at the head of that church, except James J. Strang, has any such authority; and they are all impostors.

I am ready to debate the foregoing propositions, or either of them, taking the affirmative on each. I will also consent to add any other important proposition which shall be suggested, and will not be particular as to the rules of the debate only that they be in some sense fair and reciprocal. JAMES J. STRANG.

To this, after fifteen hours delay, I received the following:

Tuesday, Oct. 19, 1847.

1. That the Church of Jesus Christ of Latter Day Saints is the true original church of that people, commonly called Mormons.

2. That Joseph Smith remained the true Prophet, Seer, Revelator, Translator and First President of the church organized by him and others on the 6th day of April, 1830, until the day of his death.

3. That no man can stand at the head of that church as First President, Seer, &c., unless he has first been appointed of God by revelation, and then ordained thereto by the administration of angels.

4. That no man on earth has any legal claim to stand at the head of that church, organized as above, as First President, Seer, &c., except James J. Strang, consequently all others, whose claims are before the public, are impostors.

If James J. Strang will take the affirmative of the above propositions I will meet him this afternoon at 1 P. M. I had appointed to leave for Kirtland, my home, on to-morrow, consequently if I meet you in discussion it must be this afternoon or evening.

As ever, W. E. M'LELLIN.

P. S. I should prefer that each one should occupy only forty minutes at a time. W. E. M.

I instantly returned the following:

October 19th, 1847.

W. E. McL.—I am ready. I shall not consent to your alteration of the words of my affirmatives. Whatever affirmatives you make you will, of course, put in your own words. I agree to the time of speaking. As the time is so near I regret that you have not nominated a presiding officer. I nominate Lewis Royce, Esq., of Burlington. Any indifferent gentleman, who understands the order of debate, will suit me. Yours,

JAMES J. STRANG.

We accordingly met at the school house in Voree, Oct. 19th, at 1 o'clock, P. M., Lewis Royce, Esq., presiding.

Mr. Strang read the propositions and proceeded.

MR. PRESIDENT,—

It is a thing well understood in this community, and in most places where I am known, that whatever doctrine I advance, either in politics, morals, or theology, or any other of the sciences, I am ready at all times to defend. And that, holding that truth is more mighty than error, I am in the habit of seeking an encounter between them; and that in carrying out this object I have publicly challenged the champions of all sects and parties, christian or infidel, from the Roman Catholic church down to the least and last of all Pseudo factions to the encounter of logic. It is in accordance with this action that I have pushed on this discussion. I was not a little influenced to that course in this case from the fact that the story has been very industriously circulated, both here and in distant places, by my opponent and his partizans, that "he had challenged me to a debate, and I had refused to meet him." I deem no apology necessary for getting up a debate, but if any is necessary for using a little extra effort to crowd an opponent into one, this is my apology,—"That this course would most promptly give the lie to so bare-faced a falsehood."

In the four propositions before us I hold the affirmative on each. It was my desire to debate the theory of my opponent, as well as my own, and for that purpose, in the note I sent him, I offered to debate such propositions as he might add. Knowing that it is easier to attack than to defend, and that much skill and ability is sometimes necessary to defend the truth against skillful sophisms, I do not hesitate at all times to submit my doctrine to the test. Had my opponent like confidence in his, he would doubtless have made it a subject of examination on this occasion. As he has seen fit to hold back and only attack mine, I shall be content to take the laboring oar, and to both produce the truth and defend it.

The first fact I have to establish is, that "the Church of Jesus Christ of Latter Day Saints," so called at this time, is the original church of that people commonly called Mormons. Let us look at the history of that people. The church had its beginning in 1829, when the priesthood was restored to the earth by revelation of God, who called Joseph Smith and Oliver Cowdery thereto, and ordained them by the ministry of angels. For they immediately baptized each other, and thus made each other both by priesthood and regen-

Discussion

GOSPEL HERALD.

VOL. 2.] VOREE. W. T., THURSDAY, OCT 28, 1847. [No. 32.

"*Truth will prevail.*"

GOSPEL HERALD,

Printed and published WEEKLY, for the Church of Jesus Christ of Latter Day Saints. Terms—$2 per annum, payable, *invariably*, IN ADVANCE. All letters and communications must be directed to JAMES J. STRANG, POST PAID, *or they will not be taken from the post-office.*

DISCUSSION AGAIN.

It is universally understood that I am seeking discussion for the development of religion and truth, and that in my confidence that truth will triumph over error and that we have truth in all our principles, I have challenged the world and all religious parties for discussion. Recently one W. E. McLellin passed through here, and after he was gone his few adherents reported that I had been challenged by him and refused to meet him. This story is of course a mere falsehood. I never refused a challenge of any man on earth.

On McLellin's return to this place I sent a friend to him with the following note:

1. That the Church of Jesus Christ of Latter Day Saints is the true original church of that people, commonly called Mormons.

2. That Joseph Smith remained the First President of that church and a true prophet till the day of his death

3. That no man can stand at the head of that church as President, Prophet, Seer, Revelator, Translator and Apostle but he that is appointed by revelation of God and ordained by the ministration of angels, and after the establishment of the dispensation the revelation appointing the successor must come through his predecessor.

4. That no man on earth who has set up any pretence to stand at the head of that church, except James J. Strang, has any such authority; and they are all impostors.

I am ready to debate the foregoing propositions, or either of them, taking the affirmative on each. I will also consent to add any other important proposition which shall be suggested, and will not be particular as to the rules of the debate only that they be in some sense fair and reciprocal. JAMES J. STRANG.

To this, after fifteen hours delay, I received the following:

Tuesday, Oct. 19, 1847.

1. That the Church of Jesus Christ of Latter Day Saints is the true original church of that people, commonly called Mormons.

2. That Joseph Smith remained the true Prophet, Seer, Revelator, Translator and First President of the church organized by him and others on the 6th day of April, 1830, until the day of his death.

3. That no man can stand at the head of that church as First President, Seer, &c., unless he has first been appointed of God by revelation, and then ordained thereto by the administration of angels.

4. That no man on earth has any legal claim to stand at the head of that church, organized as above, as First President, Seer, &c., except James J. Strang, consequently all others, whose claims are before the public, are impostors.

If James J. Strang will take the affirmative of the above propositions I will meet him this afternoon at 1 P. M. I had appointed to leave for Kirtland, my home, on to-morrow, consequently if I meet you in discussion it must be this afternoon or evening.

As ever, W. E. M'LELLIN.

P. S. I should prefer that each one should occupy only forty minutes at a time. W. E. M.

I instantly returned the following:

October 19th, 1847.

W. E. McL.—I am ready. I shall not consent to your alteration of the words of my affirmatives. Whatever affirmatives you make you will, of course, put in your own words. I agree to the time of speaking. As the time is so near I regret that you have not nominated a presiding officer. I nominate Lewis Royce, Esq., of Burlington. Any indifferent gentleman, who understands the order of debate, will suit me. Yours,

JAMES J. STRANG.

We accordingly met at the school house in Voree, Oct. 19th, at 1 o'clock, P. M., Lewis Royce, Esq., presiding.

Mr. Strang read the propositions and proceeded.

MR. PRESIDENT,—

It is a thing well understood in this community, and in most places where I am known, that whatever doctrine I advance, either in politics, morals, or theology, or any other of the sciences, I am ready at all times to defend. And that, holding that truth is more mighty than error, I am in the habit of seeking an encounter between them; and that in carrying out this object I have publicly challenged the champions of all sects and parties, christian or infidel, from the Roman Catholic church down to the least and last of all Pseudo factions to the encounter of logic. It is in accordance with this action that I have pushed on this discussion. I was not a little influenced to that course in this case from the fact that the story has been very industriously circulated, both here and in distant places, by my opponent and his partizans, that "he had challenged me to a debate, and I had refused to meet him." I deem no apology necessary for getting up a debate, but if any is necessary for using a little extra effort to crowd an opponent into one, this is my apology,—"That this course would most promptly give the lie to so bare-faced a falsehood."

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The first fact I have to establish is, that "the Church of Jesus Christ of Latter Day Saints," so called at this time, is the original church of that people commonly called Mormons. Let us look at the history of that people. The church had its beginning in 1829, when the priesthood was restored to the earth by revelation of God, who called Joseph Smith and Oliver Cowdery thereto, and ordained them by the ministry of angels. For they immediately baptized each other, and thus made each other both by priesthood and regen-

eration of water and the spirit, members of the church. They also baptized others from time to time till April 6th, 1830, when six of the members thus baptized assembled at Fayette, Seneca Co., N. Y., and organized themselves not only as an ecclesiastical body, but as a body politic and corporate, according to the law of that State. At the organization they were called the Church of Christ, and continued to be called both by that name and by the various names applied to the *true church* in the scriptures from that time down to this.

But in 1834, as they were about to obtain a title to a lot on which to build a Temple at Kirtland, it was necessary to designate a name by which they would be *legally known* in that State. Among the numerous denominations there, all claiming to be christians and to be the true church of Christ, the name "Church of Christ" was already known on the public records as the designation of another people. Consequently they, in a public Conference, by a vote of the assembled authorities from the First Presidency down, added the words "Latter Day Saints," and took the deed of the lot on which the Temple at Kirtland was built by that name.

In process of time the word Jesus was prefixed to the word Christ in the name of the church, as it is in the name of the Savior. Hence the name "Church of Jesus Christ of Latter Day Saints." But it should be remarked that the addition of these several words to the name of the church have never been made by a part of the church, leaving another part clinging to the shorter name. *They have* IN EVERY INSTANCE *been made by the* WHOLE BODY. The parties claiming to be the true church by virtue of name alone are new organizations, got up years after, and having a distinct and independent origin.

I state this last fact, however, only as one among other reasons for claiming the identity of the original Mormon church in the church of Jesus Christ of Latter Day Saints. The true identity of a church consists in identity of doctrine, discipline and organization, and a regular succession in the priesthood and superior authorities.—Though its name should be changed many times; though faction after faction should fall off; though even a majority of its members should depart from the faith and establish a new system, yet so long as there continued a regular succession in the supreme authorities and priesthood of the church, and a regular organization in the original order, maintaining the original fundamental doctrine and ordinances. that body, so kept up, would be the identical original church. As well might it be said that the French nation was not the same nation that it was sixty years ago, because its name has been four times changed; or that the British empire was not the same that it was two hundred years ago, because its name has been twice changed. Yes, as well might my opponent say that I am not the same person that I was twenty-five years ago, because a word has been added to my name since that time. So strange is the idea that a simple change of name changes identity, that I should never have deemed it worthy of notice, but for the fact that my opponent has principally relied on it in defence of his measures and party.

MR. MCLELLIN.

MR. PRESIDENT,—

I shall contend that there is but one church of Christ, and the name of it is "the Church of Christ." Names are given to designate a thing and distinguish it from other things. Each church has its appropriate name. There is one church of Christ, because he established it, and a Presbyterian church, and an Episcopal Methodist church, and a Baptist church, and all are called by their appropriate names, because they distinguish them and show what they are. Christ has given his name to his church to show that it is his church, and if you alter the name it is not his church any longer. The name of the thing tells what the thing is. Christ established *his* church on earth and gave it his name, because it was his church, and every thing must be called by the right name; and when the church fell into sin, and left the pure, holy, grand, glorious, righteous principles on which Christ established them, they wanted to be called by some other name, because they were not any longer the church of Christ. They did not wish to take upon them any longer the name of Christ, so they took an appropriate name. They called themselves Latter Day Saints. Every thing must have the right name, and they could not any longer be called by the name of Christ, because they were not his church. They had gone over to L-A-T-T-E-R D-A-Y S-A-I-N-T *ism*, and there let them wallow.

I am not a-going to stop here, before my time is up, neither. I have got enough to say. I have been crowded into this debate, and now I am a-going to attend to it. And I shall claim all my rights. I shall speak my full time if he don't speak ten minutes with his flummery about his name, and the name of Great Britain and France, and all the great and glorious nations who have filled the world with their fame, their arts and their arms. What have they to do with the church of Christ? *His* name is a pretty sample of his church. It is first one thing and then another, and won't be any thing long.

The name of the church is church of Christ. The word Jesus is not it. There is no saint about it. His name is Christ, and he said the church should be called by his name, and that is "church of Christ."

It requires the same amount of authority to abrogate a law that it does to make it. The name of the church was given by revelation, and can only be altered by revelation. It was changed by council action, which is a less degree of authority than a revelation, and, consequently, is not valid. There is no force in it, unless they consider council action equal with revelation. This is their idea. It is all great Mr. Strang; his authority is sufficient to do any thing. *The* PRIESTHOOD. *The* GREATNESS *of the everlasting priesthood.*—HE got the *greatness* of the EVERLASTING PRIESTHOOD. *Flummery!* His *succession* in *the* PRIESTHOOD. That is all little Jimme J. knows. He has had another word added to his name to distinguish him from his uncle or somebody else; so he thinks the church must have another word added to its name, and then they will be just alike.

Why, this rule would cut off Mormonism altogether. By this rule the Catholics are the true church. They have got a regular succession in the priesthood from the days of the Apostles, but they are not the true church because they have changed the name. They call it the Holy Catholic Apostolic church of Jesus Christ, and if what I hear is true little Jimme J. has beat them. He calls his church the Holy Catholic Apostolic Church of Jesus Christ of Latter Day Saints.

I am acquainted with the history of this church from the beginning. I know all about these things. You can't deceive me with your flummery. I know all about it. I have been looking on from the beginning and have seen all the ups and downs and twistings, and you can't draw the wool over my eyes with your flummery.—He tells about Great Britain and the other great nations. Why, we were once part of Great Britain. And after we declared ourselves independent of them we took a new name, because we were a new nation. These were the same men here, but they took a new name, and that made them a new nation. The old name did not properly distinguish them, and they took an appropriate name. They called themselves United States, because they were United States. Every thing must be called by its appropriate name. They could not have made themselves Great Britain by calling themselves so.

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name of the church was given by revelation. It is called the church of Christ in revelation eight times. All the rest of the name was given by council action. We are commanded to put on the name of Christ, and for three years the name of Christ was not in the church. It was the Church of Latter Day Saints, because Christ had nothing to do with it. Then they fell into wickedness and finally they got so bad they wanted another name, and they called it the Church of Jesus Christ of Latter Day Saints.

How did they put on the name of Christ, when the name of Christ was not in the church at all? I have had nothing to do with this Latter Day Saintism. I went out of the church when Saintism came in, and when I talked of coming in again with Strang I could not stand that. I thought that white heap might be meal, and, then, it might be a cat. So I held back, and I shall stick to the name of Christ. Christ has but one church, and that is the church of Christ. I am well acquainted with these matters. I have been crowded into this debate, and I shall stick them to it till they are sick of it.—I have got the documents, and I will make little Jimme J. look little before he gets through. He don't get out of this so easy as he thinks for, I don't back out. When I take hold of any thing I hang on, and I will make him sorry he ever met W. E. McLellin.

MR. STRANG.

MR. PRESIDENT,—

I cannot say but I may be sorry I ever met W. E. McLellin. I am not particularly fond of meeting a blackguard on any occasion; and when a disputant makes up his arguments principally of nicknames, they are not especially convincing or very interesting, even though one is not able to answer them. As they are an article I do not deal in, I shall be under the necessity of conceding to my opponent all that he has proved by calling me little Jimme J. Still I cannot see that the name has changed my identity. For aught that I can perceive I am the same identical person that I was before that name was given me. And if a change of my name does not change my identity, I cannot perceive how it should change the identity of the church. Nor do I see that that name is any more appropriate since it was given than it was before. It may be all blindness in me, but certainly I cannot see but I am the same both in identity and characteristics, and consequently whatever name was appropriate in time past is now.

I shall perfectly agree with my opponent that whatever amount of authority was necessary to make a law, the same is necessary to abrogate it. I wish every person present to keep that principle in mind, as we shall have occasion to appeal to it hereafter. The church is called, both in revelation and in all other writings, by a variety of appellations or names, such as "the church," "the body of Christ," "a woman," "the bride, the Lamb's wife," "the church of Christ," "the assembly of the saints," "the church of God," "the church of the living God." "the only true and living church," &c., &c., *but the only name that has ever been given to it by the force of a* REVELATION, *in the nature of a* LAW *or* COMMANDMENT, is, "THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS." All other names are merely prescriptive. The authority of them consists merely in the fact that they are used, for there is no command that they shall be used. God has called the church by a *variety of names*, but this is the only one he has given as *the* name in a pre-eminent sense; and this is given by revelation, which is the highest authority known in the church.

Mr. President, however, as a lawyer, will agree with me not only that change of name does not change identity, but that *no specific amount of authority is necessary to give or change a name.* Parents, relatives, friends, or mere strangers, give name to persons, and such names are all held equally valid. A distinguished ex-member of Congress, from the city of New York, was named Preserved Fish, from the simple fact that he was found in infancy in the fish market, and his parentage was unknown. And persons thus named may change their own names at pleasure. In accordance with this fact I prefixed the name Jesse to my original name of James Strang, and many years after I changed it about so as to make Jesse the middle instead of the first name; yet I never heard till to-day that I was not the same identical individual that was formerly James Strang. So true is it that no specific amount of authority is necessary to change a name, that if a man shall write any name whatever to a contract, but in a single instance, he is liable to be sued by that name, and though he take titles to property by a name he was never before called, yet will he hold the property. Churches and other corporations adopt a name at pleasure, and making contracts by one name can sue and be sued on them by any other name by which they may be afterwards called.

The illustration which my opponent has borrowed from the separation of the United States from Great Britain is unfortunate for him in all its parts. In that case Great Britain kept a regular succession in the supreme authorities at home, and the United States established a new supremacy. Consequently Great Britain retained her identity without regard to her name. But Great Britain had changed her name some years previous to the organization of the United States; as the church had changed its name some years previous to the formation of the church, of which my opponent is visible head; so if the United States, when they formed a separate and independent government, had fallen back on the old name of "Kingdom of England," and then claimed to be the original identical English island and empire by virtue of name alone, without either a succession in the supreme authorities or likeness of constitution and form of government, they would have been guilty of precisely the folly that my opponent is perpetrating, when he claims that his followers are the identical original Mormon church by virtue of the name "Church of Christ."

(To be continued.)

LONG LIVE HUMBUG.

GOLD, GOLD.—Who would not be a Mormon for gold! The apostates are drumming up for converts to their faith just as the kings of the earth drum up for men of blood. *Gold, gold*, is the cry now. The apostates have promised gold to those that go with them, as much as they can carry. It is hardly credible, but nevertheless true, that men who have had the credit of a good share of common sense are responding to such calls. But where is the gold coming from? Oh, the old trick of money digging; that is all.—Money digging is getting in repute again. Lust and avarice hand in hand. The cry of gold and women, and the union of the pseudo and Bennett apostacy, tells its own story. God rid us of all such. We pity any one who is deceived by them. Allowing that any of them are honest, and we do not doubt a very few are, where will they hide their heads when they see the result.

☞ In consequence of the publication of the debate commenced on the first page we suspendad the publication of the article on Prophets.

CONFERENCE.

There will be a Conference held at Franklinville, Franklin precinct, McHenry Co., Ill., the first Saturday in Nov. and the following Sunday.

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I cannot say but I may be sorry I ever met W. E. McLellin. I am not particularly fond of meeting a blackguard on any occasion; and when a disputant makes up his arguments principally of nick-names, they are not especially convincing or very interesting, even though one is not able to answer them. As they are an artic-le I do not deal in, I shall be under the necessity of conceding to my opponent all that he has proved by calling me little Jimme J. Still I cannot see that the name has changed my identity. For aught that I can perceive I am the same identical person that I was be-fore that name was given me. And if a change of my name does not change my identity, I cannot perceive how it should change the identity of the church. Nor do I see that that name is any more ap-propriate since it was given than it was before. It may be all blind-ness in me, but certainly I cannot see but I am the same both in identity and characteristics, and consequently whatever name was appropriate in time past is now.

I shall perfectly agree with my opponent that whatever amount of authority was necessary to make a law, the same is necessary to abrogate it. I wish every person present to keep that principle in mind, as we shall have occasion to appeal to it hereafter. The church is called, both in revelation and in all other writings, by a variety of appellations or names, such as "the church," "the body of Christ," "a woman," "the bride, the Lamb's wife," "the church of Christ," "the assembly of the saints," "the church of God," "the church of the living God," "the only true and living church," &c., &c., *but the only name that has ever been given to it by the force of a* REVELATION, *in the nature of a* LAW *or* COMMANDMENT, is, "THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS." All other names are merely prescriptive. The authority of them consists merely in the fact that they are used, for there is no command that they shall be used. God has called the church by a *variety of names*, but this is the only one he has given as *the* name in a pre-eminent sense; and this is given by revelation, which is the highest author-ity known in the church.

Mr. President, however, as a lawyer, will agree with me not on-ly that change of name does not change identity, but that *no specific amount of authority is necessary to give or change a name.* Parents, relatives, friends, or mere strangers, give name to persons, and such names are all held equally valid. A distinguished ex-member of Congress, from the city of New York, was named Preserved Fish, from the simple fact that he was found in infancy in the fish market, and his parentage was unknown. And persons thus named may change their own names at pleasure. In accordance with this fact I prefixed the name Jesse to my original name of James Strang, and many years after I changed it about so as to make Jesse the middle instead of the first name; yet I never heard till to-day that I was not the same identical individual that was formerly James Strang. So true is it that no specific amount of authority is necessary to change a name, that if a man shall write any name whatever to a contract, but in a single instance, he is liable to be sued by that name, and though he take titles to property by a name he was never before called, yet will he hold the property. Churches and other corporations adopt a name at pleasure, and making contracts by one name can sue and be sued on them by any other name by which they may be afterwards called.

The illustration which my opponent has borrowed from the sep-aration of the United States from Great Britain is unfortunate for him in all its parts. In that case Great Britain kept a regular suc-cession in the supreme authorities at home, and the United States established a new supremacy. Consequently Great Britain retain-ed her identity without regard to her name. But Great Britain had changed her name some years previous to the organization of the United States; as the church had changed its name some years pre-vious to the formation of the church, of which my opponent is visi-ble head; so if the United States, when they formed a separate and independent government, had fallen back on the old name of "King-dom of England," and then claimed to be the original identical Eng lish island and empire by virtue of name alone, without either a succession in the supreme authorities or likeness of constitution and form of government, they would have been guilty of precisely the folly that my opponent is perpetrating, when he claims that his fol-lowers are the identical original Mormon church by virtue of the name "Church of Christ."

(To be continued.)

LONG LIVE HUMBUG.

GOLD, GOLD.—Who would not be a Mormon for gold? The apostates are drumming up for converts to their faith just as the kings of the earth drum up for men of blood. *Gold, gold*, is the cry now. The apostates have promised gold to those that go with them, as much as they can carry. It is hardly credible, but never-theless true, that men who have had the credit of a good share of common sense are responding to such calls. But where is the gold coming from? Oh, the old trick of money digging; that is all.— Money digging is getting in repute again. Lust and avarice hand in hand. The cry of gold and women, and the union of the pseudo and Bennett apostacy, tells its own story. God rid us of all such. We pity any one who is deceived by them. Allowing that any of them are honest, and we do not doubt a very few are, where will they hide their heads when they see the result.

☞ In consequence of the publication of the debate commenced on the first page we suspended the publication of the article on Prophets.

CONFERENCE.

There will be a Conference held at Franklinville, Franklin pre-cinct, McHenry Co., Ill., the first Saturday in Nov. and the fol-lowing Sunday.

CATHOLIC DISCUSSION.

ANSWER TO Mr. RAFFERTY.—No. 4.

(Continued from No. 30.)

"*The Apostles established the church of Christ in all the countries in the universe, and sealed with their blood the truths they taught.*

"*Those whom they had chosen to succeed them in the functions of their ministry imitated their zeal, and,* IN LIKE MANNER, *transmitted to their successors the faith intrusted to them, which, by these means, has from age to age been handed down to our days in its original purity.*

(The church) "*having the same invisible head, Jesus Christ, and the same visible head, St. Peter, first Pope and Bishop of Rome.*"

If I understand this language, Mr. Rafferty, especially taking it in connection with what you have said of the power conferred on "PETER *alone*," you hold that Peter was not the *successor* of Christ in his ministry and priesthood, but a vicegerent to him; that Christ is at all times the invisible head of the church, but that Peter, during his episcopate, and the successors of Peter in the episcopate are the visible head of the church.

Now, what am I to understand by these words,—"Those WHOM THEY HAD CHOSEN TO SUCCEED *them in the functions of their ministry,* IN LIKE MANNER, transmitted to their successors the faith intrusted to them?" In like manner to what manner or act? In the same manner that was used in conferring it on them? In like manner to that which was used in giving them their ministry? I cannot understand your language otherwise. Then how should any one be made Pope, vicegerent of Christ, and visible head of the church? In like manner as Peter was. I give this in your own words:

"*To St. Peter alone our blessed Savior said, I will give to thee the keys of the kingdom of heaven, &c.* Matt. xvi. 19.

"*To Peter alone our blessed Savior said, I have prayed for thee that thy faith fail not; and thou being once converted, confirm thy brethren.* Luke xxii. 37. [Luke xxii. 32.]

"*To Peter our blessed Savior proposed three times the following questions: Simon, son of Jonas, lovest thou me?* John xxi. 15, 16, 17; *and upon Peter's answer in the affirmative he tells him twice feed my lambs, and the third time feed my sheep.*"

Is this the manner that men are made Popes in these days? No. Then the functions of their ministry are not transmitted to them "in like manner," as they were received by the Apostles. That a just comparison may be made of the mode of conferring the "keys of the kingdom" on Peter and on the Popes of Rome, I extract from Goodrich's "religious ceremonies and customs," page 261:

"Policy exerts all her arts, and sets every spring in motion, at the election of a pope; nor do the electors always wait for the death of the present chief or head of the church, to begin those cabals and intrigues which are proper for advancing him whom they esteem a fit person to succeed to the pontifical throne; and although the college (of Cardinals) invariably and unanimously invoke the assistance and aid of the Holy Ghost, to direct them in the choice of a Vicar of Jesus Christ, yet their eminences use all the precaution imaginable to prevent him from being in any way concerned in the election. The cardinals are obliged to enter the conclave ten days after the death of the pope; but before that time they hear the Mass of the Holy Ghost in the Gregorian Chapel, and some bishop makes a Latin harangue, exhorting them to make choice of a person who is worthy to fill the chair of the prince of the apostles. After this, their eminences march in procession to the conclave, two by two, according to their rank, attended by the Swiss Guards and a vast crowd of people, the chorus all the while singing the "*Veni Creator.*" Being arrived at the conclave, they take possession of their cells by lot, after which they all go to the Paulin Chapel, where the bulls for the election of the pope are read, and the dean of the sacred college exhorts the assembly to act in conformity to them. When this is over, the cardinals are allowed to go home to dine, but must return to the conclave before three at night: at which time the master of the ceremonies acquaints them that they ought not to shut themselves up, unless they are determined to continue there as long as the conclave shall last, consistently with the order and direction of the bulls, in which it is regulated that those who go out shall not be permitted to return. The governor and marshal of the conclave now post their soldiers in such order and in such places as they judge most requisite for the safety of the election.—The embassadors of princes, and all those who have any interest in the election of a future pope, are allowed to continue in the conclave for the first twenty-four hours. When the clock strikes three the master of the ceremonies rings a bell, after which all, except the electors, retire: the doors are then shut, the conclave is walled up, and guards are posted at all the avenues. The cardinal-dean, and cardinal-camerlengo, now visit the conclave, to see if it be well shut, and an act thereof is drawn up by an apostolical notary.

"None but the cardinals, and two conclavists for each, (one an ecclesiastic, and the other a soldier,) remain in the conclave. Those cardinals who are princes, or who are old, or infirm, are sometimes allowed three. The other persons appointed for the service of the conclave are the sacristan, the under-sacristan, a secretary, an under-secretary, a confessor, who is always a Jesuit, two physicians, a surgeon, two barbers, an apothecary, and their apprentices, five masters of the ceremonies, a bricklayer, a carpenter, and sixteen porters or valets, for hard labor.

"Though the office of a conclavist be incommodious and uneasy, yet on account of its privileges it is very much sought after; for a conclavist is sometimes the secret agent of the ministers of crowned heads. Every officer, however, of the conclave, takes an oath not to reveal any of its secrets.

"According to the order of Innocent III., there are three several methods of electing a pope, viz. by *scrutiny*, *compromise*, and *inspiration*. The election by *scrutiny*, which is the only way that has been used for a long while, contains all the formality that appears most essential for making the election canonical. Still it is no more than a mere ceremony, as the several factions of the cardinals have united beforehand in the choice of the person. This harmony is brought about by the most refined and delicate strokes of policy, and for the most part comes on after their eminences have found out, by several scrutinies, the disposition of the sacred college. Then, if the votes for any of the candidates come near the number required, it is a very common practice for the other factions to fall off and coalesce with the others, and thereby contribute to the pope's election, fearing to draw on them his hatred by a fruitless and unseasonable opposition.

"The *scrutiny* consists in collecting and examining votes, given in by printed billets, which the cardinals put into a chalice that stands on the altar of the chapel, at which they have met to choose the pope. These billets are prepared by the masters of the ceremonies, who put them into two golden basins, placed at each end of a long table, which stands on the side of the high altar. Before the scrutiny begins, little bills, having the names of all the cardinals on them, are put into a bag, with an intent to draw thence three scrutineers, three overseers of the sick, and three revisors.

"The cardinals use all the art imaginable to disguise their hands. Or, if they have not skill enough to conceal their hands, they make use of an unknown hand, that it may not be known for whom they vote.

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"If the votes do not rise to a sufficient number, billets are taken in order to choose the pope by way of *accessus*; and there is scarcely ever a scrutiny without this accessus. The accessus is intended to correct the scrutiny. In this, they give their votes by other billets, on which is written, "*Accedo Domino*," &c., when they join their vote to another's; or, "*Accedo Nemini*," when they adhere to their first vote. The accessus is performed in the same manner as the scrutiny, only they do not take the oath again. The scrutineers examine the billets of the accessus, as they did those of the scrutiny, and the cardinals, after the same manner, set down the votes which are gained thereby to any of the candidates.

"After the revisors have very accurately examined the votes of the accessus, and find the election to be perfectly canonical, they send for three apostolical notaries into the chapel where the election was made, who, upon inspecting the billets and other pieces which the scrutineers and revisors lay before them, draw up a memorandum of the election. All the cardinals who have assisted at the conclave, sign and seal this record; after which, the scrutineers burn all the billets, both of the scrutiny and the accessus, in presence of all the cardinals.

"The pope is elected by *compromise*, when the cardinals, disagreeing in their choice, engage by mutual compromise to refer the election to some particular cardinals of probity, and to acknowledge him whom they shall nominate as duly elected, by virtue of the power given to them for that purpose. The election by way of *inspiration* is in some measure riotous and tumultuary. A select number of cardinals of different factions, who have determined to put every thing to the last push, begin to cry out, "such a one is pope," as it were by inspiration. *Adoration* is the same as *inspiration*, which is, when two thirds of the conclave, being agreed in the person, go in a body and adore and acknowledge the pope they approve of, as head of the church. The elections by way of *compromise*, *inspiration*, and *adoration*, but seldom happen. The *scrutiny* and *accessus* are the methods generally observed."

I have not been able to learn that the Pope receives any ordination at all, except as Bishop or ordinary. If you can see *any* LIKENESS in such a "manner," to that which Christ used in conferring the keys of the kingdom on Peter and making him "visible head," I for one cannot.

Your distinction between priesthood and jurisdiction will not help you out of this difficulty. If Peter, when he received "the keys" of the kingdom, received no new priesthood, but only a new jurisdiction, yet he received it by the word of Christ who first stood at the head on earth, and afterwards in heaven. If, as the first vicegerent, Peter received his vicegerency or pontificate from Christ himself, so each subsequent one must receive his vicegerency or pontificate from the same source, or there is no *likeness*. The present Pope of Rome did not receive the keys from his predceessor, for his predceessor was dead before his election. He did not receive them from the college of cardinals, for as they were not possessed of the keys during the pontificate of the preceding Pope, it is not conceivable that without any act whatever, but the death of an individual, they become *ipso facto* possessed of them. And if he did receive them by any such means, there would be no likeness between that and the mode in which Peter received them. There is no likeness unless he receives them as Peter did from Christ himself. When the king of Spain established Vice Royal goverment in the Indies, he not only established the fundamental laws and appointed a Vice Roy with power to make such additional laws as should be necessary, but he himself appoints all the subsequent Vice Roys in the same manner and by the same solemnities as those used in the first instance.—So you claim that the Roman hierarchy receives the "functions of their ministry" (whether you designate it as orders or jurisdiction) in the same manner as their predecessors in the beginning received theirs. If you can see any likness in the mode now adopted in that church and the mode used for conferring the keys on Peter, as you have described it, I think few others can. Such a thing as a Vice Roy appointing his successor of his own motion is not known, much less of his being appointed by the princes and great men of his dominion without waiting for the will of the king under whom he holds jurisdiction.

To make Peter head of the church you *conclude* that Christ, by the peculiar language he used to him *alone*, gave him power that no other Apostle possessed. Then to make the Bishops of Rome his successors you *assume* that he was Bishop of Rome. Then you *assume* that the keys of the kingdom pertain to the Bishopric, which he did not hold till long after, and not to the other Bishoprics.—Then you assnme that Bishops are successors of Apostles. Then that an ordination to any other Bishopric is all that is necessary to hold the keys, so the incumbent has his call by revelation, not from Christ, but from the cardinals, most of whom are not even Bishops, but only priests, deacons, &c.

In this manner you have blotted out all the fundamental principles of priesthood as acknowledged and practiced in the days of Christ and the Apostles. An election by equals and inferiors answers to a call by revelation of the Lord Jesus Christ. An ordination by the hands of Bishops who were subject to the Apostles, is all that is necessary to fill the chair of the prince of Apostles, and to preside over not only Bishops, but Arch-Bishops and Patriarchs.—Thus have you blotted out both a call by revelation and the law that the less is ordained of the greater.

I have sought in this article, as much as possible, to avoid all allusion to the abuses of the Roman Catholic system, because I well know that the abuses of a true system do not make it untrue. Consequently I have altogether discarded the common accusations against the Romanists. Without alluding to the purchase and sale of Bishoprics, even where that purchase sale is publicly made by the highest functionaries in the church, I have put the matter to the test of the THEORY of the Roman Catholic church, as compared to RULE contained in the scriptures. Can you see any likeness?—Will you now say that the Catholic clergy receive the functions of their ministry in the *same manner* as the Apostles and their immediate successors received theirs?

I cannot well avoid calling your attention to the manner used in a former dispensation. Moses stood at the head of a former dispensation, in which priesthood was conferred by the same immutable law, to wit: revelation and the laying on of hands. But the great end of the dispensation, the establishment of Israel as a NATION OF PRIESTS and a holy people unto God in that rest which Abraham and many of the faithful looked for, having failed by the disobedience and idolatry of the Israelites, especially in the matter of the golden calf, when Moses was taken away, but a part of his priesthood or authority was left. Consequently, before his dissolution and in anticipation of that event, Joshua was called by the voice of God and ordained by the hand of Moses to a *subordinate station*, that he might be the leader of that people, a prophet, a priest or sacrificator, and a captain of the Lord's host. Num. xxvii. 19, 13, 16, 17, 18, 19, 20.

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In this manner you have blotted out all the fundamental principles of priesthood as acknowledged and practiced in the days of Christ and the Apostles. An election by equals and inferiors answers to a call by revelation of the Lord Jesus Christ. An ordination by the hands of Bishops who were subject to the Apostles, is all that is necessary to fill the chair of the prince of Apostles, and to preside over not only Bishops, but Arch-Bishops and Patriarchs.— Thus have you blotted out both a call by revelation and the law that the less is ordained of the greater.

I have sought in this article, as much as possible, to avoid all allusion to the abuses of the Roman Catholic system, because I well know that the abuses of a true system do not make it untrue. Consequently I have altogether discarded the common accusations against the Romanists. Without alluding to the purchase and sale of Bishoprics, even where that purchase sale is publicly made by the highest functionaries in the church, I have put the matter to the test of the THEORY of the Roman Catholic church, as compared to RULE contained in the scriptures. Can you see any likeness?— Will you now say that the Catholic clergy receive the functions of their ministry in the *same manner* as the Apostles and their immediate successors received theirs?

I cannot well avoid calling your attention to the manner used in a former dispensation. Moses stood at the head of a former dispensation, in which priesthood was conferred by the same immutable law, to wit: revelation and the laying on of hands. But the great end of the dispensation, the establishment of Israel as a NATION OF PRIESTS and a holy people unto God in that rest which Abraham and many of the faithful looked for, having failed by the disobedience and idolatry of the Israelites, especially in the matter of the golden calf, when Moses was taken away, but a part of his priesthood or authority was left. Consequently, before his dissolution and in anticipation of that event, Joshua was called by the voice of God and ordained by the hand of Moses to a *subordinate station*, that he might be the leader of that people, a prophet, a priest or sacrificator, and a captain of the Lord's host. Num. xxvii. 19, 13, 16, 17, 18, 19, 20,

You will readily perceive that if Joshua had been called to the same authority as Moses, Moses could not have ordained him, because Moses held a sole priesthood in which he could have no fellow or equal. Like the Pope, there could be but one at the same time. But as he came in to a subordinate priesthood, Moses conferred it upon him, that, during his life, he might exercise it in subjection to him, and after his death exercise the *same power* and *no more*, in the same station; the superior priesthood which Moses held not being continued on the earth at all.

But the priesthood which Moses conferred on Joshua did continue through many generations, and as that also was held by a single individual who went before all the congregation of Israel and the princes and heads of tribes, and before the bigh priests, the sons of Aaron; that is, stood *above them* in priesthood and jurisdiction, as the Romanists claim that the Pope does above kings and princes, Bishops, Arch-Bishops and Patriarchs; it would seem that the manner of appointing the Pope should be somewhat like that used in appointing the Prophet-Judge and Captain of Israel. The appointment of Peter to hold the keys of the kingdom, &c., as subordinate to Christ, and not as successor to him, (for I think you so hold it,) corresponds sufficiently. But where is the likeness between the appointment of the Popes of Rome, as successors of Peter, and the Prophet-Judges of Israel, as successors to Joshua? When Eli, the Judge, suffered unrighteousness and oppression to go unpunished and unredressed, the Lord God SPOKE to Eli and put him out of the Judge's office, and denounced judgments against him for his wickedness; and at the *same time* SPOKE to Samuel, and put him into the Judge's office. Eli, who was removed from the priesthood, could not put Samuel in; but the Lord put him in, and made Eli a witness of it, so that Eli said "it is the Lord," and voluntarily yielded up his power to Samuel, a mere child, so that from that time forward all Israel obeyed him. 1 Samuel iii.

Afterward when Elijah, filling the same office and priesthood which had belonged to both Joshua, Eli, Samuel and many others, by his righteousness prevailed with God to be translated to heaven, it was not till he was taken up from the earth that he could confer it upon Elisha, his successor. It could not be even that he should confer it on him the same day of his ascension before he went up, but it was necessary that Elisha should *be with him* WHEN he went up, that *after he entered the chariot of the Lord* and *ceased to remain on earth* he might, *as a minister of heaven*, confer on him a priesthood or jurisdiction that belongs to but one individual on earth at the same time. 2 Kings ii. Many have supposed that Elisha became prophet instead by the anointing of Elijah. 1 Kings xix. 16.—But this is a most obvious error; bacause Elijah continued in his own place a long time after that anointing. At the taking of Elijah Elisha asked a double portion of his spirit, and not till after he got it was a prophet in Elijah's stead. This more clearly appears from the further fact that Hazael was at the same time anointed *to be* king over Syria, and Jehu *to be* king over Israel. 1 Kings xix. 15, 16, 17. Yet Hazael did not become king even in the mind of the Lord, by whose word he was anointed, till years passed away. For many years after that the prophet Elisha said to him, "the Lord hath shown me that thou *shalt be* king over Syria." 2 Kings viii. 16. And Jehu, too, though anointed *to be* king, had to be anointed king afterwards before he could fill the throne of Israel. 2 Kings ix. 1 to 6.

These few facts make a clear rule in that dispensation, that the superior priesthood which was not after the order of Aaron, but after the order of Melchisidec, the same order of priesthood which Christ held, and of which he made the Apostles partakers; which Peter calls a ROYAL PRIESTHOOD, because it holds the governing power, which the Popes claim, as *his* successors; and by virtue of which they claim the right to make and dethrone kings as did those Prophet-Judges, could be received only by revelation of God; that by that means the succession was kept up in that dispensation. The history of that dispensation also shows that the apostacy of that people consisted in their setting up a different set of authorities, called not by revelation of the will of God, but the will of the people, or of some faction. I confess that the conferring of the priesthood or jurisdiction on the Roman Catholic hierarchy looks to me much more like the assumptions of power during the apostacy of Israel, than the conferring of the true priesthood, either in the Mosaic or Apostolic dispensation.

JAMES J. STRANG.

(To be continued.)

From the National Era.

WORDS OF HOPE.

Dreamers! wake ye from your revery—
Sleepers! rouse ye from your sleep!
Wrong and vice, in virtue's livery,
Round ye like the serpents creep!

Fix your glances on futurity—
Lo! where beams the day-spring bright:
Ye may yet know joy and purity—
Darkness may be changed to light!

God sleeps not, though sleeps humanity—
Moves he still in fire and blood:
Heaven is not a vast Inanity—
Earth is more than mankind's shroud!

Good is our race, though hidden—
Peace is mightier far than strife;
Earth may yet be made an Eden—
Heaven be reached in mortal life!

There is nought so high and holy
As the Hope which conquers Pain:
In yourselves, ye crushed and lowly,
Lives the power to rise again!

Trust not that which startles reason—
Good can ne'er be gained by ill;
All that chains, or clouds, is treason;
Naught is powerful but "I WILL!"

Would ye read the Eternal's mystery?
Like Bartimeus view the day!
Eyes that best discern God's history
Were anointed first with clay.

Gaze from well-depths up to heaven;
And ye see the stars at noon—
Thus to lowly sense is given
Reason's best and richest boon!

Not one grain of earth's material
Ever was, nor will be, lost—
And shall man's great soul, Ethereal,
Be to dark oblivion lost?

Boldly speak, reluctant lisper!
Truth's appeal must mount on high:
Each great word—each feeble whisper—
Once breathed out, can never die!

Philadelphia, Sept. 1847. DUGANNE.

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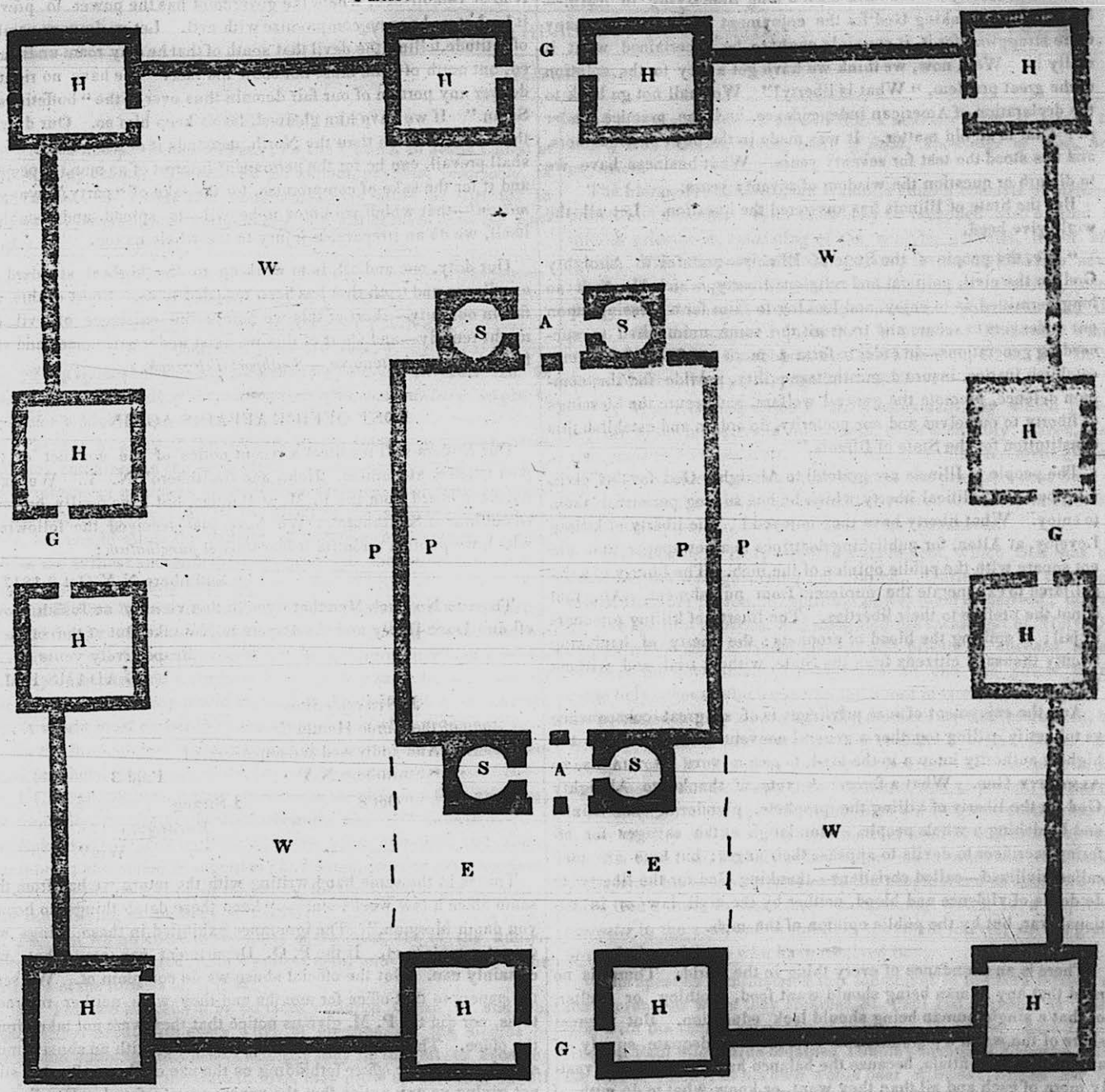
Philadelphia, Sept. 1847. DUGANNE.

PLAN OF THE TEMPLE AT VOREE.



EXPLANATION.

The central block is the main building, having two principal stories, each arranged in one entire room, about 70 feet by 100.

At the right and left are two large courts, covered with canvas.

H, H, &c., are 12 halls, each two stories high, 32 by 32 feet, for record offices, halls of the quorums, &c.

G, G, G, G, are the four principal entrances to the Temple.—The upper entrance is to the north and leads to the upper story.—The lower one leads to the lower story. The right and left to the two principal courts.

S, S, S, S, are stair-cases from top to bottom of the main building.

A, A, are ante-rooms or entries to the inner court.

P, P, P, P, are pulpits.

Over the pulpits, standing upon the wall and on the iron columns, are two towers.

Over the ante-room at the north is the chief tower, which will overlook the country for some 20 miles.

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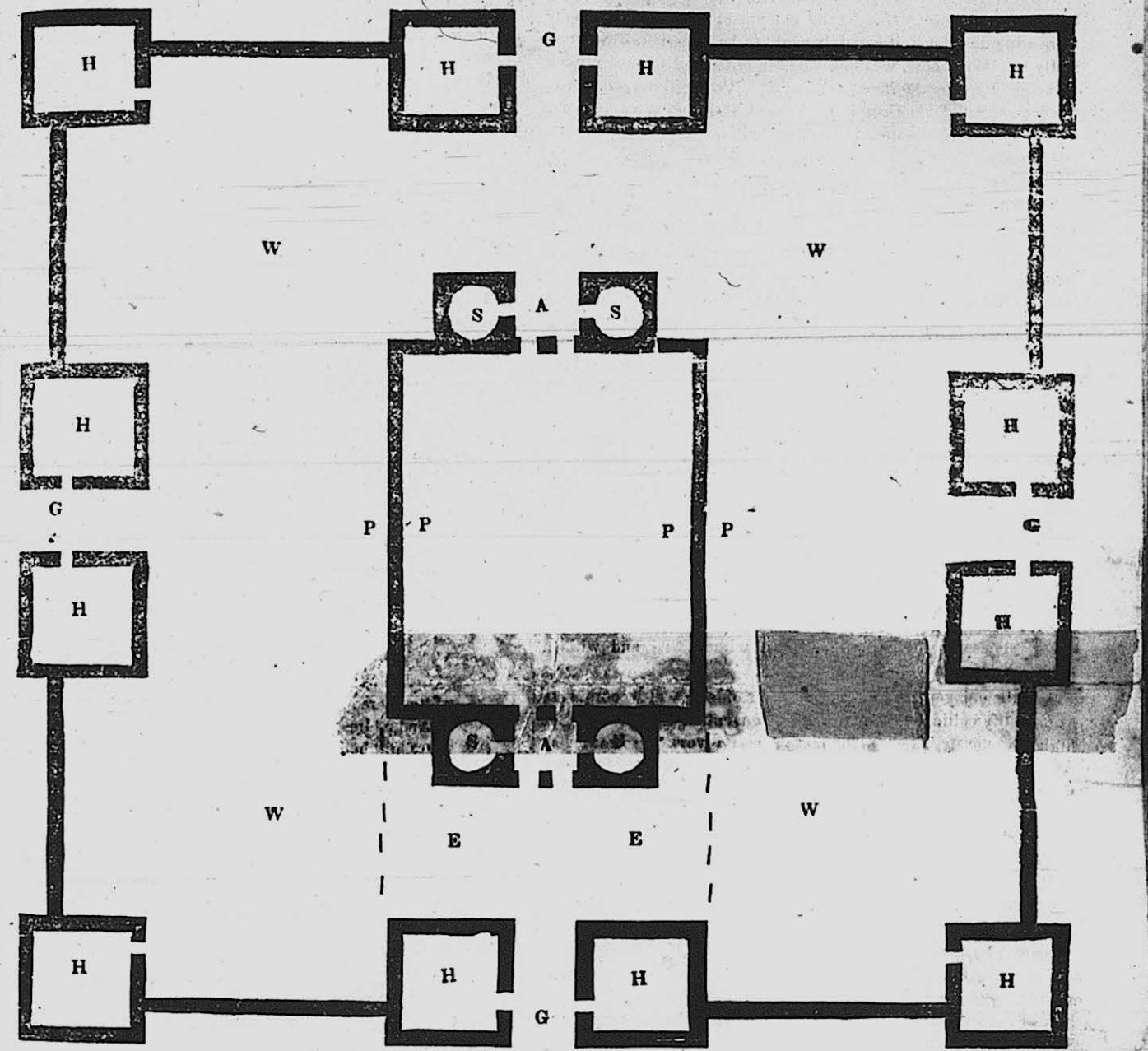
E, E, are gardens.

The space at the north end of the main building is occupied by a variety of low buildings, not represented on the cut.

Inside of the connecting walls and joining on to them is to be a row of rooms for persons employed about the Temple.

The entire edifice is to be warmed by a single fire in the basement of the main building, the heat of which will be conducted through the walls to every part at pleasure.

PLAN OF THE TEMPLE AT VOREE.



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LIBERTY, CIVIL AND RELIGIOUS.

What is liberty? We have been a long time trying to learn.—So many are thanking God for the enjoyment of it, and so many more struggling for it, it certainly ought to be ascertained what it really is. Well, now, we think we have got a key to the solution of the great problem, "What is liberty?" We shall not go back to the declaration of American independence, and the practice under it. That is an old matter. It was made in the days of our fathers, and has stood the test for seventy years. What business have we to disturb or question the wisdom of seventy years.

But the State of Illinois has answered the question. Let all the world give heed.

"We, the people of the State of Illinois—grateful to Almighty God for the civil, political and religious liberty, which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure and transmit the same unimpaired to succeeding generations—in order to form a more perfect government, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the State of Illinois."

The people of Illinois are grateful to Almighty God for the civil, religious and political liberty which he has so long permitted them to enjoy. What liberty have they enjoyed? The liberty of killing Lovejoy, at Alton, for publishing doctrines in a newspaper that did not square with the public opinion of the mob. The liberty of a legal farce to exhonerate the murderers from punishment. Ah, that is not the preface to their liberties. The liberty of killing prisoners in jail; of spilling the blood of prophets: the liberty of banishing twenty thousand citizens from the State, without trial and without law.

And the enjoyment of *such* privileges is of so great consequence as to justify calling together a general convention of the State, the highest authority known in the land, *to pass a* VOTE OF THANKS TO ALMIGHTY GOD. What a farce. A vote of thanks to Almighty God for the liberty of killing the prophets, plundering the saints, and banishing a whole people. Men laugh at the savages for offering sacrifices to devils to appease their anger; but here are men called civilized—called christians—thanking God for the liberty to do deeds of violence and blood, neither by the civil law or in national war, but by the public opinion of the mob.

There is an abundance of every thing in the world. There is no need that any human being should want food, clothing, or shelter, or that a single human being should lack education. But a great share of the world's population is without an adequate supply of any of these essentials, because the balance have monopolized vastly more of each and all than they want, or know what to do with.—It is a condition of things which has grown out of antagonistic relations—a perversion of that faculty of the mind which was designed as all faculties are for good ends alone. Association will cure all this. A good man of the olden time came upon the earth and preached peace and good will to all mankind. The world has attained an age, and the human mind an elevation, enabling it to see and comprehend the means to attain this great result. Clearly we must have common ends, common interests, before it can be done. Association is the germ which will give the fruit. The world cannot at once be resolved into a great brotherhood. It can only be done gradually. An association of a few on the right principle, will form a nucleus, which will eventually embrace the world. The means are worthy of a special and divine revelation, whether this revelation be of that character or not.—*Southport Telegraph.*

Is it not recreancy to the *right*, to establish the *wrong*, or permit it to be established, where the goverment has the power to prevent it? Let us have no compromise with evil. Let us draw no parallel of latitude, telling the devil that south of that he may roam undisturbed, but north of it he must not show his face. We have no right to deliver any portion of our fair domain thus over to the "buffetings of Satan." If we have him chained, let us keep him so. Our duty to the South, not less than the North, demands it of us. That wrong shall prevail, can be for the permanent interest of no man, or people; and if for the sake of compromise, for the sake of "party," we *permit evil*—that which we know to be evil—to spread and establish itself, we do an irreparable injury to the whole nation.

Our duty, one and all, is to work up to the highest standard of excellence and truth that has been revealed to us. Short of this, we fail in our duty—short of this we permit the existence of evil we might remedy—and short of this we exist under grievances and sufferings we might remove.—*Southport Telegraph.*

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"Smithboro N Y Oct 8 1847

There is No Such Men that lives in this vicinity as Josiah Howell and Isacc Dudly and the Papers is Not take Out of the office

Respectively yours
G ADAMS P M

J. STRANG editor
of the Voree Herald"
And addressed and superscribed
"Smithboro N Y Paid 3
Oct 8 J Strang
Burlington
Wis"

This is in the same hand writing with the return we had from the same office a few weeks since—"keep these damb things to home, you damb Mormon." The ignorance exhibited in these things we do not complain of. If the P. O. Department can stand that, we certainly can. But the official abuse we do complain of. We sent the papers to that office for months and they were neither returned to us, nor did the P. M. give us notice that they were not taken from the office. Then we received our papers back, with an abusive missive from a *public officer* forbidding us the use of the mail; but still not giving us any notice that the papers were refused. Finally, after another delay of weeks and perhaps being stirred by the Department, we got notice that no such persons live there. To prove himself as ignorant as he is wicked the P. M. has marked this missive "Paid 3," though he is required to send it under frank; and both in this and the former case has violated the law by writing on a newspaper and its wrapper and then sending it as a newspaper. Such a man from vicious disposition is incapable of wishing to do right, and from ignorance incapable of doing well if he wished to. If he is fit for a public officer God deliver us from those that are not. We shall send the P. M.'s letter to the P. O. Department, and unless the P. M. at Pontiac tells who that young man is whom he selects as the guilty one in his office, we shall stir him up in the same quarter. What say you, Mr. Denton? We have waited a long time to hear from you.

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J. STRANG editor
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And addressed and superscribed
"Smithboro N Y Paid 3
Oct 8 J Strang
Burlington
Wis"

This is in the same hand writing with the return we had from the same office a few weeks since—"keep these damb things to home, you damb Mormon." The ignorance exhibited in these things we do not complain of. If the P. O. Department can stand that, we certainly can. But the official abuse we do complain of. We sent the papers to that office for months and they were neither returned to us, nor did the P. M. give us notice that they were not taken from the office. Then we received our papers back, with an abusive missive from a *public officer* forbidding us the use of the mail; but still not giving us any notice that the papers were refused. Finally, after another delay of weeks and perhaps being stirred by the Department, we get notice that no such persons live there. To prove himself as ignorant as he is wicked the P. M. has marked this missive "Paid 3," though he is required to send it under frank; and both in this and the former case has violated the law by writing on a newspaper and its wrapper and then sending it as a newspaper. Such a man from vicious disposition is incapable of wishing to do right, and from ignorance incapable of doing well if he wished to. If he is fit for a public officer God deliver us from those that are not. We shall send the P. M.'s letter to the P. O. Department, and unless the P. M. at Pontiac tells who that young man is whom he selects as the guilty one in his office, we shall stir him up in the same quarter. What say you, Mr. Denton? We have waited a long time to hear from you.

GOSPEL HERALD.

VOL. 2.] VOREE, W. T., THURSDAY, NOV. 4, 1847. [No. 33.

"*Truth will prevail.*"

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CATHOLIC DISCUSSION.

ANSWER TO MR. RAFFERTY.—No. 5.

(Continued from last week.)

"*They established a rule of succession for futurity in order that in each age, at the death of its pastors, their office and ministry might be regularly handed down to others.*"

There is no array of the officers and ministry of the christian church contained in the scriptures. Consequently, should I find any officers or ministers in the Roman Catholic church not mentioned in the scriptures, I should not insist on that as being clearly error, but would allow the validity of tradition and church practice from the earliest authentic history, provided the succession in that ministry was properly kept up.

But if there be an essential and important branch of the ministry, a superior priesthood and jurisdiction in the church, the use and necessity of which clearly appears by the scripture, in which you are totally defective, and have been from age to age, I humbly submit that such a deficiency would be fatal to the claims of your church, as it would most certainly to the soundness of your argument.

In the hierarchy of the christian church were first apostles, second prophets, then evangelists, pastors, teachers, &c.

1 Cor. xii. 28, 'God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers,' &c.

Eph. iv. 11, "And he (Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14. That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15. But speaking the truth in love, may grow up into him in all things which is the head, even Christ:

16. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

As this ministry or priesthood was set in the church for the perfecting of the saints, and that we be no more tossed to and fro with every wind of doctrine and by the cunning and craftiness of men, whereby they lie in wait to deceive; and as this was done by an all-wise God who is abundantly able to use the means best adapted to the end, it follows that without such a ministry the end will not be accomplished, but that we henceforward shall be tossed to and fro as children with every wind of doctrine, and *shall be deceived* by the craftiness of men, whereby we shall MAKE SHIPWRECK *of* FAITH instead of being *fitly joined together* into a PERFECT BODY *of which the* SON *of* GOD *is* HEAD, having *unity of faith, knowledge of God*, and *perfection.*

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"INSTRUCTION. Holy Order is a sacrament, which God has ordained to the well-governing his church. Christ being our high priest, from his person, all spiritual power must be derived; this he gave to the first apostles, and instituted the sacrament of Holy Order, by which they ordained bishops and priests to succeed themselves in the government of souls: and no one has power to do those holy offices, which concern the honor of God and salvation of souls, but such only as are lawfully ordained by this sacrament, by the hands of those who were lawfully ordained before them. Although a man is elected by the magistrates and all the people, he has no power to administer the sacraments, and to preach, unless he is ordained by a bishop. As in baptism we are made christians, to follow the life of Christ; in confirmation, soldiers of Christ, to defend his faith; so, by holy order, we are made ministers of Christ, to dispense his sacred mysteries to his people; and as such, we receive God's mark in these three sacraments, which is a spiritual *character* in the soul, and is *indelible*, to remain forever, to the glory or confusion of those who have received it.

"The apostles administered this sacrament in the very infancy of the church; as when they ordained St. Paul and Barnaby at Antioch, with the sacred ceremony of *imposition of hands.* Acts xiv.—And St. Paul afterwards ordained Timothy bishop of Ephesus, with the like ceremony, as his own words bear witness: *Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood.* 1 Tim. iv. 14. *I admonish thee that thou stir up the grace of God, which is in thee by the imposition of my hands.* 2 Tim. i. 6.

"In Holy Order there are seven degrees, by which we ascend to the priesthood: four less, and three greater. *Con. Carthag.* 4. c. 6. Of the less, the first is that of Porter, whose office is to keep the keys of the church, sacristy, treasury, and to keep all out of the church and sanctuary who ought not to enter: to him the bishop says, in his ordination, *So behave yourself as to give an account to God of what is kept under your charge.* 2. That of Lector; his office is to read aloud the lessons of the Old and New Testament, which belong to the divine office, and to instruct the ignorant in the rudiments of the christian religion: the bishop gives him a book,

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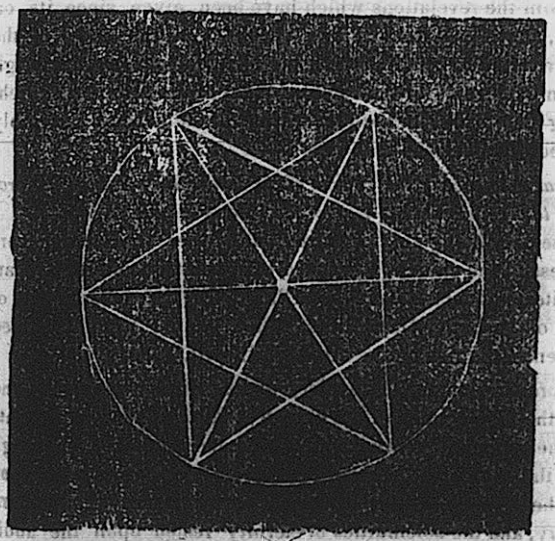
Well, that is not strange. They were brought up to it. But a Mormon that don't believe in Mormonism is a curiosity, notwithstanding the abundance of them. Well, now, reader, while writing this what do you guess I have heard? It was just what this class of Mormons apostatize on. Elder Page was telling anecdotes of his first mission in Canada. Among others is this,—That one man was convinced of the truth of Mormonism and detained him in conversation till the hour appointed for meetings. So when he pulled away from the anxious disciple to go to his appointment, he started on a run and *jumped over the bars*. "Well, what of that?" Oh, nothing, only the man turned back from Mormonism and followed after it no more. If the preacher was so light hearted as to jump over the bars without putting his hands on them, he did not believe in him or his gospel. Elder Blakesley's turn came next, and he told of a member of the church who denied the faith and went out of the church because elder Blakesley was so wicked, so regardless of the word of God as to take his knife out of his pocket and cut and scrape his finger nails during sermon. What contumely! What a disregard of God's holy presence! A holy hypocrite, a Bible infidel would suit such men to a T. These are the Mormons that don't believe in Mormonism. They make great professions of holiness. They are exceedingly sanctimonious. Their hearts may be filled with malice and envy. They will even brag of destroying confidence and breaking friendship. They will make their bite more venomous than that of the rattle snake; but the solemn tone, the unmoved face, the regular habit, and the affectionless heart, is to them instead of truth, and a means of lust, avarice and revenge.

COUNTING.

There is many a curiosity in the world, and among them are some in counting. Nineteen points can be set in nine straight rows and have five in every row, thus:—



Consequently the nineteen count forty-five by counting every way. Well, reader, this is just the way the apostates count their gains. They count them every way, and if that don't make enough they count them again, and then count around the circle. Take their stories for it and they have drawn more out of the church than were in it. Yet we are increasing from day to day.

"What did you put such a trifling picture in the paper for?"—Ah; is your faith tried? I have known men to apostatize for less cause than that. I put the picture in to leave it as a memorial to your children of the follies of apostacy. *They* will read and remember. From this time forward *they* will never forget that pseudo counting is very uncertain. *They* will always remember that nineteen can be counted up to forty-five. Is it not a little singular that every apostate thinks that when he goes out of the church that it will go down? For fifteen years apostacies have taken place on a variety of occasions. Those concerned in each and all supposed when they went off the church would go down, and of a dozen apostacies which have had their day, but a single one has left a prominent mark on the church, or materially retarded its growth, to wit: that of the western camp.

There are continually hanging around the skirts of the church a class of persons—Mormons who don't believe in Mormonism, and yet have gone just far enough in it so that they can't let it alone.—These men seize on every new movement. They take hold of whatever springs up, and are always looking for some great thing by some self-instituted body of men. You will see them baptized under some new leader once in six months or a year, and as often as they try some new thing you will hear them cry "now we have got the same spirit we had when we first came into the church," "we have the spirit of old Mormonism." They are just as sure they are right as the Israelites were when they shouted, "These be the gods that brought you out of Egypt, O Israel;" and their spirit is generally just about as near the true spirit of the gospel as Aaron's calf was to the true God.

Every new leader, when he calls these around him, counts them as so many secessions from the true church, and thus by counting them over and over from year to year they make nineteen count 45, or if right hard pushed run it up to 96, and thus make those that pray for evil in Zion believe the whole church has apostatized and more too.

Well, what of that number nineteen. Oh, nothing, only one of the apostates has recently been up in some neighborhood towards Milwaukee and turned back or broke down nineteen Strangites.—To this we have as good a defense as the Tennessee lawyer had to a suit brought against his client for breaking a borrowed kettle.—First, his client never borrowed the kettle; second, it was broken when he borrowed it; and third, it was whole when he returned it. There were never nineteen Mormons there; what there were, were never Strangites, and if they had any disposition that way they had lost it long ago. It takes a long faced holy hypocrite to make two or three old apostates into nineteen Strangites, just turned back. Saints, don't apostatize on one man's say so.

☞ The weather continues extremely mild. There is no country which enjoys a more beautiful autumn than the region about the great lakes of North America.

PAYMENT OF TITHING.—We hope to see a prompt payment of tithing this fall and winter. Let every man remember that he can tithe his income when he has it, much easier than to account for it after it has gone. Now, when your granaries are full, remember the house of the Lord. And the sisters should not forget that they have an interest in these matters. Every pair of mittens or stockings sent up will become stones in the walls of the house of God.—The men that do the work want such things, and all help in the great result. Now, while the weather is propitious, we are getting all things well a-going, and hope to see a noble beginning before next summer.

, but don't believe the doctrine contained in it. You can hardly d a man in the world that believes the Bible. They are as scarce angels visits.

Well, that is not strange. They were brought up to it. But a ormon that don't believe in Mormonism is a curiosity, notwithnding the abundance of them. Well, now, reader, while writing s what do you guess I have heard? It was just what this class Mormons apostatize on. Elder Page was telling anecdotes of s first mission in Canada. Among others is this,—That one man as convinced of the truth of Mormonism and detained him in conrsation till the hour appointed for meetings. So when he pulled ay from the anxious disciple to go to his appointment, he started a run and *jumped over the bars*. "Well, what of that?" Oh, thing, only the man turned back from Mormonism and followed er it no more. If the preacher was so light hearted as to jump er the bars without putting his hands on them, he did not believe him or his gospel. Elder Blakesley's turn came next, and he d of a member of the church who denied the faith and went out of e church because elder Blakesley was so wicked, so regardless of e word of God as to take his knife out of his pocket and cut and rape his finger nails during sermon. What contumely! What disregard of God's holy presence! A holy hypocrite, a Bible inel would suit such men to a T. These are the Mormons that n't believe in Mormonism. They make great professions of holess. They are exceedingly sanctimonious. Their hearts may filled with malice and envy. They will even brag of destroying nfidence and breaking friendship. They will make their bite ore venomous than that of the rattle snake; but the solemn tone, e unmoved face, the regular habit, and the affectionless heart, is them instead of truth, and a means of lust, avarice and revenge.

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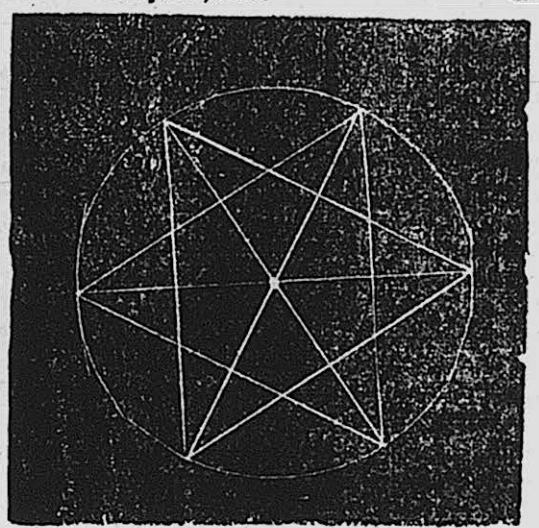

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MORMON DISCUSSION.

(Continued from last week.)

Spain in like manner has lost the principal part of her empire.—One third of North America, two thirds of South America, and many millions of subjects in India and Africa have separated from her; yet nobody ever dreamed that they could steal away the *identity of the nation* by name, numbers, or anything else short of obtaining the supreme power at the sovereign head of the nation, either by regular succession or revolution. France was the "Kingdom of France," then the "Republic of the French," then the "French Empire," again the "Kingdom of France," and now the "Kingdom of the French;" but it was never doubted that through all these mutations of name it remained the same identical nation. If change of name changed identity, a most convenient mode that would be of wiping out old debts. It would beat any system of bankruptcy yet known. In fine, the whole idea is so egregious a folly that the principal difficulty in disproving it is that there is *nothing* to disprove. It is a self-evident falsehood, which no argument can make either more or less certain.

There can be no greater folly than to say that a church is truly the church of Christ simply because it is called by that name, or that it ceases to be his church simply by being called by another name. The whole question, if question it may be called, lies in this,—either the authority that adopted the name "Latter Day Saints" was competent to adopt that name, or it was not. If the authority was competent, the act was legal and the name was valid. If the authority was not competent to change the name, then the act was illegal, unauthorized and void. Consequently the name was not changed; for nothing can be clearer than that an act done by an incompetent authority is a mere nullity. So if it be settled that the act of a Conference was sufficient to adopt the words "Latter Day Saints" in the name of the church, then that act was legally done, and those words became legally attached to the name of the church.

Mr. Strang read the act, as follows:—

From the Evening and Morning Star.

Kirtland, Ohio, May 2, 1834.

Minutes of a Conference of the Elders of the Church of Christ, which Church was organized in the township of Fayette, Seneca county, New York, on the 6th of April, A. D. 1830.

The Conference came to order, and Joseph Smith, Jr., was chosen Moderator, and Frederick G. Williams and Oliver Cowdery were appointed Clerks.

After prayer the Conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newell K. Whitney, that this church be known hereafter by the name of the Church of the Latter Day Saints. Appropriate remarks were delivered by some of the members, after which the motion was put by the Moderator, and passed by UNANIMOUS VOICE.

Resolved, That this Conference recommend to the Conferences and churches abroad, that in making out and transmitting minutes of their proceedings, such minutes and proceedings be made out under the above title.

Resolved, That these minutes be signed by the Moderator and Clerks, and published in the *Evening and the Morning Star.*

JOSEPH SMITH, JR., *Moderator.*

FREDERICK G. WILLIAMS, } *Clerks.*
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Mr. Strang proceeded. Mr. President,—You will perceive that this act does not abrogate the name of the church. It does not take away any part of it. It only fixes upon a certain further designation to be used in papers, Conference minutes and other documents, by which to distinguish it from any other church, which might claim also to be called the church of Christ. And, as I said before, if the authority of this Conference, so constituted, and containing in its organization all the authorities of the church from the First President down, was sufficient to adopt such a name, then that became the *legal* name of the *same original identical church* organized by Joseph Smith and others, April 6th, 1830. And if that authority was not sufficient, then the act was merely void; the name "Latter Day Saints," as attached to the church, is a *misnomer*, a mere *nickname*, like that of "Mormon" or "Mormonite."

But to talk that an act void of itself, and consequently utterly without force, has the effect to annihilate the church of God or to change it from being the church of God to that of the Devil, and to abolish all priesthood therein, is to me the merest absurdity that the mind of man has ever conceived. This I humbly conceive to be sufficient, and if no more could be said I should hold the question settled on a firm basis. But I have another class of evidence which I shall offer, not because I consider it the best evidence, but because my opponent is estopped from controverting it. You will bear in mind, Mr. President, that my opponent has been a member of this church of Latter Day Saints, as well as of almost every faction that has ever sprung out of it. And he has been so much a favorite with God that he has obtained revelations from him, justifying his course in all its meanderings. To be plain, I intend to show by revelations, that my opponent has pretended to have from God, that both the name "Church of Jesus Christ of Latter Day Saints" and several other names are all equally true names of the church of Christ.

Mr. Strang then introduced the "Doctrine and Covenants of the Church of the Latter Day Saints, carefully selected from the revelations of God, and compiled by Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon and Frederick G. Williams." The preface to this book is addressed "to the members of the Church of the Latter Day Saints," and contains the following: "the second part (of this book) contains items or principles for the regulation of the church, as taken from the revelations which have been given since its organization, as well as from former ones;" and the body of the work thus referred to contains the same identical revelations originally given by Joseph for the establishment of the Mormon church. Mr. Strang also read from the proceedings of the general assembly that adopted that book the following:—

At a General Assembly of the Church of the Latter Day Saints, according to previous notice, held on the 17th of August, 1835.

The Assembly being duly organized, and after transacting certain business of the church, proceeded to appoint a committee to arrange the items of doctrine of Jesus Christ, for the government of his church of the Latter Day Saints, which church was organized and commenced its rise on the 6th day of April, 1830.

Wherefore Presidents O. Cowdery and S. Rigdon proceeded and organized the high council of the church at Kirtland, and Presidents W. W. Phelps and J. Whitmer proceeded and organized the high council of the church in Missouri, &c., &c. A hymn was then sung and the services of the day opened by the prayer of President O. Cowdery, and the solemnities of eternity rested upon the audience.

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for doctrine; whereupon the high council of Kirtland accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote. Elder Levi Jackman, taking the lead of the high council of the church in Missouri, bore testimony that the revelations in said book were true, and the said high council of Missouri accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote.

President W. W. Phelps then read the written testimony of the Twelve, [of which quorum W. E. McLellin was then a member,] as follows: "The testimony of the witnesses to the book of the Lord's commandments, which he gave to his church through Joseph Smith, Jr., who was appointed by the voice of the church for this purpose: we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always, that the children of men may be profited thereby." Elder Leonard Rich bore record of the truth of the book, and the council of the Seventy accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

OLIVER COWDERY, } *Presidents.*
SIDNEY RIGDON, }

[See errata.]

THOMAS BURDICK, }
WARREN PARRISH, } *Clerks.*
SYLVESTER SMITH, }

Mr. Strang proceeded. Not only my opponent himself, but nearly all his principal associates, were actors in this scene, and gave their testimony on that occasion in favor of the Church of Latter Day Saints as the true church of Christ, establishhd by revelation and organized April 6th, 1830. Whether they lied in the name of God, as my opponent would now have us believe, is not perhaps for me to say. However inconsistent their present course may be, I know nothing preceding it to impugn the testimony of most of them. Not so my opponent. He has talked quite too much. So often has he changed his position, and always upon the pretence of a thus saith the Lord, that I cannot say less of him than that he lies in the name of God, not weekly, but daily and hourly.

Mr. McLellin. I claim the protection of the President. If I am to be abused in this way I shall leave the house and abandon the debate.

The Pres. If Mr. Strang makes that statement as an accusation, it is improper. If as a conclusion from the argument, it is a proper subject of examination.

Mr. Strang. It is not necessary to decide that question at all.—I shall give my opponent no excuse for backing out of this debate. I am quite in the habit of calling things by their right names, but I can find more courteous language if my opponent is fastidious.

Mr. McLellin. I claim to have this question decided now.

The Pres. Mr. Strang will proceed, keeping within the rule I have suggested.

Mr. Strang. I think we will easily avoid any further trouble on this subject. When I make the proofs I shall be perfectly content to leave other people to use the expletives. To the subject.—The testimony of the quorum of the Twelve, of which my opponent was a member, which I have just read, states that God has revealed to them that these commandments and covenants of the Church of Latter Day Saints are true, and one of those commandments says this is "the only true and living church upon the face of the whole earth." Sec. i. par 5. I conceive, Mr. President, that so far as the testimony of my opponent can prove a revelation, he has here proved that the church of Christ organized April 6th, 1831, and called the church of the Latter Day Saints in 1835, is the same identical living and true church.

But I shall not leave him here. I shall hold him for the whole name, "the Church of Jesus Christ of Latter Day Saints." Mr. Strang read from the Messenger and Advocate of Jan. 15th, 1845, page 91, the following letter from W. E. McLellin to S. Rigdon:—

Hampton, Ill., Dec. 23, 1844.

PRESIDENT S. RIGDON,—

With feelings of no ordinary character I seat myself to address a few lines to you. Notwithstanding it has been years since I voluntarily withdrew from the "church of Jesus Christ, of Latter Day Saints," yet I have by no means been an unnoticing spectator of the course and doings of that society. With intense anxiety have I watched them. For many noble spirits—virtuous hearts, among them I have (notwithstanding my many *dark, lonesome hours*) ever entertained the highest regard. As truly as I believed and valued the truth of divine revelation, so firmly did I believe the work of the "Latter day" would yet come out and prosper gloriously. I, at this moment Sir, have the consolation to *know* that never, no never, has this sharp-pointed pen of mine, been raised against THAT *work*, or PEOPLE to injure or harm since I left them. Nay, verily, *the truth of that work I could not, I dare not oppose.*

Now, sir, let me say to you in confidence, that the Lord has shown to me that by a union of President Law and yourself, together with each, your friends, that all the honest in heart among the Latter Day Saints and throughout the world will UNITE also, and form that company who will follow the Savior robed in white linen "clean and white." I have seen all the communications between you and Pres. Law, and I am much pleased with the spirit that they breathe. My word for it that Wm. Law and his brethren who are here with him, are men of inestimable value in the things of God. You may rely upon their word, upon their integrity of purpose to serve God, at the sacrifice of all things earthly.

We are in daily expectation of your answer to Pres. W. Law's last letter to you. I do not know (as yet) whether it is my duty to wait till the northern wind ceases to freeze before I speed my way to you. One thing certain I shall move as directed.

I am yours in the bond
of the New Covenant,
W. E. McLELLIN.

Mr. Strang proceeded. Here we are told expressly, in *distinct reference to* "the Church of JESUS CHRIST *of* LATTER DAY SAINTS," that the Dr.'s "*sharp-pointed pen*" had NEVER *been raised against that* WORK OR PEOPLE. And as distinctly are we told that the REASON was that he KNEW the work (of that church) *was true*, and DARE *not* OPPOSE IT. About the other sharp-pointed instruments, that he did use against that church when he assisted in mobbing them out of Mo., as he has not seen fit to enlighten us, we are left merely to infer that though truth was invulnerable to his pen, mens' bodies were not thus shielded against sword and shot, and consequently, that he attacked them in a vulnerable spot; their bodies and their lives.

You will perceive, Mr. President, that this letter comes in largely in praise of "*President* William Law," a righteous *servant* of God. How did Wm. Law become a President? And why is he called a servant of God? He became President in this same "Church of Jesus Christ of Latter Day Saints" by a revelation which God gave to Joseph in 1841.

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President W. W. Phelps then read the written testimony of the Twelve, [of which quorum W. E. McLellin was then a member,] as follows: "The testimony of the witnesses to the book of the Lord's commandments, which he gave to his church through Joseph Smith, Jr., who was appointed by the voice of the church for this purpose: we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always, that the children of men may be profited thereby." Elder Leonard Rich bore record of the truth of the book, and the council of the Seventy accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

OLIVER COWDERY, } *Presidents.*
SIDNEY RIGDON, }

[See errata.]

THOMAS BURDICK, }
WARREN PARRISH, } *Clerks.*
SYLVESTER SMITH, }

Mr. Strang proceeded. Not only my opponent himself, but nearly all his principal associates, were actors in this scene, and gave their testimony on that occasion in favor of the Church of Latter Day Saints as the true church of Christ, establishhd by revelation and organized April 6th, 1830. Whether they lied in the name of God, as my opponent would now have us believe, is not perhaps for me to say. However inconsistent their present course may be, I know nothing preceding it to impugn the testimony of most of them. Not so my opponent. He has talked quite too much. So often has he changed his position, and always upon the pretence of a thus saith the Lord, that I cannot say less of him than that he lies in the name of God, not weekly, but daily and hourly.

Mr. McLellin. I claim the protection of the President. If I am to be abused in this way I shall leave the house and abandon the debate.

The Pres. If Mr. Strang makes that statement as an accusation, it is improper. If as a conclusion from the argument, it is a proper subject of examination.

Mr. Strang. It is not necessary to decide that question at all.—I shall give my opponent no excuse for backing out of this debate. I am quite in the habit of calling things by their right names, but I can find more courteous language if my opponent is fastidious.

Mr. McLellin. I claim to have this question decided now.

The Pres. Mr. Strang will proceed, keeping within the rule I have suggested.

Mr. Strang. I think we will easily avoid any further trouble on this subject. When I make the proofs I shall be perfectly content to leave other people to use the expletives. To the subject,—The testimony of the quorum of the Twelve, of which my opponent was a member, which I have just read, states that God has revealed to them that these commandments and covenants of the Church of Latter Day Saints are true, and one of those commandments says this is "the only true and living church upon the face of the whole earth." Sec. i. par 5. I conceive, Mr. President, that so far as the testimony of my opponent can prove a revelation, he has here proved that the church of Christ organized April 6th, 1831, and called the church of the Latter Day Saints in 1835, is the same identical living and true church.

But I shall not leave him here. I shall hold him for the whole name, "the Church of Jesus Christ of Latter Day Saints." Mr. Strang read from the Messenger and Advocate of Jan. 15th, 1845, page 91, the following letter from W. E. McLellin to S. Rigdon:—

Hampton, Ill., Dec. 23, 1844.

PRESIDENT S. RIGDON,—

With feelings of no ordinary character I seat myself to address a few lines to you. Notwithstanding it has been years since I voluntarily withdrew from the "church of Jesus Christ, of Latter Day Saints," yet I have by no means been an unnoticing spectator of the course and doings of that society. With intense anxiety have I watched them. For many noble spirits—virtuous hearts, among them I have (notwithstanding my many *dark, lonesome hours*) ever entertained the highest regard. As truly as I believed and valued the truth of divine revelation, so firmly did I believe the work of the "Latter day" would yet come out and prosper gloriously. I, at this moment Sir, have the consolation to *know* that never, no never, has this sharp-pointed pen of mine, been raised against THAT *work*, or PEOPLE to injure or harm since I left them. Nay, verily, *the truth of that work I could not, I dare not oppose.*

Now, sir, let me say to you in confidence, that the Lord has shown to me that by a union of President Law and yourself, together with each, your friends, that all the honest in heart among the Latter Day Saints and throughout the world will UNITE also, and form that company who will follow the Savior robed in white linen "clean and white." I have seen all the communications between you and Pres. Law, and I am much pleased with the spirit that they breathe. My word for it that Wm. Law and his brethren who are here with him, are men of inestimable value in the things of God. You may rely upon their word, upon their integrity of purpose to serve God, at the sacrifice of all things earthly.

We are in daily expectation of your answer to Pres. W. Law's last letter to you. I do not know (as yet) whether it is my duty to wait till the northern wind ceases to freeze before I speed my way to you. One thing certain I shall move as directed.

I am yours in the bond
of the New Covenant,
W. E. McLELLIN.

Mr. Strang proceeded. Here we are told expressly, in *distinct reference to* "the Church of JESUS CHRIST *of* LATTER DAY SAINTS," that the Dr.'s "*sharp-pointed pen*" had NEVER *been raised against that* WORK OR PEOPLE. And as distinctly are we told that the REASON was that he KNEW the work (of that church) *was true*, and DARE *not* OPPOSE IT. About the other sharp-pointed instruments, that he did use against that church when he assisted in mobbing them out of Mo., as he has not seen fit to enlighten us, we are left merely to infer that though truth was invulnerable to his pen, mens' bodies were not thus shielded against sword and shot, and consequently, that he attacked them in a vulnerable spot; their bodies and their lives.

You will perceive, Mr. President, that this letter comes in largely in praise of "*President* William Law," a righteous *servant* of God. How did Wm. Law become a President? And why is he called a servant of God? He became President in this same "Church of Jesus Christ of Latter Day Saints" by a revelation which God gave to Joseph in 1841.

Mr. Strang read from Doctrine and Covenants, (Nauvoo edition,) page 406—7 par. 29,—"And again, verily I say unto you, let my servant William be appointed, ordained and anointed as counsellor unto my servant Joseph, in the room of my servant Hyrum."

Mr. Strang also read from a revelation which Wm. E. McLellin professed to have received at Hampton, Ill., Jan. 7th, 1845, as follows:—

"Now I say unto you, that from this time forth you must turn neither to the right hand or to the left, but keep and obey the laws of my kingdom; be careful of your words when you speak in the name of the Lord, in time to come; for if you are humble and speak in my name, you shall speak in wisdom, in light, in power, and in demonstration of the spirit, and I the Lord will fulfill all your words. Therefore I say unto you again, be careful, and in my church, in my kingdom, never look upon sin with allowance. *For my* KINGDOM *must now begin to put on its strength, and it will yet become the deliverer and joy of the whole earth; therefore go with* MY SERVANT WILLIAM LAW, *and stand by each other* in all right principles, and even in perils if need be; for with him I the Lord am well pleased, inasmuch *as he desires above all things to build up my church, to* BRING IT FORTH OUT OF DISTRESS, and to assist in establishing it upon the true principles of mine everlasting covenant. I *have seen his firmness of purpose, his love of innocence and virtue; yea, I have seen his sacrifice, and have heard his prayers for the deliverance of Zion; and now if he desires my glory more than the praises and riches of the world, behold I will bless him* and *his brethren* with him *who have* NOT DENIED MY NAME in a day of trouble, until their souls shall say amen and amen.

"Yea, I say unto you again, go with him, and go speedily unto the east, where you can unite with my servants who are willing to forsake all for Christ's truth; that the authorities of my church may be together to strengthen each other's faith, and weaken the hands of their enemies; for I say unto you that when you shall move forward darkness shall brood over the minds of your enemies, and they shall quake and tremble before the power of God, the power of truth, which shall be manifest through you; therefore fear not, only fear to offend the Lord, and you shall prosper; you shall stand among the redeemed from earth, the sanctified from sin, the honored of God. Go then, that mine elders who have kept themselves from the abominations which I hate, who have kept their priesthood unspotted, who have kept the faith, may assemble and hold a Conference and converse together in love, in light, and in the spirit in my kingdom; for my church must be built up to me, and not unto man, that my saints who have made covenant with me by sacrifice may be gathered. Yea, go that the school of the prophets may be established according to the pattern which you have and shall have before you. Go forward, for great things await you, and you shall learn from time to time. I the Lord delight to make known to my servants all my will concerning them. A short work will I now perform upon the earth, the glory of which and the power of which you cannot now conceive, but if faithful you shall see it, and rejoice in it, even so. Amen."

Mr. Strang also read from a revelation which W. E. McLellin professed to receive at Hampton, Ill., Jan. 18th, 1845, as follows:—

"I always hold all my ministers in my own hand, I will call all their enemies to judgement who abuse them or trample on their authority. And verily I say unto you, and can you not remember it, that every act of righteousness in them has its reward, and though I bear long for my namesake, yet every act of disobedience or transgression in any of them who are called with so holy a calling has its punishment, for my ministry in my kingdom must be holy.—Then what has any to fear respecting the transgressions of any, are not my laws before you? Therefore let every man who desires to work put his trust in me, and righteousness shall go forth as a lamp that burneth. *I the Lord yet* ACKNOWLEDGE *the* AUTHORITY *and* MINISTRY *in my* CHURCH who are now willing to forsake all unrighteousness and cleave unto me, notwithstanding all their imperfections, inasmuch as they repent, I will be gracious unto them; therefore I say unto you again, have no fears, but go forward to obey my voice, the voice of my spirit to you, and all shall be well with you and with those whom you now feel to be your brethren. Now if you continue to the end you shall be my son, and dwell in my presence with all the church of the first born. Verily thus saith the Lord your Savior, even so. Amen."

Here, Mr. President, are arrayed before that man a set of his own testimonies that ought to make him hide his face with shame in the dust. Yes, shame, *shame*, SHAME on the man who will thus deny the word that God has spoken to him. He knew the truth of the work of the church of Jesus Christ of Latter Day Saints. The Lord commanded him to go with *his servant* Wm. Law, one of the Presidents of that church, who was never President, and for aught that appears never a member till the church took that name to join with Sidney Rigdon another of the Presidents of that chrrch, in building up that church. And to remove all doubts from his mind about its being the true church, the Lord tells him in these words: "I the Lord yet acknowledge the authority and ministry in my church." Speaking of those who are ministers in the "church of Jesus Christ of Latter Day Saints," and in no other church. If he will not believe when GOD SPEAKS *to* HIM, wherewith shall we persuade him!

(To be continued.)

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New Brighton, (Fallston P. O.,) Oct. 15, 1847.

PRESIDENT J. J. STRANG:—

ESTEEMED BROTHER,—I embrace a few moments of leisure this evening to write to you, and to enclose an X to you from our brother Winders of Pittsburgh. I have also one dozen Books of Mormon from brother James Smith, which I shall forward along, with some paper for the "Gospel Herald," so soon as I am informed where to consign it, as the shippers here do not know at which port (Racine or Southport) the steamers stop at. I propose sending a box of printing paper, and brother Ross will put in some notions to scare cold weather. Please inform me soon what size the paper should be, and where and to whom I shall direct the box. In the mean time I shall collect all the money I can for the Herald.

Tell Bro. John E. Page to keep good heart, we will do all in our power to sustain both him and the Herald. We have a paper now that we are proud of. I was just going to give some particulars what we like, but I cannot select. We like all! The course of our beloved President is highly commended by all the living members here.

I meet the brethren in Pittsburgh as frequently as possible, usually once in two weeks. God has a few names even there, who stand fast—hating the doctrines of the Nicolaitans. Bro. James Smith, the presiding high priest, is a faithful and good man, zealous of good works. I was glad that the Lord, "by revelation," set him apart to that high calling. We are a mutual help and comfort to each other. Bro. Winders and wife are firm and zealous. Bro. McDowell, the Pres. of the branch, lost all he had by *Rigdon*; yet standing fast in the truth. Bros. Prince, Boyington, Spratley, and some others, are firm and faithful. We have our meetings regularly, and are opening new places for preaching. The people are be-

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The only remarkable fact worth my notice is this,—that all who went to the "valley" have apostatized from the faith.

In haste, dear brother, I subscribe myself
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President of the Church, Voree.

Binghampton, Oct. 11th, 1847.

BROTHER STRANG,—

Having noticed in the Reveille a publication of hymn books mailed in sheets, and also tracts, please send one hymn book and the remainder of the enclosed in gospel tracts. No. 11 and 15 of the 2d Vol. I have not received, which I should be pleased to receive if you have them on hand to spare. The 2d Vol. I calculate to have bound. The first came so irregular, receiving only eight papers, that I give that up. I have not the least doubt but that they were regularly mailed, but the Devil must do something to stop the progress of light.

My age and infirmities forbid my going to Voree, as 84 winters have passed over me, and I almost despair of ever seeing an elder pass through here. If he should I do not know that he would fare any better than Paul did among the Ephesians. We have a great variety of gospels here to please the taste of the world, which is full of sinning saints, holy hypocrites and Bible infidels, and they have all got Bible enough and do not wish for any more. You ask your readers how they like your change of name. I can say for one I like it well. I think HERALD is much more appropriate.

With sentiments of high esteem, I subscribe
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☞ Money received in this and the former letter. We shall mail the hymn book and tracts. The enlargement of the paper compels us to be slower in printing these things than we intended, but we keep them going. [ED.

TO PRIVATE CORESPONDENTS.

Many persons have inquired of us by letter at various times during the last year:—Is Wm. Smith in the church? Has J. C. Bennett joined? Have you received W. E. McLellin? Why did you take them in? What confession did they make? Why did you not publish their confessions? Very few of these questions have we ever answered, except through the papers. And we wish all such and all others who have such questions in their mind to take this answer as a full answer to all such questions, both in reference to those men and all other similar cases. They were received according to the law of the gospel. They were held to the discipline of the gospel law while in the church. They were cut off in accordance with that law for violations of it. We did not publish their confessions because we did not deem it profitable, and for the same reason we do not publish them now. We were perfectly aware of the unpopularity of these men when they came into the church.—We have no doubt that the coming in of these three men have kept out hundreds, possibly thousands, and expected such would be the result when they came in. And we are also well persuaded that many of those thus turned back were better men than those on whose account they turned back. We never doubted it. *But*,—— THEY WERE NOT FIT FOR THE KINGDOM OF GOD. The man that will turn back from the fold of God because ANYBODY *else*, *whoever*, IS IN, IS A VESSEL OF WRATH FITTED FOR DESTRUCTION. The place for the saint is in the true church, and one who has stamina enough to abide the day of trial knows it is his business to stand in the church, and faithfully do his duty let others do as they may. And he will stand for extending gospel priviliges to every one that complies with the conditions God has affixed, though all men turn back.—Such a man does his duty because it is his duty, and not because of what others do or neglect.

Moreover it is not a neglect of duty, or a fault that a very bad man, a great sinner, is admitted into the church. The gospel was given for the salvation of sinners; not righteous men. We would receive into the church the Pope of Rome, the malefactor with the rope about his neck, or the prince of apostates. Yes, any man on earth who is not sealed up by the power of the priesthood against the revelation of the wrath of God, and his vengeance upon the ungodly. And though we should not like to take such into the church, simply because they are not saveable, yet if a man would leave the church because Satan himself was in, he will sometime think he sees him there.

We intend to administer the law in righteousness. No man's prejudices will count, and one thing we wish particularly understood, and that is, we don't have the least idea that any man's influence can either build up or overthrow this church. We understand that God has a hand in it, and it is all moonshine to talk about the influence of this, that, or the other man. We have had enough of great men both for and against, and we have yet to learn that the influence of any man has yet done us any good or hurt. Truth is mighty, no matter who speaks it.

SINS.

How differently do men estimate sins from God's estimate of them! The very sins that men look upon as venial, aye, acts that they look upon as no sins, are before God most exceedingly sinful. How many hold that because they are law-abiders, they are righteous before God! Yet a man may abide the law of his country all his days and still the cry of his sins ascend up unto the throne of God for vengeance. There are three sins whose cry ascends to God continually for vengeance on the doers, and of the three two are almost universaly looked upon as small matters, matters hardly worth naming. The three are murder, oppression of the poor, and defrauding workmen of their wages. Gen. iv. 8, 9, 10, 11. Gen. xxviii. 20, 21. Ezek. xvi. 49. Exod. xxii, 22, 23, 24. James v. 4.—Deut. xxiv. 14, 15.

How little do men think of these things. How many live in continual violation of them. The wealth of most rich men is made up by *oppressing* the *poor according to law*, and *defrauding them* of a just compensation for their labor by legal means. Will not their cry ascend to heaven? Will not God hear? Will he not execute judgement on the oppressor? And when he does it, will he not take their wealth away? Aye, the fierceness of his wrath will smoke against them, and his anger will not turn back till their land be utterly desolate.

☞ A small party have recently gone up to Beaver to settle. Another leaves here to-day. The work progresses surely, and if not so fast as we could wish, still we have nothing to fear in the final result. It is not too late to go there yet, but navigation will soon close, when no one can go till spring.

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TO PRIVATE CORESPONDENTS.

Many persons have inquired of us by letter at various times during the last year:—Is Wm. Smith in the church? Has J. C. Bennett joined? Have you received W. E. McLellin? Why did you take them in? What confession did they make? Why did you not publish their confessions? Very few of these questions have we ever answered, except through the papers. And we wish all such and all others who have such questions in their mind to take this answer as a full answer to all such questions, both in reference to those men and all other similar cases. They were received according to the law of the gospel. They were held to the discipline of the gospel law while in the church. They were cut off in accordance with that law for violations of it. We did not publish their confessions because we did not deem it profitable, and for the same reason we do not publish them now. We were perfectly aware of [illegible] when they came into the church.—[illegible] of these three men have kept [illegible] would be the result when they came in. And we are also well persuaded that many of those thus turned back were better men than those on whose account they turned back. We never doubted it. *But*,—— THEY WERE NOT FIT FOR THE KINGDOM OF GOD. The man that will turn back from the fold of God because ANYBODY *else*, *whoever*, IS IN, IS A VESSEL OF WRATH FITTED FOR DESTRUCTION. The place for the saint is in the true church, and one who has stamina enough to abide the day of trial knows it is his business to stand in the church, and faithfully do his duty let others do as they may. And he will stand for extending gospel priviliges to every one that complies with the conditions God has affixed, though all men turn back.—Such a man does his duty because it is his duty, and not because of what others do or neglect.

Moreover it is not a neglect of duty, or a fault that a very bad man, a great sinner, is admitted into the church. The gospel was given for the salvation of sinners; not righteous men. We would receive into the church the Pope of Rome, the malefactor with the rope about his neck, or the prince of apostates. Yes, any man on earth who is not sealed up by the power of the priesthood against the revelation of the wrath of God, and his vengeance upon the ungodly. And though we should not like to take such into the church, simply because they are not saveable, yet if a man would leave the church because Satan himself was in, he will [illegible] think he sees him there.

We intend to administer the law in righteousness. No man's prejudices will count, and one thing we wish particularly understood, and that is, we don't have the least idea that any man's influence can either build up or overthrow this church. We understand that God has a hand in it, and it is all moonshine to talk about the influence of this, that, or the other man. We have had enough of [illegible] both for and against, and we have yet to learn that [illegible] of any man has yet done us any good or hurt. Truth [illegible] no matter who speaks it.

SINS.

How differently do men estimate sins from God's estimate of them! The very sins that men look upon as venial, aye, acts that they look upon as no sins, are before God most exceedingly sinful. How many hold that because they are law-abiders, they are righteous before God! Yet a man may abide the law of his country all his days and still the cry of his sins ascend up unto the throne of God for vengeance. There are three sins whose cry ascends to God continually for vengeance on the doers, and of the three two are almost universaly looked upon as small matters, matters hardly worth naming. The three are murder, oppression of the poor, and defrauding workmen of their wages. Gen. iv. 8, 9, 10, 11. Gen. xxviii. 20, 21. Ezek. xvi. 49. Exod. xxii, 22, 23, 24. James v. 4.—Deut. xxiv. 14, 15.

How little do men think of these things. How many live in continual violation of them. The wealth of most rich men is made up by *oppressing* the *poor according to law*, and *defrauding them* of a just compensation for their labor by legal means. Will not their cry ascend to heaven? Will not God hear? Will he not execute judgement on the oppressor? And when he does it, will he not take their wealth away? Aye, the fierceness of his wrath will smoke against them, and his anger will not turn back till their land be utterly desolate.

☞ A small party have recently gone up to Beaver to settle. Another leaves here to-day. The work progresses surely, and if not so fast as we could wish, still we have nothing to fear in the final result. It is not too late to go there yet, but navigation will soon close, when no one can go till spring.

THE MORMONS.

For some weeks past, a paragraph has been circulating through the papers, to the effect that the Mormons, through their chief man or prophet, JAMES J. STRANG, had selected Great Beaver Island in Lake Michigan, as the abiding place for the sect, for all time to come. At first, this seemed to be rather an improbable story, and we were disposed to regard it as unworthy of credit; but we have recently learned, from such a source as to leave no reason for doubt, that the statement is true, and that the preliminary steps have been taken for acquiring, ultimately, the title to this Island. The land has been surveyed by the government, but it has not yet been brought into market, and is of course subject to pre-emption.

Great Beaver, as the largest island of the cluster of some half a dozen, lies about 60 miles southwest from Mackinac. It contains a little more than 25,000 acres, chiefly covered with beech, maple and ever-greens of different varieties. The soil is not productive, and it lies too far north for agriculture—scarcely anything but potatoes coming to maturity. There are now several squatters on the island, most of them being employed in preparing wood for the steamboats. It is some fifteen or twenty miles out of the direct route from Buffalo to Chicago, but there is a good harbor near the northern extremity, and boats frequently touch there. The Northwest Fishing Co., of Rochester, N. Y., about a year since made a permanent location there, and are now making improvements. This company have the best location on the island for a harbor and fishing ground. Mr. STRANG has visited the agents at Rochester and negociated with them for their claim. A surveyor has recently gone to the island to locate their future city and lay out the lots. Some of the "chosen people" have already arrived on the island.

The Detroit Free Press has collected some facts respecting the conditions of and prospects of the Mormons, that are not without interest. The general impression has been that Mormonism became extinct with the murder of its founder and the dispersion of the sixteen or seventeen thousand of his "Saints" who were inhumanly driven from Nauvoo and vicinity toward the Pacific at the point of the bayonet by a ruthless Illinois mob. Such is not the case. As in former religious persecutions, "the blood of the martyrs is the seed of the Church." Mormon "stakes" are now planted in Illinois, Missouri, Iowa, Wisconsin, Indiana, Ohio, Pennsylvania, New York, Massachusetts, Connecticut, Virginia, the Carolinas, Oregon, California, and the British Empire.

Mr. STRANG claims to be the Heaven appointed successor of their prophet, Jo Smith. He is now located at Voree, near Burlington, Wisconsin, and has about 1000 in his settlement.

The Cleveland Herald says President STRANG is described as a shrewd and talented man, and Zion's Reveille, the Mormon organ at Voree, says "there is not his equal on this earth for patience, faith, prudence, wisdom, aptness to teach, and indefatigable perseverance." If this is correct, he surpasses the virtues and qualifications of his predecessor, Jo Smith, and the sect is not likely to suffer ultimately by the change.—*Buffalo Express.*

☛ We can assure the editor of the Express that he is quite in an error in supposing either that the soils of the Beaver Islands is not productive, or that it lies too far north for agriculture. Its latitude corresponds with Montreal; is less than Paris; the same as the central provinces of France and southern of Germany; less than any part of England, Holland, Prussia or Poland, all great grain growing regions. For soil our neighbor of the Express need only wander over the town of Collins, in his own county, in company with some of the Buffalo cheese-mongers, and instead of those deep gulfs imagine small lakes so clear that if he should drop his silver pencil case in 50 feet water he could see it, and he will have a sufficently accurate idea of Big Beaver and Garden Islands. The climate is milder than that of Erie county, and corn has not been cut off with frost for fourteen years. The Indian cornfields which are quite extensive were untouched with frost Oct. 20. Big Beaver Island contains about 50,000 acres instead of 25,000, and Little Beaver, Garden and High Islands, about 18,000 each. The group are not 20 miles from the direct route from Buffalo to Chicago, but immediately on it. The channel between the islands and Michigan shore is but 14 miles wide. Boats going to the Manitous for wood pass near the center of this channel, but if not called out of their course for that purpose they run down the shore of Big Beaver some twelve miles.

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LEARNED.—The editor of the Elkhorn Star in commenting on the proposition of the American government to that of Mexico to establish two American "factories" in California, in lieu of compensation for the war, says,—"This it appears they were disposed to relinquish for the privilege of erecting two manufactories in California." This we look upon as decidedly rich. Of course the man who calumniates the Mormons, and attempted to get up an Anti-Mormon paper in Wisconsin, does not know the difference between a shop where they make shoe pegs or cut nails and a fortified trading town established by one nation within the territories of another. We always expect such ignoramuses in the ranks of our enemies.

HYMN.

Wake, O wake the world from sleeping!
Watchman, watchman, stand in power—
Hear the Savior now exclaiming:
'Tis the last—th' eleventh hour!

Lo! the Lion's left his thicket;
Up ye watchmen, be in haste,
The destroyer of the Gentiles
Goes to lay their cities waste.

Bring the remnants from their exile,
For the promise is to them;
Japhet's ruled the world his time out,
He must leave the tents of Shem.

Comfort ye the house of Israel,
They are pardon'd, gather them;
Hear the watchman's proclamation,
Jews rebuild Jerusalem.

Soon the Jews will know their error,
How they killed the Holy One,
And they'll mourn and shout hosanna!
This is the beloved Son.

Sound the trumpet with the tidings,
Call in all of Abram's seed,
Though the Gentiles may reject it,
Christ will come in very deed.

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I shall therefore show that, as children, they have been tossed to and fro with every wind of doctrine till they have lost the faith committed to the saints, as well as departed altogether from the foundation of Christ and the Apostles. What, sir, is the first and most important fact to ascertain in determining the truth of the divine mission of Christ and of the christian religion? What is the grand fundamental truth upon which hangs the authority of the christian religion? What is the foundation stone of the christian faith? It is that JESUS CHRIST *came in the flesh as the* MESSIAH, *in* FULFILLMENT *of the* WORD OF GOD *by the* JEWISH PROPHETS. And *that fact is most* DISTINCTLY and EXPLICITLY DENIED *in the* CREEDS of the ROMAN CATHOLIC CHURCH. The very confession of your creeds is a denial of the faith, and a proclamation that Christ is an impostor and christianity a lie.

The whole course of prophesies was that the Messiah should come of the seed of Abraham, of the tribe of Judah and of the lineage of David. And the mass of testimony by the Apostles was that he did thus come. Not so the Catholic church. Ashamed of his parentage in the times of the decay of Hebrew royalty, and unwilling that the founder of their church should be the son of a poor carpenter, they have resorted to the heathen fable of children begotten of gods on beautiful women, and filled all their books and creeds with a story, fit only for heathen mythology, of a liason of the God of heaven with a Hebrew peasant girl. The Apostolic creed runs, "I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Ghost, born of the virgin Mary." I quote also from the Poor Man's Catechism, page 28, 30, 31, 32:—

"*Q.* What is the signification of the name *Christ? A.* The anointed. *Q.* What mean those words, *His only Son our Lord? A.* That he is by nature the only Son of God the Father, born of him from all eternity; and that he is our Lord and our God.

"*Q.* What means the incarnation? *A.* It means that God the Son, the second person in the blessed Trinity, was made man.—*Q.* How was he made man? *A.* He assumed human nature, a body and soul, like ours, which subsisted together with the divine nature, in one and the same person of the Son of God. *Q.* When was he made man. *A.* At that instant when he was conceived in the womb of his blessed mother, the *Virgin Mary*, when she gave her consent, saying, *Behold the handmaid of the Lord, be it done to me according to thy word.*

"INSTRUC.—The unity and trinity of God whereby we understand that one and same divine nature subsists in three persons, really distinct; and the incarnation of the Son of God; whereby the two natures, divine and human were united in one person, are mysteries of mysteries; the two principal mysteries of the Christian faith; and the ground-work upon which our religion is built.

"So great and incomprehensible is this mystery, that we have all reason to say with St. Paul, *O! depth of the riches and wisdom of God! how unsearchable are his judgments, and his ways beyond finding out!* Why should we doubt or fear to submit to all the other mysteries of the Christian faith, while we have this before our eyes, and believe it, that God the Son was made man, was born of a woman, lived in poverty, suffered and died as man, even the death that was due to sinners.

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"INSTRUC.—The conception of our blessed Savior was purely a work of God, beyond our comprehension. It was all miraculous, full of mystery; far different from the ordinary conception of other men, by human generation: his conception was the immediate work of the Holy Ghost, and not of any man. That his body was formed by the substance of his mother, is indeed a natural thing, for all men are in like manner formed; but that a virgin, who never knew man, should conceive a son; that his human nature should subsist in a divine person: that his mother, remaining a virgin, was also a mother of God, mother of man, are mysteries beyond the reach of nature, and capacity of our understanding, and peculiar to none but himself."

Now if this account be true, Christ was not of the lineage of David. Jewish genealogies are always reckoned in the male line; never in the female. Moreover if we should reckon in the female line, we have not one iota of evidence that Mary, the mother of Christ, was of the lineage of David, nor even of the tribe of Judah. Two of the evangelists, Matthew and Luke, have given the genealogy from Abraham to *Joseph*, *the* HUSBAND of *Mary*, for the especial purpose of showing that in the MALE LINE Jesus Christ was a literal descendant of Abraham, Judah and David. If the husband of Mary was not the father of Christ, what have we to do with *his* genealogy? And for what purpose was it written? Matthew begins his gospel, "The book of the *generation* (genealogy) of JESUS CHRIST, the SON *of* DAVID the SON *of* ABRAHAM," and concludes the genealogy, ver. 16, "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." Why is this, if Joseph did not beget Jesus? How is this, *his* genealogy, if Joseph is not his father? How is it evident, as Paul says, "that our Lord sprung out of Judah," Heb. vii. 14, if it does not appear by these genealogies, neither of which runs to Mary, but both to Joseph?—Ah! would Paul dare thus in writing to the Jews boldly assert that Christ was of the tribe of Judah, if the doctrine had then gone forth

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that Joseph was not his father? Aye; would not the Jews have answered, "how is it evident that he came out of Judah? wherein does it appear? By what line did he descend from Judah?"

(To be continued.)

ESSAY ON THE NAME OF THE CHURCH.

BY OLIVER COWDERY.

As the members of this church profess a belief in the truth of the book of Mormon, the world, either out of contempt and ridicule, or to distinguish us from others, have been very lavish in bestowing the title of "Mormonite." Others may call themselves by their own, or by other names, and have the privilege of wearing them without *our* changing them or attempting so to do; but WE do not accept the above title, nor shall we wear it as OUR name, though it may be lavished out upon US double to what it has heretofore been. And when that bitterness of feeling, now cherished in the bosoms of those who profess to be the followers of Christ, against the church of the Latter Day Saints, shall cease to exist, and when fabrications and disipient reports concerning this society are no longer considered a virtue, it will take its rank, at least with others, and these stigmas will forever sleep with their inventors.

It is not our intention to go into a lengthy investigatiou of name, in this article, nor shall we examine, particularly, the claims of each party to the right of heirship in the house of God. This thing is certain, however, if one is right, all the others are wrong, and if they are all right the bible is not true; for when the doctrine therein advocated is compared with this confused mass of heathenism, mockery, and idolatry, the resemblance is so foreign, that a candid mind would say at once, that if the same being was author of these, and that book too, he must be possessed of as many different natures as the "*hydra*" was of heads.

If there is a sect now extant, professing to follow the teachings of heaven, and cannot, when they present their system to the consideration of the unbeliever, affirm, upon the authority of heaven, that by obeying it he is sure of eternal salvation, what can induce them to hold it out to the inspection of men, and teach it as coming from God? Is the system of man's salvation founded upon an uncertainty? and is it of that curious compound, that there can be a thousand ways, and all mean the same thing, and at last effect the same object? If it is urged that the ancient SAINTS were a different people in worship, had different ordinances, were partakers of other joys and privileges, and all this was necessary for their salvation, might we not with propriety ask, why was all this necessary for them, and is now unnecessary for those whose profession says that they are heirs of the same kingdom, children of the same Parent, and are expecting to be equal sharers with them in those joys which never fade, in that house not made with hands?

They had no distinction of sects; this was lost when they obeyed the commandment, and were admitted into the church. They all followed one form of teaching, and each observed the same ordi- nances; and if a difference of opinion arose, the matter was decided by revelation. Thus they all walked the same road, were members of the same family, partakers of the same joys, and heirs to the same incorruptible inheritance. In short, they were the church of God, they were his SAINTS.

If none were entitled to the name SAINTS except such as kept all the commandments and observed all the ordinances of heaven, and walked in that perfect manner that ALL their actions corresponded, so that in truth they could be called one family, it is no wonder that those who have departed from the course which the ancients were required to pursue in order to make their election sure should now substitute other names, and that their names should be as dissimilar as their forms of worship; for, certainly, it would be as inconsistent to suppose, by altering their names without reforming their systems, that that would give them a greater assurance of eternal life as it would to suppose that, by calling themselves by one, they would yet all unite in ascribing glory to God for the plan of salvation, founded upon that act, when none of them agreed in principle. And since they have departed from the practices of the ancient SAINTS, we do not see why they should be required to call themselves after their names.

It is no more than just that something further should be said upon a word that occurs more than ninety different times in the bible, and in every instance is meant to represent the people of God, either those immediately dwelling with him in glory, or those on earth walking according to his commandments. It certainly cannot be supposed by a reflecting man that the Lord talked in vain to his people in ancient days, if he cannot admit that HE now communicates to the professed world. And it is reasonable to suppose, that if the Lord ever talked to a people on earth, that he called them by a name; and if he did, it is reasonable that he should call his people by a name which would distinguish them from all other people, as well as by one which would be pleasing in his sight that they should wear.

How many different names the enemy of the people of the Lord heaped upon them in different ages of the world we are not prepared to say, and especially in the early period of the church, as we find nothing recorded on this subject. Whether Noah and his family were called by reproachful names or not the bible does not inform us; and the same may be said of Abraham, Lot, Isaac and Jacob. Jacob was called Israel after he had wrestled with the angel and prevailed, and his posterity ever after have been called Israelites.

If the Lord had a people on earth before the days of Israel, what were they called, or by what name were they distinguished from others? Melchisedec was a priest of the most high God, it is said, and was also king of Salem. If, in the days of Abraham God had a people, (and certainly there was *one* righteous man beside him, for he was God's priest,) by what name were they called? They could not have been called Israelites, for Jacob was yet in the loins of his father, as was said of Levi, nor was the name of Israel known, or at least as we have any account. And even to suppose that the Lord never had a people that he called his before the great deluge, would be an inconsistent supposition; for we read of the sons of God in or about the days of Noah, and previous to the time when he built the ark; and who, in the name of common sense, could the sons of God be, if they were not men in the flesh? for it is said that they took to themselves wives of all they chose, &c. And where, since the world was made, had God sons who took wives, and yet at the same time did not dwell on earth? And where is it recorded that God had sons on earth who were not called his people? And if God had a people that he called his before the flood, by what name did he know them, and how were they distinguished from the wicked? They could not have been called Jews nor Israelites.

While the apostles were living, both they and their brethren began to be called Christians; and since that time those professing the same religion, generally, have been known by the same name, especially by their enemies, till all who profess to be followers of the doctrine of the gospel of Christ, now call themselves Christians, with few exceptions. And from this fact we may conclude that they suppose it to be a name given by inspiration, and that all embracing the testimony of Christ, and believing him to be the Savior, are bound to acknowledge the same name. But this at once shows how little they study the word of God, and with what little

that Joseph was not his father? Aye; would not the Jews have answered, "how is it evident that he came out of Judah? wherein does it appear? By what line did he descend from Judah?"

(To be continued.)

ESSAY ON THE NAME OF THE CHURCH.

BY OLIVER COWDERY.

As the members of this church profess a belief in the truth of the book of Mormon, the world, either out of contempt and ridicule, or to distinguish us from others, have been very lavish in bestowing the title of "Mormonite." Others may call themselves by their own, or by other names, and have the privilege of wearing them without *our* changing them or attempting so to do; but WE do not accept the above title, nor shall we wear it as OUR name, though it may be lavished out upon US double to what it has heretofore been. And when that bitterness of feeling, now cherished in the bosoms of those who profess to be the followers of Christ, against the church of the Latter Day Saints, shall cease to exist, and when fabrications and disipient reports concerning this society are no longer considered a virtue, it will take its rank, at least with others, and these stigmas will forever sleep with their inventors.

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concern they peruse its sacred pages; for if they would examine as one would without prejudice by tradition, they would see that the NAME CHRISTIAN *was one reproachfully* given to the SAINTS of God because they believed in Christ Jesus, and that the Lord never called his people by that name from the creation to the present day.—If he did, it is no where recorded.

Having this title before us, we shall see whether it can be proven from the scriptures, that God designed his people to be called by it, by comparing this name with the name saints; and if our reasoning is not satisfactory to any of our professing friends, they can have the liberty to give better ones, and, if they please, disprove what we shall attempt to prove, and that is, as we have previously remarked, that God never called his people Christians.

The first mention of the name Christian, as recorded in the bible, is to be found in the xi. chapter and 26 verse of Acts. Though the historian has not told us plainly that this was given to the believers in Christ by way of reproach, he has said that "they were called Christians first in Antioch." It is reasonable to suppose from the fact that the followers of Christ were not called Christians till so long after his resurrection, that it was a name given them by their enemies; for it is said they were first called Christians in Antioch. And we may suppose that it was their enemies who gave them this name, as it is said, "they were first called." Had it been handed down to us that they first called themselves Christians in Antioch, it would alter the sense materially.

When Paul [or Saul] was led blind into Damascus, the Lord said to Ananias, in a vision, that in the house of Judas in a certain street he would find him; but Ananias sought to excuse himself because he had heard by many how much evil he [Saul] had previously done to the Lord's saints in Jerusalem. [See the ix. chapter.] In the same chapter it is said, that as Peter passed through the country he came down also to the saints who were in Lydda. In the 41 verse also of this chapter, it is written, that when Peter had raised Dorcas from the dead, he presented her alive to the saints, &c. This was evidently near the time when Barnabas found Paul at Tarsus, and brought him to Antioch, as would also appear from the manner of the expression, and was about the time when the disciples were first called Christians; but were known to each other by the name disciples, brethren, and saints.

In the xxxi. chapter and 28 verse of the same book, the historian informs us, that when Paul was speaking for himself before Agrippa, that the king said, "Almost thou persuadest me to be a Christian." There are certain facts to be considered concerning this account, previous to placing the mind directly upon this verse. We will here survey a powerful plea of Paul before his Judges, rendered doubly interesting from the fact that his accusers charged him with constant attempts to overthrow the government, stir up factions, riots, discords, tumults, and rebellions of every description, and finally a subverter of the peace and good order of society every where, and that he had spread his pernicious doctrine throughout all Asia, when the plain fact was, his accusers were MAD with him because of his religion—he had forsaken his former party, and ceased to persecute the saints, and they were determined to take his life; if they could not assassinate him secretly, they would, like every other MOB, use every exertion to frame and circulate false reports concerning his private as well as public character, to enrage popular prejudice and stir up the authorities against him, to procure his destruction in that way. But Paul spake for himself, in the defense of his own life and character, and maintained his point in a beautiful manner, by relating his own conversion to the doctrine of the gospel, and thereby satisfactorily convinced his judges that this was the ground of the whole charge preferred against him by the Jews. One item further will be noticed in his defense, that in the midst of the relation of his vision, he says, "Many of the saints did I shut up in prison, having received authority from the chief priests; and when they [the saints] were put to death, I gave my voice against them." [The saints.] "Because I thought that I ought to do many things contrary to the name of Jesus of Nazareth, therefore I shut up the saints [not Christians] in prison," &c.

The next and last mention made of the word Christian in the bible, is in Peter's first epistle, iv. chapter, and 16 verse. In the 14 verse of the same chapter, Peter plainly shows that the saints were called Christians in his day out of reproach, because he says, "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he [Christ] is evil spoken of, but on your part he [Christ] is glorified." From this it is reasonable to conclude that the saints in Peter's day were reproached for the name of Christ, that is, because they belonged to, or were followers of Christ; for had they not been followers of Christ, they certainly would not have been despised or reproached for him; and if they had not believed on him, they would not have been called Christians; and if they had not been called Christians, they would not have suffered reproach for the gospel's sake; because if they were reproached for Christ, it is evident that they were called Christians out of reproach, for their religion being from heaven, certainly heaven never would give a religion and then reproach it by calling those who embraced it by another name out of reproach. He further says: "But let no man suffer as a murderer, or a thief, or an evil-doer, or as a busy-body in other men's matters. Yet, if as a Christian, let him not be ashamed; but let him glorify God on this behalf."

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This being the amount of the testimony in the scriptures on the word Christian, it is to be observed that it is mentioned only three times in all, and in neither case by the Lord in any form as addressing his people in that name, but to the contrary, it came from unbelievers, except in the last instance, and this, as has been shown, was only quoted by the apostle Peter, as a name by which the saints were called out of reproach—the difference being more than thirty to one between the two words, and whenever the term or name saints is applied, it is mentioned to represent the people of God, not by their enemies, but by themselves.

PRESENT STATE OF THE WORLD.

The world has had a long rest from severe and protracted wars and commerce and wealth have greatly increased within the last 33 years in consequence of the general prevalence of peace among the nations. But the appearance of the world now savors again of

concern they peruse its sacred pages; for if they would examine as he would without prejudice by tradition, they would see that the NAME CHRISTIAN *was one reproachfully* given to the SAINTS of God because they believed in Christ Jesus, and that the Lord never called his people by that name from the creation to the present day.—If he did, it is no where recorded.

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PRESENT STATE OF THE WORLD.

The world has had a long rest from severe and protracted wars, and commerce and wealth have greately increased within the last 23 years in consequence of the general prevalence of peace among the nations. But the appearance of the world now covers again of

general and bloody wars. The war between the United States and Mexico, though it has been hardly contested, has not yet involved a great number of combatants. From these facts nothing favorable can be argued, for it is the beginning of a contest between the Saxon and Spanish races on the western continent; and however a peace may be patched up from time to time, the contest will break out anew from time to time, until the Spanish race is swallowed up.—Hereafter there will be no permanent peace between the two races till the proudest, haughtiest and most effeminate submits and yields its institutions. And as the Spanish race is the most difficult of all the European races to conquer, the most obstinate and bloody in defensive warfare, the contest will be long and bloody. It is vain to calculate on the weakness and effeminacy of the Mexicans, and worse than vain to hope for any advantages from their divisions.—The very fact of their divisions renders a peace impossible. The defeat of the Mexican armies is looked on by them only as the defeat of a military leader.

The masses of their armies are immediately rallied around the standard of some other leader, with new hopes always to be held out; never realized. During a year and a half of hard contested warfare they have not gained one single victory. They have already yielded the capital of their country, all their principal ports, and most of the rich trading towns, with the full half of their territory. In nearly a dozen of the hardest contested fields ever fought on this continent, they have been uniformly defeated. Yet do they not show the least disposition to peace. Nor do they express any very deeply seated fear of finally failing in the defense of their country. From their habits and feelings they must be hard to conquer. Their country may be overrun and given up to fire and sword, but this does not conquer it. The United States may colonize the unsettled parts of their territory, but Mexico will not yield it as the price of peace, even when all hope of reconquest departs. If, at some time, the United States should effect a treaty of peace with the existing government, they can have no assurance, but the presence of a powerful army, that the next administration will not repudiate the treaty.—In fine, however a peace may be patched up it can be looked upon only as a truce of arms, to be broken the first opportunity. War may be looked for in the main till English and Spanish republics cease to exist side by side; not because they are natural enemies, for naturally they should have combined against the monarchies of Europe; but because God is thus working out his purposes. Those who are familiar with the writings of the prophet Joseph will not be at a loss to see the end from the beginning. Strange and inscrutable are the ways of God, except to those to whom he reveals them. So great improbabilities are spoken by the prophets, and so perfectly are they fulfilled from age to age, that he who disbelieves is more credulous than the believer.

Equally do the clouds of war lower in the old world. When the storm will break forth the world cannot tell, hardly guess. But they all feel there is eminent danger. None doubts that it is near at hand, and all are, according to their several passions or interests, dreading or hoping it may fall on their own countries.

The last Gospel Herald, published at Voree, contains the ground plan of the temple of the Latter Day Saints, which it is intended to erect at that place. It consists of a main building surrounded by a court. The main building is to be 70 feet by 100, two stories high. The enclosure, or court, is composed of 12 buildings, connected by a wall, pierced by four entrances or gateways to the main building. If the work be completed, according to the plan, the saints have considerable of a job before them; but if faith can remove mountains, we don't see why it cannot build temples.—*Southport Telegraph.*

☞ We have been again disappointed in obtaining paper, and are obliged to come out on a small sheet. As we had provided cash to purchase our winter's supply, we hope to avoid such a contingency; but having visited every stationer in Milwaukee without finding one ream of paper, our subscribers must take necessity as a sufficient excuse. We shall doubtless get a stock within one or two weeks, when we hope to serve our subscribers regularly with a full sized paper. Our thanks to our numerous friends who are sending in the solid testimonials of their interest in the work. By the way, we have on our list a considerable number of names in arrears. This should not be. And by the first day of December we shall commence striking them off, and intend by the beginning of another year to have every name off the list which we find in arrears, except one.

☞ We congratulate the saints again on the more cheering prospects of the church both at home and abroad. The various corespondents, whose letters are pouring in upon us, all agree in the expression of better feeling, and many are telling us of additions in the several places of their ministry. Very few preachers are in the field, and the calls for help are increasing; but the little few who are in the work are all prospering, while we here are making progress. We cannot help saying that there are some able preachers here who would be glad to go into the work, but cannot do it for want of food for their families even for one month. Cannot some of the branches who are anxious for an elder, send on occasionally something to fit him out with?

☞ We are compelled to delay the publication of the Mormon discussion this week waiting for the sheets containing the remarks of one of the parties. As the most satisfactory substitute, we insert a treatise on the name of the church, by Oliver Cowdery.

Union, Rock Co., W. T., Oct. 31st, 1847.

Dear Brother Strang:—

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Yours with respect,
SETH C. CHILD.

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A Query.—What kind of *faith* is that which some (*would be called*) saints have, that are in possession of a large portion of this world's goods, who will not preach themselves nor contribute to the support of those who do and have nothing?

general and bloody wars. The war between the United States and Mexico, though it has been hardly contested, has not yet involved a great number of combatants. From these facts nothing favorable can be argued, for it is the beginning of a contest between the Saxon and Spanish races on the western continent; and however a peace may be patched up from time to time, the contest will break out anew from time to time, until the Spanish race is swallowed up.—Hereafter there will be no permanent peace between the two races till the proudest, haughtiest and most effeminate submits and yields its institutions. And as the Spanish race is the most difficult of all the European races to conquer, the most obstinate and bloody in defensive warfare, the contest will be long and bloody. It is vain to calculate on the weakness and effeminacy of the Mexicans, and worse than vain to hope for any advantages from their divisions.—The very fact of their divisions renders a peace impossible. The defeat of the Mexican armies is looked on by them only as the defeat of a military leader.

The masses of their armies are immediately rallied around the standard of some other leader, with new hopes always to be held out; never realized. During a year and a half of hard contested warfare they have not gained one single victory. They have already yielded the capital of their country, all their principal ports, and most of the rich trading towns, with the full half of their territory. In nearly a dozen of the hardest contested fields ever fought on this continent, they have been uniformly defeated. Yet do they not show the least disposition to peace. Nor do they express any very deeply seated fear of finally failing in the defense of their country. From their habits and feelings they must be hard to conquer. Their country may be overrun and given up to fire and sword, but this does not conquer it. The United States may colonize the unsettled parts of their territory, but Mexico will not yield it as the price of peace, even when all hope of reconquest departs. If, at some time, the United States should effect a treaty of peace with the existing government, they can have no assurance, but the presence of a powerful army, that the next administration will not repudiate the treaty.—In fine, however a peace may be patched up it can be looked upon only as a truce of arms, to be broken the first opportunity. War may be looked for in the main till English and Spanish republics cease to exist side by side; not because they are natural enemies, for naturally they should have combined against the monarchies of Europe; but because God is thus working out his purposes. Those who are familiar with the writings of the prophet Joseph will not be at a loss to see the end from the beginning. Strange and inscrutable are the ways of God, except to those to whom he reveals them. So great improbabilities are spoken by the prophets, and so perfectly are they fulfilled from age to age, that he who disbelieves is more credulous than the believer.

Equally do the clouds of war lower in the old world. When the storm will break forth the world cannot tell, hardly guess. But they all feel there is eminent danger. None doubts that it is near at hand, and all are, according to their several passions or interests, dreading or hoping it may fall on their own countries.

The last Gospel Herald, published at Voree, contains the ground plan of the temple of the Latter Day Saints, which it is intended to erect at that place. It consists of a main building surrounded by a court. The main building is to be 70 feet by 100, two stories high. The enclosure, or court, is composed of 12 buildings, connected by a wall, pierced by four entrances or gateways to the main building. If the work be completed, according to the plan, the saints have considerable of a job before them; but if faith can remove mountains, we don't see why it cannot build temples.—*Southport Telegraph.*

☞ We have been again disappointed in obtaining paper, and are obliged to come out on a small sheet. As we had provided cash to purchase our winter's supply, we hope to avoid such a contingency; but having visited every stationer in Milwaukee without finding one ream of paper, our subscribers must take necessity as a sufficient excuse. We shall doubtless get a stock within one or two weeks, when we hope to serve our subscribers regularly with a full sized paper. Our thanks to our numerous friends who are sending in the solid testimonials of their interest in the work. By the way, we have on our list a considerable number of names in arrears. This should not be. And by the first day of December we shall commence striking them off, and intend by the beginning of another year to have every name off the list which we find in arrears, except one.

☞ We congratulate the saints again on the more cheering prospects of the church both at home and abroad. The various corespondents, whose letters are pouring in upon us, all agree in the expression of better feeling, and many are telling us of additions in the several places of their ministry. Very few preachers are in the field, and the calls for help are increasing; but the little few who are in the work are all prospering, while we here are making progress. We cannot help saying that there are some able preachers here who would be glad to go into the work, but cannot do it for want of food for their families even for one month. Cannot some of the branches who are anxious for an elder, send on occasionally something to fit him out with?

☞ We are compelled to delay the publication of the Mormon discussion this week waiting for the sheets containing the remarks of one of the parties. As the most satisfactory substitute, we insert a treatise on the name of the church, by Oliver Cowdery.

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VOL. 2.] VOREE, W. T., THURSDAY, NOV. 18, 1847 [No. 35.

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ANSWER TO MR. RAFFERTY.—No. 6.

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That the justice of these remarks may more clearly appear, I shall proceed at some leugth to examine the prophecies and testimonies on this subject. And as not only the infallibility, but the christianity of the Roman Catholic church is involved in this matter, I shall, in treating of this question, meet you on your own grounds by using the Doway version of the Old Testament and the Rhemes version of the New, and shall annex the notes which the Roman church has given for the better understanding of the sacred text.

Gen. iii. 14, "And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth: upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life.

15. I will put enmities between thee and the woman, and thy seed and her seed: she shall crush* thy head, and thou shalt lie in wait for her heel."

Such is the first promise of a deliverer. God renewed this promise to Abraham, with the assurance that the deliverer should be of his lineage.

Gen. xxii. 15, "And the angel of the Lord called to Abraham a second time from heaven, saying:

16. By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake:

18. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

Paul assures us that this promise to Abraham was of Christ the Messiah.

Gal. iii. 16, "To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many: but as of one: and to thy seed, who is Christ."

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Jacob put it upon the head of Juda.

"**She shall crush.* *Ipsa*, the woman: so divers of the fathers read this place, conformably to the Latin: others read it *ipsum*, viz. the seed. The sense is the same: for it is by her seed, *Jesus Christ*, that the woman crushes the serpent's head."

Gen. xlix. 9, "Juda is a lion's whelp:† to the prey, my son, thou art gone up: resting thou hast couched as a lioness; who shall rouse him?

10. The sceptre shall not be taken away from Juda, nor a ruler from his thigh, *till he come that* IS TO BE SENT, and he shall be the expectation of nations.

11. Tying his foal to the vineyard, and his ass, O my son, to the vine. He shall wash his robe in wine, and his garment in the blood of the grape.

12. His eyes are more beautiful than wine, and his teeth whiter than milk."

Moses, speaking of the priesthood of the Messiah, says:—

Deut. xviii. 18, "I will raise them up a prophet out of the midst of their brethren like to thee: and I will put my words in his mouth, and he shall speak all that I shall command him.

19. And he that will not hear his words, which he shall speak in my name, I will be the revenger."

And Peter assures us that this was fulfilled in Christ.

Acts iii. 13, "The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released.

19. Be penitent, therefore, and be converted, that your sins may be blotted out:

20. That, when the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, Jesus Christ.

22. For Moses indeed said: A prophet shall the Lord your God raise up unto you out of your brethren, like unto me: him you shall hear, according to all things whatsoever he shall speak to you.

24. And all the prophets, from Samuel and afterwards, that have spoken, have foretold these days.

25. You are the children of the prophets, and of the covenant which God made to our fathers, saying to Abraham: And in thy seed shall all the families of the earth be blessed."

Now as Moses was a LAW-GIVER, *standing at the* HEAD *of the people*, and exercising ROYAL and PRIESTLY AUTHORITY over them, and a prophet of the most High God, exalted above the princes and heads of tribes, and as Christ was to be like him in the authority of his priesthood, it is very clear that if the throne of David is established forever Christ must come in *his* line in order to fill it.

2 Kings, *alias* 2 Samuel, vii. 8, "And now thus shalt thou speak to my servant David: Thus saith the Lord of hosts: I took thee out of the pastures from following the sheep, to be ruler over my people Israel.

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13. He shall build a house to my name; and I will establish the throne of his kingdom forever.

14. I will be to him a father, and he shall be to me a son: and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men.

15. But my mercy I will not take away from him, as I took it from Saul, whom I removed from before my face.

16. And thy house shall be faithful, and thy kingdom forever before thy face: and thy throne shall be firm forever.

17. According to all these words, and according to all this vision, so did Nathan speak to David.

18. And David went in, and sat before the Lord and said: Who am I, O Lord God, and what is my house, that thou hast brought me thus far?

19. But yet this hath seemed little in thy sight, O Lord God, unless thou didst also speak of the house of thy servant for a long time to come: for this is the law of Adam, O Lord God.

24. For thou hast confirmed to thyself thy people Israel, to be an everlasting people: and thou, O Lord God, art become their God.

29. And now begin, and bless the house of thy servant, that it may endure forever before thee: because thou, O Lord God, hast spoken it; and with thy blessing let the house of thy servant be blessed forever."

To cut off the possibility of a misunderstanding of this scripture, you will remark that the Roman Catholic church have by their note explanatory of it determined that it is a prophecy of Christ; and, what is of more consequence, Paul quotes it as such, Heb. i. 5; and lest there should be any doubt that the promise to David, in the royal line, centre in Christ as king of Israel and right heir to David, Paul, in this instance, *applies to* CHRIST a promise made in favor of the posterity of David *with* the *condition* of DISOBEDIENCE *and a* CURSE annexed: "I will be to him a father, and he shall be to me a son; and if he *commit* any INIQUITY, I will correct him with the rod of men, and with the stripes of the children of men."

Psalm. lxxxviii. (lxxxix Protestant version) 4, "I have made a covenant with my elect: I have sworn to David my servant: THY SEED will I *settle forever*.

5. And I will *build up thy* THRONE unto generation and generation.

6. The heavens shall confess thy wonders, O Lord; and thy truth in the church of the saints.

19. For our protection is of the Lord, and of our king the holy one of Israel.

20. Then thou speakest in a vision to thy saints, and saidst: I have laid help upon one that is mighty, and have exalted one chosen out of my people.

21. I have found David my servant: with my holy oil I have anointed him.

22. For my hand shall help him: and my arm shall strengthen him.

23. The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him.

24. And I will cut down his enemies before his face: and them that hate him I will put to flight.

25. And my truth and my mercy shall be with him; and in my name shall his horn (power) be exalted.

"‡*I will establish his kingdom.* This prophecy partly relateth to Solomon; but much more to Christ, who is called the son of David in scripture and who is the builder of the true temple which is the church, his everlasting kingdom, which shall never fail."

26. And I will set his hand in the sea; and his right hand in the rivers.

27. He shall cry out to me: Thou art my father; my God, and the support of my salvation.

28. And I will *make* HIM MY FIRST-BORN, high *above* the *kings* of the earth.

29. I will keep my mercy for him FOREVER: and my covenant faithful to him.

30. And I will make his SEED to *endure* for EVERMORE, and his THRONE *as the days of* HEAVEN.

31. And if his children forsake my law, and walk not in my judgments;

32. If they profane my justices: and keep not my commandments;

33. I will visit their iniquities with a rod; and their sins with stripes.

34. But my mercy I *will not take away from him*: nor will I suffer my truth to fail.

35. Neither will I profane my covenant: and the words that proceed from my mouth I WILL NOT MAKE VOID.

36. ONCE HAVE I SWORN BY MY HOLINESS: I *will not* LIE UNTO DAVID:

37. His SEED *shall* ENDURE FOREVER.

38. And his THRONE *as the* SUN *before me*; and as the moon PERFECT FOREVER, and a FAITHFUL WITNESS IN HEAVEN."

It is an error to suppose this prophecy was fulfilled in David, or in Solomon, or any other one person alone; but it is to be fulfilled in the posterity of David, in the royal line. The covenant was made to David. By it *his* SEED was established forever. And though in consequence of their iniquities God would visit them with a rod, yet is bound by his oath to David to give unto his seed his throne from generation to generation; to cut down his enemies before his face; to keep his mercy for him forever; *to make him* HIS FIRST BORN, HIGH ABOVE *the* KINGS *of the* EARTH; to make him A FAITHFUL WITNESS *in heaven*, and to *establish* his THRONE BEFORE GOD *as the* SUN *in the firmament*; which is the *fulness* of the *promise* of the MESSIAHSHIP.

Psalm cxxxi. (cxxxii. Protestant version) 10, "For thy servant David's sake, turn not away the face of thy anointed.

11. The Lord hath sworn truth to David; and he will not make it void: of the fruit of thy womb I will set upon thy throne.

12. If thy children will keep my covenant, and these my testimonies which I shall teach them; their children also for evermore shall sit upon thy throne.

13. For the Lord hath chosen Sion: he hath chosen it for his dwelling.

14. This is my rest forever and ever: here will I dwell, for I have chosen it.

15. Blessing I will bless her widow; I will satisfy her poor with bread.

16. I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

17. There will I bring forth a HORN *to* DAVID: I have prepared a *lamp for my anointed.*

18. *His* enemies I will clothe with confusion. but upon him shall my sanctification flourish."

This Psalm shows most clearly that the promise to David to establish his throne forevermore was to be fulfilled *in his posterity in the Messiahship*, who should be the great and righteous deliverer of Israel.

Isa. xi. 1, "And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.

2. And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude,

proceed out of thy bowels: and I will establish his kingdom.‡

13. He shall build a house to my name; and I will establish the throne of his kingdom forever.

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It is an error to suppose this prophecy was fulfilled in David, in Solomon, or any other one person alone; but it is to be fulfille[d] in the posterity of David, in the royal line. The covenant w[as] made to David. By it *his* SEED was established forever. An[d] though in consequence of their iniquities God would visit the[m] with a rod, yet is bound by his oath to David to give unto his se[ed] his throne from generation to generation; to cut down his enemi[es] before his face; to keep his mercy for him forever; *to make hi[m]* HIS FIRST BORN, HIGH ABOVE *the* KINGS *of the* EARTH; [to] make him A FAITHFUL WITNESS *in heaven*, and to *establish* his THRON[E] BEFORE GOD *as the* SUN *in the firmament*; which is the *fulness* of th[e] *promise* of the MESSIAHSHIP.

Psalm cxxxi. (cxxxii. Protestant version) 10, "For thy servan[t] David's sake, turn not away the face of thy anointed.

11. The Lord hath sworn truth to David; and he will not mak[e] it void: of the fruit of thy womb I will set upon thy throne.

12. If thy children will keep my covenant, and these my test[i]monies which I shall teach them; their children also for evermo[re] shall sit upon thy throne.

13. For the Lord hath chosen Sion: he hath chosen it for hi[s] dwelling.

14. This is my rest forever and ever: here will I dwell, for I have chosen it.

15. Blessing I will bless her widow; I will satisfy her poo[r] with bread.

16. I will clothe her priests with salvation: and her saints shal[l] rejoice with exceeding great joy.

17. There will I bring forth a HORN *to* DAVID: I have prepared a *lamp for my anointed.*

18. *His* enemies I will clothe with confusion. but upon him shall my sanctification flourish."

This Psalm shows most clearly that the promise to David to establish his throne forevermore was to be fulfilled *in his posterity in the Messiahship*, who should be the great and righteous deliverer of Israel.

Isa. xi. 1, "And there shall come forth a rod out of the root o[f] Jesse, and a flower shall rise up out of his root.

2. And the spirit of the Lord shall rest upon him: the spirit o[f] wisdom, and of understanding, the spirit of counsel, and of fortitude

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‡ *I will establish his kingdom.* This prophecy partly relateth to Solomon; but much mo[re] to Christ, who is called the son of David in scripture and who is the builder of the true temple which is the church, his everlasting king[dom, which shall never fail.]

the spirit of knowledge, and of godliness,

3. And he shall be filled with the spirit of the fear of the Lord.—He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears.

4. But he shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.

5. And justice shall be the girdle of his loins: and faith the girdle of his reins.

10. In that day the root of Jesse, who standeth for an ensign of people, him the gentiles shall beseech, and his sepulchre (rest) shall be glorious.

11. And it shall come to pass in that day, that the Lord shall set his hand the second time to possess the remnant of his people, which shall be left from the Assyrians, and from Egypt, and from Phetros, and from Ethiopia, and from Elam, and from Sennaar, and from Emath, and from the islands of the sea.

12. And he shall set up a standard unto the nations, and shall assemble the fugitives of Israel, and shall gather together the dispersed of Juda from the four quarters of the earth."

Isa. ix. 6, "For a child is born to us; and a son is given to us; and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace.

7. His empire shall be multiplied; and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and forever."

The Angel Gabriel used almost these precise words to Mary in promising Christ, and yet connected the subject both ways by an indissoluble bond in calling king David *his father*.

Luke i. 31, "Behold, thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call his name Jesus.

32. He shall be great, and shall be called the Son of the most High: and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob forever.

33. And of his kingdom there shall be no end."

As if to cut off the possibility of controversy and doubt on the srbject, Luke tells immediately above that Joseph was of the *house of David*, and a little after gives us his lineage from him.

Isa. lv. 1, "All you that thirst, come to the waters: and you that have no money, make haste, buy, and eat: come ye, buy wine and milk without money, and without any price.

3. Incline your ear, and come to me: *hear*, and *your soul shall live*, and I will make an *everlasting covenant with you*, the faithful mercies of David.

4. Behold, I have *given* HIM for a WITNESS to the *people*, for a LEADER and a MASTER to the GENTILES.

5. Behold, thou shalt call a *nation*, which thou *knewest* not: and the *nations* that *knew not thee* shall *run to thee*, because of the Lord thy God, and for the holy One of Israel, for he hath glorified thee."

Eze. xxxiv. 23, "And I will set up one shepherd over them: and he shall feed them, even my servant David: ‖ he shall feed them, and he shall be their shepherd.

24. And I the Lord will be their God: and my servant David the prince in the midst of them: I the Lord have spoken it.

27. And the tree of the field shall yield its fruit: and the earth shall yield her increase; and they shall be in their land without fear: and they shall know that I am the Lord, when I shall have broken the bonds of their yoke, and shall have delivered them out of the hand of those that rule over them.

28. And they shall be no more for a spoil to the nations; neither shall the beasts of the earth devour them: but they shall dwell securely without any terror.

29. And I will raise up for them a bud of renown: § and they shall be no more consumed with famine in the land, neither shall they bear any more the reproach of the gentiles."

Jer. xxxiii. 14, "Behold, the days come, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Juda.

15. In those days, and at that time, I will make the bud of justice to spring forth unto David: and he shall do judgment and justice in the earth.

16. In those days shall Juda be saved, and Jerusalem shall dwell securely: and this is the name that they shall call him, The Lord our just one.

17. For thus saith the Lord: There shall not be cut off from David ¶ a man to sit upon the throne of the house of Israel.

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8. In that day shall the Lord protect the inhabitants of Jesusalem, and he that hath offended among them in that day shall be as David; and the house of David, as that of God, as an Angel of the Lord in their sight.

10. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: and they shall look upon me, whom they have pierced; and they shall mourn for him as one mourneth for an only son: and they shall grieve over him, as the manner is to grieve for the death of the first-born."

Zech. xiii. 1, "In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem: for the washing of the sinner, and of the unclean woman.

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Such are a few of the many prophesies of Christ the Messiah.—I submit the question now in all confidence to the good sense of all men. Have not I made good the declaration with which I set out, that Christ should come of the SEED *of* ABRAHAM; of the TRIBE of JUDAH and of the HOUSE *of* DAVID, in the *male line*, the HEIR APPARENT *to the* THRONE of ISRAEL *by virtue* of the COVENANT *and* OATH of

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God *to* David? and by consequence that he who does not thus come is not the Messiah?

(To be continued.)

For the Gospel Herald.

Voree, W. T., November 6th, 1847.

TO THE BRETHREN AND SISTERS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS—GREETING:—

Beloved Brethren,—I take this method to inform you of my whereabouts, and also of my welfare. Myself and family are all well as usual, and have planted ourselves in this place, among the few who adhere to the law of God and desire to keep the commandments of the Most High, and we greatly rejoice in God our Savior that we have not been left in darkness to follow those who have adopted false principles and wicked practices to their own destruction. But that the Lord in his mercy has been pleased to gather us to this place, where his saints enjoy peace and rest according to the promise of the Lord. We arrived here on the 4th day of July last as poor as ever. But you know the poor have the promise of the kingdom of heaven, and *that* is just what we are after. Well, say you, when are you going out to preach again? Well, I will tell you. I have traveled and preached most of my time for the last fourteen years, and now I am so poor, as to this world's goods, and my children so far in the rear in their education, that I am under the necessity of staying at home and laboring with all my might to feed, clothe and educate them, and this with my own hands, and which I am willing to do. Ah; and why are you not as well off as some others who have traveled and preached as much as you have? I will tell you. I have preached the gospel without money or price; traveling without purse or scrip, according to the commandment of the Lord, coveting no man's silver or gold, houses or lands; while those you hint at have heaped to themselves riches and women, and fled into the western wilds of North America to enjoy their own delusions, until the righteous judgment of the Lord, whom they have offended, shall overtake them to their destruction.

And how long I shall have to stay at home and labor to sustain my family, the Lord knows. But perhaps when I tell you my circumstances, you can guess as near as I can. In the first place I have to purchase a city lot, which will cost fifty dollars; then I have to purchase the materials and build a house, which will cost two hundred or two hundred and fifty dollars more at least to build anything of a comfortable house for a family in this place.

We now live, or stay, in a small cabin built of boards and slabs, with a small fire-place in one corner, and sodded up on the outside; and here we expect to stay until we can work and pay for a lot and build a house, unless some of our brethren and friends who have plenty of this world's goods shall take it into their hearts to send us some of the needful to assist us a little, that I may get out preaching the sooner. Should they do so, it would be thankfully received, as much so, I think, as they have received of our spiritual things with joy and rejoicing. But I lay no tax upon you, you are the Lord's free men, and so are we.

As ever, your brother
in the New Covenant,
JAMES BLAKESLEE.

Supremacy of the Human Animal.—The fear which all animals in America have of man is very singular seen in the Pampas. I often rode towards the ostriches and lamas crouching under the opposite side of my horse's neck; but I always found that although they would allow any loose horse to aproach them, they, even when young, ran from me, though little of my figure was visible; and when one saw them enjoy themselves in such full liberty, it was, at first not pleasing to observe, that one's appearance was every where a signal to them, that they should fly from their enemy. Yet it is by this fear that man hath dominion over the beasts of the fields; and there is no animal in South America that does not acknowledge this instinctive feeling. As a singular proof of the above, and of the difference between the wild beasts of America and of the Old World, I will venture to relate a circumstance which a man sincerely assured me had hppened to him in South America. He was trying to shoot some wild ducks, and in order to approach them unperceived he put the corner of his poncho (which is a sort of long, narrow blanket) over his head, and, crawling along the ground upon his hands and knees, the poncho not only covered his body, but trailed along the ground behind him. As he was thus creeping by a large bush of reeds, he heard a loud, sudden noise, between a bark and a roar; he felt something heavy strike his feet; and instantly jumping up, he saw, to his astonishment, a large lion actually standing on his poncho; and perhaps the animal was equally astonished to find him in the immediate presence of so athletic a man. The man told me he was unwilling to fire, as his gun was loaded with very small shot, and he therefore remained motionless, the lion standing on his poncho for many seconds! At last the creature turned his head, and walked very slowly about ten yards, stopped and turned again. The man still maintained his ground, upon which the lion tacitly acknowledged his supremacy and walked off.—[*Sir Francis Head's Journey across the Pampas.*

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GOSPEL HERALD.

VOL. 2.] VOREE, W. T., THURSDAY, NOV. 25, 1847. [No. 36.

"Truth will prevail."

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THE CHINESE.

For centuries the Chinese have been almost shut out from the rest of the world. It is only about two hundred years since the English commenced trade with them, and in 1802 the first American flag was hoisted in their waters. They are a people peculiar to themselves—their manners, fashions, civilization, science and religion being their own. In their geography America is not to be found; and Russia, France, England, &c., are on their maps crowded into one corner. *China* is the world; other portions are mere specks. Notwithstanding, in many respects, they have attained to a high state of civilization.

After a certain age the Chinese women are veiled, and not allowed to associate even with their own brothers. It is the height of immodesty for a woman to appear in the presence of a man. At an early age they are betrothed to individuals, who are to be their husbands, without seeing them, and they are never permitted to look upon each other until they are married, when they retire into a room by themselves, and the husband takes the veil from his wife, and they partake of the first and last meal together. If the husband is pleased with his wife, well; if not, the first opportunity he takes one or more concubines. These are his slaves. The only end of woman's existence, in the mind of a China man, is the gratification of his carnal desires.

According to the Boodhist religion, woman is *such*, because of misconduct in a former state of being; and *as a woman*, she can never enter heaven.

It is probable the Chinese were the first inventors of the compass. Before Christ, 1,600 years, an embassy from Cochin China went to China. On their arrival, the country through which they had passed abounding in forests, they feared that they would not be able to find their way back to their own country. To obviate the difficulty, a minister at court furnished them with carriages, bearing what was termed the south pointing wheel—a compass. By means of this they were enabled to return to Cochin China. In enumerating the points of the compass, they say South, North, West and East. They consider the needle as pointing to the south. Thus in almost every thing they are antipodes to us. In the 13th century, Maco Polo, a Venetian, traveled in China, and returned to Italy and published an account of his travels.

EXTRACT OF A LETTER.

Alexander, Genesee Co., N. Y., Oct. 31st, 1847.

PRES. J. J. STRANG:—

DEAR BROTHER,—I rejoice at the onward course of the work of the last days, as I learn by weekly perusing the Gospel Herald; and also that you hew to the line, not stopping for knots and gnarls; for work well done must be done by the rule and pattern. I labored faithful during the winter, organized a branch of five members in Livingston Co. My family is with me, nine and a half miles from Batavia. I expect to labor some in this district this winter. I found no one to labor with me. I have baptized nine since I left Voree in May, 1846. More promised but did not obey. I regretted much not seeing you at the Batavia Conference. I knew nothing of it until a week after. I want to see you and learn more perfectly the ways of the Lord. Circumstances render it impossible for me to gather this fall, yet I have hopes of being with you next fall. As I do not expect you to call this way soon, and brother J. E. Page proposes to labor first where he can do the most good, I would be pleased to see him this way. We need him here. I believe brother Page can have good congregations to preach to in these villages. Please to tell me how I had best to proceed with the labor of this district. If you and brother Page can, please write me to Alexander, Genesee Co., N. Y.

Your faithful friend,

REUBEN T. NICHOLS.

☞ It is not probable that elder Page can go that way this winter. He is just getting up a little cabin only twelve feet square *in the ground*, for his family to occupy while he goes out to places nearer at hand, from whence he can attend to their wants this winter. Faithful and honest men have had a hard time for three years past, but better times are at hand, when they that are tried and faithful shall have their reward. In your labor in the Genesee district work to the line and plummet, and if you find any obstinate in heresy or contending that the order and government of the church has changed, and the authority of the First Presidency has not been continued in regular succession, cut them off, for such have departed from the faith committed to the saints. [ED.

La Foefie tire fa force & fa juſteſſe de la Pholofophie, Dans Telem aque, on voit par tout une imagination riche, vive, agréable, & neanmoins un eſprit juſte & profond. Ces deux qualitez ſe rencontrent rarement dans la meme perſone. Il faut que l'ame ſoit dans un mouvement preſque continuel pour inventer, pour paſſionner, pour imiter & en meme-temps dans une tranquillité parfaite pour juger en produiſant, & choiſir entre mille penſées qui ſe preſentent, celle qui convient. Il faut que l'imagnvtion ſouffre une eſpece de transport & d'entouſiasme, pendant que l'eſprit paiſible dans ſon empire, la relient, & la tourne ou il veut. Sans celte paſſion qui anime tout, les diſcours paroiſſent froids languiſſans, abſtrails, hiſtoriques. Sans ce jugement qui regle tout, ils ſont faux & trompeurs.

MORMON DISCUSSION.

(Continued from No. 33.)

MR. McLELLIN.

MR. PRESIDENT,—

Mr. Strang professes to be a great geographer and historian. He told me when he visited me in Ohio that he understood a great deal of both, and he gets up here and tells us that, because the proud eagle of Spain cannot take the wings of the morning and fly away to the distant nations, and soaring up to the sun, fill its treasures with the gold of Golconda and Ophir, but has crouched before the British lion and can no longer whet her beak in blood and her talons in

GOSPEL HERALD.

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"Truth will prevail."

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(Continued from No. 32.)

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the prey of the poor Hottentot, that her colonies which have declared themselves independent of her tyranny cannot take her name.—But that is not to the point. We have nothing to do with Spain.—The question is not about the name of Spain, but the name of the church. Spain itself has not fallen away or changed its name; but it remains the same government and the same name, because it is the same government. If Spain should change and become a different government, it would then change its name.

Mr. Strang says that Great Britain has changed her name. I don't dispute that Great Britain changed her name, but when she did so she changed her government. Ireland, an *independent government*, passed an act of her imperial Parliament to unite with Great Britain in a new government, to be formed by the union, and when that was done they were no longer the same government, and so took a new name. Did they have the same government? No. Was it the same nation? No. We have nothing to do with Great Britain. It is all flummery.

Mr. Strang is very anxious to tell us how much he knows. So he has brought France into this discussion too, and told us how she had changed her name; and he makes out that it has been changed just as often as the government has been changed, and no oftener. When France was a kingdom, it was named kingdom; when a republic, it was named republic; and when an empire, it was named empire. Every thing must have an appropriate name, and when the nation changed the name had to be changed. It is just like all his arguments. Didn't I tell you when I was here before that he hadn't got any claims? That all was flummery? He is ashamed of himself. All his followers are ashamed of him.—And I am ashamed of him. There ain't any argument in him.—It's all *flummery!* FLUMMERY!! He a prophet! and not know that when you change the name of a thing it ceases to be the same thing. What did they change the name for, if it was still the same thing? Why not stick to the old name? Isn't it as good as it ever was?—If the church had not changed they would not have thought of changing the name. They would not serve Christ, and so they took the name of Christ out of the name of the church, because then they could join the church without putting on the name of Christ.

Mr. Strang shows his ignorance of law by pretending that no specific amount of authority is necessary to change a name. Why do men apply to the Legislature to have their names changed if no specific amount of authority is necessary to change a name? Why call a Conference of the church to change the name of the church if no specific amount of authority was necessary? I have not got my library here, and do not expect to prove every thing by the documents, but Strang has overshot himself for once. He has brought in the document to prove that the name of the church was changed by council action. Here is the document which shows that a name given by revelation was changed by council action only. Mr. Strang has admitted that whatever amount of authority was necessary to make a law the same is necessary to abrogate it, and here is a name given by revelation and changed by council action, which is less authority, and consequently not sufficient.

Mr. Strang says if the authority of the Conference was not sufficient, then the change of name was void. That is all I want to prove. The change is void. They had no authority to change it, and it won't stand. Joseph thought he could do any thing, and Mr. Strang must stand up to him because he comes into his place; but he can't come it. It is all flummery. The authority that changed the name of the church was not sufficient, and the name of the church is not church of Latter Day Saints or church of Jesus Christ of Latter Day Saints, but church of Christ. That is the name.—That is the name that is registered in heaven. That is the name that was given by revelation. God don't acknowledge any other church, and Mr. Strang's church is not called by that name, and so it is not the church that God acknowledges.

I've got the *documents*, and I intend to do up this business so that Mr. Strang will wish he had let me alone. He twits me of nick-naming and calling him little Jimme J. I ain't in the habit of nick-naming any body. I don't intend to be unmannerly or to blackguard any body, but some how I can't help giving it to him a little, it comes so natural. But I will try to restrain myself, and if I should be too severe I hope the President will call me to order.—I don't believe in blackguarding or calling nick-names. But I intend to use him all up, so that there won't be a grease spot left.—Somebody has been telling that when I was here before I said I should preach the funeral sermon of Strangism. What if I did say so. I did not say that it would be dead, any more than that it was not right. I did not expect that they would all desert it or give it up. I consider any thing dead when I show it is wrong, if it does keep moving. I ain't disappointed that Mr. Strang keeps up some stir. But I showed that he was in the wrong and that his church is not the church of Christ, and he acknowledges that if the authority that changed the name was insufficient the change was void.—So the first proposition goes by the board. It is the same as giving up the point. All I wanted was to prove that the change of the name by council action was not by sufficient authority, for then it is void. Here I have got the "Book of Commandments" of the church of Christ, as published in Missouri. This is the law of the Lord, and there is no saintism about it. This is the true law, and I am a going to get it printed, and the church will be governed by it. This is the first publication of the law when the church put on the name of Christ, and when they got sick of that they called themselves Latter Day Saints. I have got the documents, and can prove what I say.

The name Wisconsin was given to this territory by the sovereign Congress of the United States of America, and nobody else can change it, because it takes the same authority to abrogate a law that it does to make it. Congress is the highest authority, and no less authority can undo what they have done. And if the people in Wisconsin, or any of them, should alter the name it would not be the same thing any longer, because the name was changed. Mr. Strang has said a great deal about changing the name of France, but it is all flummery. When France was a kingdom she sent her embassadors to the United States, but when she became a republic she took a new name, and then she sent a new embassador to the United States, because she was a different nation. This shows that she was not the same, for if she was the same she would keep the same embassadors to other nations. The change of embassadors shows that the nation is changed, and all his flummery about France turns out against him, like all the rest of his positions.—There never was such a thing as a nation changing its name without the nation was changed, and when the government changes it sends out new embassadors, because it is another government, and another nation.

Why is every thing raked up against me? Here is a string of papers brought in against me, but it has nothing to do with the business. All the revelations I have ever had were true. I don't pretend that I always applied them right, but they are all true. He has not proved that I gave that revelation at Hampton. Who testifies to it? No body. He has just read it, and that is all that any body knows about it. I never denied that I had been a member of the church of Latter Day Saints. I joined before the name was changed and continued some years after, but I began to pull back about the time the name of Latter Day Saints was put on, and kept

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pulling back till I got clear of it. When I went in with Rigdon I contended against that name, and got it abandoned. I was always sick of saintism, and when I talked of going in with Strang that was in my way. I never liked it. He has published that I was one of his apostles, but I never was. I never had confidence in him. I had been in that church before, and *a burnt cat dreads the fire.* I never had any confidence in him. I never wrote that I had. I have heard it said he pretended I wrote so, and he published that I was one of his apostles. But it is false. I never joined him. I was not ordained one of his apostles. He never had his hands on my head. He need not try to rake my character. I won't be run over rough shod as some men have in this place, you can't come any such games over me. He has published in his paper that my character was good. He has written to David Whitmer that he should credit him too, and I have got the documents here in my valise, and can show them if any body doubts it. What he has published against me is false, and he knows it. I never wrote any such letters as he has pretended to publish. All this stuff about my character and my letters and Dr. Bennett is *flummery!* FLUMMERY!! FLUMMERY!!! I always knew that John C. Bennett and William Smith were corrupt men. I warned him against them.—I don't believe in taking a man into the church till you have tried him, and know how he will conduct. I told Mr. Strang what I thought. If he had taken my counsel we should have all been going on together. There would have been none of these divisions, which have used him up till there is hardly a grease spot left.—My character is well known where I have lived. I never would associate with bad men. I left the old church under Joseph because they were so wicked I could not stand them. I never had any confidence in Gen. Bennett. I told Strang so, and he can't prove the contrary. I don't care for all his flummery about *w-h-a-t* I W-R-O-T-E. IT IS FALSE! I NEVER W-R-O-T-E ANY SUCH THING. FLUMMERY!! FLUMMERY!!! BZO—oo—oo—*oo—oh!!*

What is the use of all this talk about Wm. Law? What has that to do with this debate? He says William Law was only a servant of God, as a member of the Latter Day Saints. And that because I called Wm. Law a servant of God, I acknowledged that to be the true church. Then, according to Mr. Strang, the Baptist church is the true church. The Lord called James Covill his "servant" in a revelation given in January, 1831.

Mr. McLellin here read the following from the Doctrine and Covenants:—

Sec. lix. par. 3, "And now behold I say unto you, my servant James, I have looked upon thy works and I know thee: and verily I say unto thee, thine heart is now right before me at this time, and behold I have bestowed great blessings upon thy head."

Mr. McLellin proceeded. I knew all about that man. He was a member of the Baptist church, and yet the Lord called him his servant. If the church of Jesus Christ of Latter Day Saints is the true church because the Lord called Wm. Law as his servant when he was a member of it, then the Lord has two churches at least, for he called James Covill his servant when he was a member of the Baptist church. Then you see this comes out just like every thing he turns his hands to. Strang don't know so much as I thought he did, and I never thought he knew much. I never had any thing to do with Wm. Law. I always suspected he was concerned in the murder of Joseph and Hyrum Smith, and I would not have any thing to do with him till he proved himself innocent. I knew God would not let Joseph live, but I did not want any thing to do with a murderer. But Mr. Strang has got men here on his side that were with Wm. Law.

The President remarked that Mr. McLellin's time was up.

J. E. Page moved an adjournment till evening.

Mr. Strang said the control of the debate rested with the Pres. and parties. If his opponent had no objection he proposed that the Pres. adjourn the meeting till evening.

Mr. McLellin concurred.

Whereupon L. Royce, Esq., adjourned the meeting till evening.

Evening Session.

MR. STRANG.

MR. PRESIDENT,—

I am much pleased with the progress my opponent is making in manners. First he has quit using nick-names, and now he has resolved to *try* to quit blackguarding. It is to be hoped that your honor will respond to his pathetic appeal for assistance, and do what is in your power to make a decent man of him. However hopeless the final result may be, we need not despair of some temporary improvement in him while he remains among us.

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(Continued on the 158th page.)

lling back till I got clear of it. When I went in with Rigdon I ntended against that name, and got it abandoned. I was always ck of saintism, and when I talked of going in with Strang that as in my way. I never liked it. He has published that I was e of his apostles, but I never was. I never had confidence in im. I had been in that church before, and *a burnt cat dreads the* re. I never had any confidence in him. I never wrote that I had. have heard it said he pretended I wrote so, and he published that was one of his apostles. But it is false. I never joined him. I as not ordained one of his apostles. He never had his hands on y head. He need not try to take my character. I won't be run ver rough shod as some men have in this place, you can't come y such games over me. He has published in his paper that my haracter was good. He has written to David Whitmer that he hould credit him too, and I have got the documents here in my va- se, and can show them if any body doubts it. What he has pub- shed against me is false, and he knows it. I never wrote any such tters as he has pretended to publish. All this stuff about my char- ter and my letters and Dr. Bennett is *flummery!* FLUMMERY!! LUMMERY!!! I always knew that John C. Bennett and illiam Smith were corrupt men. I warned him against them.— don't believe in taking a man into the church till you have tried im, and know how he will conduct. I told Mr. Strang what I hought. If he had taken my counsel we should have all been go- g on together. There would have been none of these divisions, hich have used him up till there is hardly a grease spot left.— ly character is well known where I have lived. I never would ssociate with bad men. I left the old church under Joseph because ney were so wicked I could not stand them. I never had any con idence in Gen. Bennett. I told Strang so, and he can't prove the ontrary. I don't care for all his flummery about *w-h-a-t I* V-R-O-T-E. IT IS FALSE! I NEVER W-R-O-T-E ANY SUCH HING. FLUMMERY!! FLUMMERY!!! BZO–oo–oo–*oo–oh!!*

What is the use of all this talk about Wm. Law? What has hat to do with this debate? He says William Law was only a servant of God, as a member of the Latter Day Saints. And that because I called Wm. Law a servant of God, I acknowledged that o be the true church. Then, according to Mr. Strang, the Baptist church is the true church. The Lord called James Covill his "servant" in a revelation given in January, 1831.

Mr. McLellin here read the following from the Doctrine and Covenants:—

Sec. lix. par. 3, "And now behold I say unto you, my servant James, I have looked upon thy works and I know thee: and verily I say unto thee, thine heart is now right before me at this time, and behold I have bestowed great blessings upon thy head."

Mr. McLellin proceeded. I knew all about that man. He was a member of the Baptist church, and yet the Lord called him his servant. If the church of Jesus Christ of Latter Day Saints is the true church because the Lord called Wm. Law as his servant when he was a member of it, then the Lord has two churches at least, for he called James Covill his servant when he was a member of the Baptist church. Then you see this comes out just like every thing he turns his hands to. Strang don't know so much as I thought he did, and I never thought he knew much. I never had any thing to do with Wm. Law. I always suspected he was concerned in the murder of Joseph and Hyrum Smith, and I would not have any thing to do with him till he proved himself innocent. I knew God would not let Joseph live, but I did not want any thing to do with a murderer. But Mr. Strang has got men here on his side that were with Wm. Law.

The President remarked that Mr. McLellin's time was up.

J. E. Page moved an adjournment till evening.

Mr. Strang said the control of the debate rested with the Pres. and parties. If his opponent had no objection he proposed that the Pres. adjourn the meeting till evening.

Mr. McLellin concurred.

Whereupon L. Royce, Esq., adjourned the meeting till evening.

Evening Session.

MR. STRANG.

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(Continued on the 158th page.)

CATHOLIC DISCUSSION.

ANSWER TO Mr. RAFFERTY.—No. 6.

(Continued from last week.)

Again: I ask you what was the testimony of all men, friends and foes, during the life of Christ on this subject? What said the Apostles, and what said he in the age immediately following?

Matt. ix. 27, "And as Jesus was departing from thence, there followed him two blind men, crying out, and saying: Son of David, have mercy on us."

xv. 22, "And behold, a woman of Chanaan who came out of those parts, crying out, said to him: Have mercy on me, O Lord, thou Son of David: my daughter is grievously troubled by a devil."

xxi. 30, "And, behold, two blind men, sitting by the way side, heard that Jesus passed by: and they cried out, saying: O Lord, son of David, have mercy on us."

xii. 23, "And all the multitudes were amazed, and said: Is not this the son of David?"

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23. Of this man's seed, God, according to his promise, hath raised up to Israel a Savior, Jesus."

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3. Concerning his Son, who was made to him of the SEED of DAVID, *according to the* FLESH."

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Can you read these testimonies and still say Christ was not begotten by human generation? Do you still insist that he had no human father? Then, indeed, if all the angels in heaven should testify you would not believe. I tell you frankly and most truly there is not another such hot bed of infidelity on earth as the christian churches. I speak not of the Catholic church alone, but of both Catholic and Protestant; for if the Catholic church has preserved nothing of christianity but the husk, the Protestant churches have neither grain or husk.

Upon the fore front of almost every one of your creeds, catechisms, and confessions of faith, whether established by Catholic councils or Protestant convocations, stands out the doctrine "That there is but one true God, the creator of heaven and earth, WHO IS WITHOUT BODY, PARTS, *or* PASSIONS;" which is precisely equivalent to saying, "WHO DOES NOT EXIST AT ALL;" and is the creed of mere Atheism. Thus has this wind of doctrine carried you away from the Apostles' creed, which declared their faith in "God the Father Almighty," without immediately adding *that he did not exist*; because the Apostles who made it believed, with other men who receive revelations, that "God made man in his own image," (Gen. i. 26, 27. v. 1,) precisely in the same sense in which Adam begot his son Seth "*in his own* IMAGE," (Gen. v. 3,) to wit: having a body in the same general form, and the same number and kind of limbs, joined on in a similar manner. And, consequently, believed that God had both body and parts, which Moses also well knew when he BEHELD the FACE (not in its illumination or glory,) and the BACK PARTS of God. (Ex. xxxiii. 11 to 23.)

And Abraham not only talked with the Lord, but washed his feet and fed him, and did the like also for two angels; when, according to your creed, neither Lord or angels have any feet, or stomachs, or mouths; though they looked so like men that Abraham knew not that they were not men till he saluted them. (Gen. xviii.)—And Jacob named a certain place Phanuel, (the face of God,) saying, "I have seen God face to face." And all the ancients, having A CERTAIN STANDARD OR RULE *of* FAITH SUFFICIENT *to* DECIDE INFALLIBLY ALL QUESTIONS *of* DIVINE TRUTH which men need know, have concurred in speaking of God, not by way of figure, but reality, as a being in form similar to man, having the same limbs, members, parts and passions; a being walking, talking, eating, riding in a chariot, loving, hating, being angry, jealous, &c., &c. (Ex. xxxi. 18. xv. 8. Psa. vi. 11, 4. vii. 12. Ex. xx. 5. xxxiv. 14. Deut. iv. 24. v. 9. vi. 15. Josh. xxiv. 19. Eze. xxxix. 25. Nah. i. 2. Hab. iii. Zech. i. 14. viii. 2. 2 Cor. xi. 2. 1 John iii. 16. Eph. iii. 19. Jer. xxxi. 3. Deut. vii. 8. Hosea xiv. 5. John xiii. 1. 1 John iv. 16. John xvii. 23. Prov. xv. 3. Isa. lv. 11. xxx. 27. 2d (Doway 4th) Kings xix. 16. Eze. xliii. 7. i. 26 to ii. 1. Jer. xxi. 5.)

And so clearly have they set down these several facts, that he who should undertake to prove that the temple at Jerusalem was not a reality, but only a figure to make plain some theory or doctrine, would have a less task than he who should attempt to interpret the sayings of prophets and apostles according to these creeds. I have smiled at the vain efforts of Protestants to avoid the force of those texts quoted to show the real presence in the eucharist; but that smile would grow to a broad laugh upon any one struggling against the scriptures showing the reality of God's existence.

Not satisfied with making Atheism the first article in the Christian creed, Polytheism follows close after, in the declaration that Jesus Christ and the Holy Spirit are equally the very and eternal God. To put it beyond doubt that these are THREE DISTINCT GODS they declare their faith in "God the Father Almighty, WITHOUT *body, parts, or passions*," and in Jesus Christ, very and eternal God, and very man, who was crucified, died, and raised again, and ascended to heaven, body and soul, flesh bones and all which he possessed as a man on earth, and that with such body and soul, flesh and bones, he has set down at the right hand of God the Father, as a God in heaven; consequently being a God, WITH *body and parts*, really in the image of a man, at the right hand of another God of an altogether different make; and God the Holy Spirit which emanated from these two, and necessarily must partake somewhat of the nature and likeness of both; and consequently a monster, partially without body, having some parts.

To make these creeds utterly, hopelessly, and irrevocably false and impossible, impossible with Omnipotence, as well as with man, it is next asserted that these three are one God, being and substance; that they are all like one another and alike eternal, Omnipotent, Omniscient, and Omnipresent; though the second emanated from the first, and the third emanated from both the others. I do not, I will not, speak of this as a mystery. It is a lie. A lie absolutely

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and immutably. A lie that OMNIPOTENCE CANNOT MAKE TRUE. As well might you talk that three times four does not make twelve in abstract mathematics, but that it makes ten in a mysterious sense, and that we ought to subscribe to it as a Christian mystery, which we can believe but not comprehend.

To make the matter as ridiculous as it is infidel, heathenish as it is false, Catholics tell us of the "mother of God," as though it was God that was conceived in the womb of the Virgin Mary; begotten by himself on a creature he had made, that he might be *eternally begotten*. And Protestants not willing that the Catholics should monopolize all the folly and falsehood, have trumped up, or borrowed from their mother, the Catholic church, the doctrine of an "infinite atonement" by means of infinite sufferings in the crucifixion and death of one of the three Gods. And as they still insist that these three Gods are verily and in truth but one God, self-existent, indivisible and eternal, it follows that the eternal uncreated and self-existent God became a PRIEST *unto* HIMSELF, and *offered* HIMSELF a SACRIFICE *unto* HIMSELF, to make propitiation unto himself for sins against himself, and became Mediator between himself and his rebellious subjects. JAMES J. STRANG.

(To be continued.)

ANTI-MORMON PAPERS.

We have received a remittance of subscription money, which, though directed to the Herald, we have reason to believe was intended for an Anti-Mormon paper. The money is subject to the order of the sender; and as papers of that stamp are not always at hand, we will give our correspondent and all others who want that kind of reading what information we are possessed of to assist them. The first Anti-Mormon paper of which we have any knowledge was issued at Nauvoo in 1844; we think it was called the "Nauvoo Expositor," and if our recollection serves us it was issued once a week nearly one fiftieth of a year, making in all one number. We do not recollect the names of editors or publishers, but think if they could be found possibly they might not refuse to receive subscription money. After that another was started at Elkhorn, called, we think, the "New Era," which appears to have fallen upon a better era; for in process of three or four months it succeeded in bringing out No. 2. But twice that time having since elapsed without its third appearance, the inference is that, like ghosts in ancient story, it is troubled with daylight and will not show itself a third time.—We are not able to say who were editors and publishers, though it was always suspected that certain persons in Voree were concerned in it. Indeed we believe the names of some of them were in the second number. Whether they would be willing to receive subscription money on it or not we cannot say. We do not know of any particular case in which they have refused; yet it is generally said that none has ever yet been taken. Possibly nobody ever offered to subscribe. We cannot say. We are somewhat surprised at its being so soon suspended. Certain we are that the famous "moon hoax" got many readers to the papers in which it was published. Possibly after all the Era would have continued if it had got three or four subscribers. It strikes us we have heard something about a suit for the printer's bill, or some such thing. We should like to hand over the dollar in our hands, (by permission of the owner,) if so we could galvanize it into life again. Highly spiced fiction is a treat to a laboring man, who has his shelves loaded only with ponderous volumes of sober reality. In case this could not be revived, we know of but one resort for those that cannot do without an Anti-Mormon paper. That is the Ensign of Liberty, edited and published by William E. McLellin, Kirtland, Ohio, and furnished to subscribers at $1,00 a year. This paper was started, we believe, about eight months since, and two numbers have appeared already, and we think it quite probable that the third will be out before the end of the year. It may be objected that a dollar is a large sum to pay for three papers, but it should be considered that in this case the editor gives his name and consequently the weight of his character to the paper, and we really think no man of respectability could afford to do so for less.

We can recommend the editor for his faithfulness to the cause he is engaged in, for a wise man has said that nothing was made in vain, and we are very sure he is not qualified for anything else.—Moreover it is said that he is trying to raise up a prophet, and has written several letters to one David Whitmer, down in Missouri, to be prophet for him; to which, however, Whitmer gave him no answer. And we partly believe it; for one very long and very importunate letter of that kind he has published through his Ensign, and said not a word about the answer. But nothing daunted with this failure, off he posted a journey of some fifteen hundred miles to see him face to face and persuade him that he really ought to be a prophet, and would if he would only speak in the name of the Lord. Such perseverance in such a cause ought to be remembered. What if the paper is not worth the money? Give it for the cause and the man. Besides, it is said that he has finally made a prophet of David and made counsellors to him of John Whitmer and Oliver Cowdery, and as the two Whitmers stay on their farms in Missouri, and Oliver in his law office in Wisconsin, paying no attention whatever to their new and responsible offices, why, you see, a double burden falls on William, and you ought not to be particular about small matters. It is not impossible that these men will all refuse to be prophets to Wm. E., and then his responsibility will be very great. Another objection has been raised to that paper, to wit: that Wm. E. was only editor *for the present*, and it was uncertain whose hands the Ensign would fall into. This is a matter of serious moment, but we think none should be deterred from subscribing on that account. We can assure all such that an individual abundantly able to fill the place of Wm. E. in the editorial chair has already gone up to Kirtland. Need we say we speak of the distinguished Robert Malby, who has doubtless belonged to as many churches and received as many revelations as McLellin himself—having commenced with the disciples of Johanna Southcote in London, and followed down from that to the least and last of all pretenders of the present day. This gentleman has had considerable experience as a public writer, having written a leading article in the New Era, which equals in invention, if not in interest, the recent war news published in the New York Sun. Whether he ever wrote anything else we cannot say, though we do not doubt he has sometimes signed his name. But in this case, at least, he has shown a full share of the talent of invention, for several editors have gone over the same subject since, and with the benefit of his labors to assist none have equaled him. Not even he of the Free Trader, who was supposed to be a match for almost anything. And Dr. Uutter, of the Star, gave in without trying, and simply copied friend Malby's article. Finally, if neither of these three will answer, we can only name to you the Warsaw Signal and the Elkhorn Star. Both have in their day been quite opposed to Mormonism, though not so much as the papers above named. They have this advantage however, that if you pay for them you will be very apt to get your papers.

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d immutably. A lie that OMNIPOTENCE CANNOT MAKE TRUE. As ell might you talk that three times four does not make twelve in stract mathematics, but that it makes ten in a mysterious sense, d that we ought to subscribe to it as a Christian mystery, which e can believe but not comprehend.

To make the matter as ridiculous as it is infidel, heathenish as it false, Catholics tell us of the "mother of God," as though it as God that was conceived in the womb of the Virgin Mary; egotten by himself on a creature he had made, that he might be *eternally begotten.* And Protestants not willing that the Catholics hould monopolize all the folly and falsehood, have trumped up, or orrowed from their mother, the Catholic church, the doctrine of an "infinite atonement" by means of infinite sufferings in the crucifixion and death of one of the three Gods. And as they still insist that these three Gods are verily and in truth but one God, self-existent, indivisible and eternal, it follows that the eternal uncreated and self-existent God became a PRIEST *unto* HIMSELF, and *offered* HIMSELF a SACRIFICE *unto* HIMSELF, to make propitiation unto himself for sins against himself, and became Mediator between himself and his rebellious subjects.

JAMES J. STRANG.

(To be continued.)

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(To be continued.)

THE HOLY LAND.

BY HARRIET MARTINEAU.

Bethlehem—Zion—Jerusalem.

As I sat on a tomb in the Turkish cemetery the next morning (March 30) watching the preparations for our departure, I almost dreaded the interest which every day would now bring, after the calm and quiet weeks which we had spent in the desert. Our encampment looked much the same as it had done every morning for a month past: the Arab servants busy in taking down and packing the tents, and a noisy quarrel going on in the midst—(this morning about a pistol having been stolen from one of the tents:)—and the differences were only that there were spectators standing by, and that our camels had given place to horses and asses. But instead of rocks and sands of the desert, Hebron was before our eyes, and the hills where Abraham spread his flocks, and the spot where he and his family lay buried. And before night I should see the place where David was born and lived his shepherd life, and where Jesus was born. We had only twenty miles to travel this day to Bethlehem; but it was quite enough, for we were eager about every old tree, and well, and hill top. The shrubs grew finer, and the wild flowers more abundant, the whole way; though the hills of Judah were wild and stony in parts, and no longer fit for pasturing such flocks as covered them when Abraham lived among them, or when the Hebrews drove in their cattle from the desert, or when David in his boyhood amused himself in slinging smooth stones from the brook while his father's sheep were feeding on the slopes. We sat down to rest and eat under the shade of a rock and a spreading tree; and for the hundredth time since we left Egypt, it occurred to me how little we in England can enter into this meaning of David, when in his Divine songs, he speaks of the shade of rocks, and of the beauty of "a tree planted by the rivers of water," and all such cool images. When one has been slowly pacing on, hour after hour, over glaring sands or heated rocks, under a sun which makes every bit of leather or metal, and even one's outer clothing, feel scorching hot, and oppressing one's breathing, the sight of a patch of dark shade is welcome beyond belief; and when one has dismounted and felt the coolness of the rocky wall and the ground beneath it, and gathering the fresh weeds which cluster in its crevices, phrase after phrase of the psalms and prophecies come over one's mind, with a life and freshness as sweet as the blossoms in one's lap.

Our sight of Bethlehem was beautiful. We saw it just as the yellow sunset light was richest. Bethlehem was on the rising ground on our right; massive looking (as all the villages of Palestine are,) and shadowy, as the last sun rays passed over it to gild the western hills, another village which there lay high up, embosomed in fig and olive orchards. The valley between, one of which we were rising, lay in shadow. Before us, perched upon a lofty ridge which rose between us and Jerusalem, was the convent of St. Elias, which we were to pass to-morrow. I was sorry to turn away from this view; but we had to take the right hand road, and ride through the narrow streets of the village to the great convent, built over the spot where Jesus is believed by the friars to have been born.

It was too late in the evening to see any of the sacred localities; but it was quite enough to have moonlight streaming in during the whole night through the window of my lofty convent chamber, and to think that on this hill took place the greatest event in the history of the world; and that in the fields near where the gentle Ruth went about after her gleaning, little dreaming, in those days of her poverty, and from meeting with Boaz among the reapers of his harvest, would arise such events to the human race; that the shepherd's grandchild, whose divine songs were to sooth his old age, should be the mighty king he was, and the father of a mightier, who should build the great temple of the Lord; and that a more distant descendant should make these glories appear as childish toys in the presence of His great sovereignty over the universal human soul. A wise man of the last century has nobly said that "prosperity is the promise of the Old Testament, and adversity that of the New." On this hill was born the prosperity of the Old Dispensation; and on this was born the man of Sorrows, who knew the secret of true peace, and taught it in the true saying that it profits not a man to gain the whole world if he lose his own soul.

In the morning we went into the church of the convent. I cared little for the upper part, with its chapels for Greek, Latin, and Armenian worship; and not much more for the caverns under ground, where the friars believe that Joseph and Mary remained while there was no room for them in the inn. If the town was too full to receive them while the people were collected for the census, it is hardly probable that they would repair to an under ground cave; but in this cave mass was going on this morning; and striking was the effect, after coming down from the sunshine of the crowded cavern, with its yellow light and their smoke, and the echoes of the chanting.—We returned when the service was over, and saw the star in the marble floor which marks, as the friars believe, the precise spot where Jesus was born, and the marble slab which is laid in the place of the manger. When I saw, through the country, how the Arabs now use the caves of the hills to bed their goats and cattle, this belief of the friars appears less absurd than it would with us; but still it is improbable that the precise spot of these transactions (whose importance was not known till afterward) should have been marked and remembered, that I felt little interested in them in comparison with the landscape outside, about whose leading features

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there could be no mistake.

From the bottom of the garden we overlooked the great valley which expanded to the northeast; and one enclosure there—a green spot now occupied by olive trees—was pointed out to us as the field where the shepherds were abiding on the night when Christ was born. Behind it to the east, lay range behind range of hills, stretching off to the north; and among these, we knew, lay the Dead Sea, and the Jordan, where it pours its waters into that lifeless and melancholy lake. As we left the convent and village and descended the rocky road, with terraced vineyards and olive groves on either hand, we knew that Joseph and Mary must have come this way from Jerusalem when summoned to the census; and this was more to us than all the sights the friars had shown us in their zeal and kindness. We looked in at the Tomb of Rachel, and at the Convent of Elias; but our eyes and thoughts were bent towards Jerusalem. I remember, however, that I here first saw the waters of the Dead Sea lying blue in a little gap between the hills.

As soon as I had mounted my ass before the Convent of Elias, I saw from our ridge some buildings on the rising ground which now showed itself before us. I was not immediately certain what they were; but the news soon spread among us that rising ground was Zion, and those buildings belonged to Jerusalem, though they stood outside the walls. Immediately after, the walled city itself came into view, lying about the hills. Most of the party were disappointed. I was not—partly because I knew that we were approaching it from the least favorable side, and partly because my expectations had much underrated the size and grandeur of the city. What we now saw was a line of white walls on a hill side, with some square buildings and small white domes rising within.

I walked the rest of the way. On our right were hills, the summit of one of which was Aceldema, bought by the priests with the money which the wretched Judas returned to them, when he found too late what he had done in his attempt to force his Lord to assert his claim to a temporal sovereignty. On our left was the plain of Rephaim. When we arrived at the brow of the high ground we were on, we were taken by surprise by the grandeur of the scene.—Zion now appeared worthy of her name, and of her place in the hymns of David, and in his history. We were now overlooking the valley of Gihon, more commonly known by the name of Hinnom.—From its depth and its precipitous rocks on our side, I should call it a ravine. This deep dell contains the Lower Pool, now dry; and the aqueduct from Solomon's Pool is seen crossing it obliquely.—Its opposite side is Zion rising very steeply, still terraced for tillage in some parts, and crowned by the city wall. To the right, sweeping away from the ravine of Gihon, is the deep and grand valley of Jehosaphat, clustered with rocks, relieved by trees and leading the eye round to the slope of Olivet, which, however, is best seen from the other side of the city. The black dome of the Tomb of David was the next object; and after that, the most conspicuous roof in the city—the great dome of the Mosque of Omar, which occupies the site of Solomon's Temple.

By this time there was silence among us. I walked behind our cavalcade, as it slowly ascended the beautiful rocky way—glad of the silence permitted by each to all; for it was not possible at the moment—nor will it ever be possible—to speak of the impressions of that hour. We entered by the Jaffa gate; and every echo of the horses' feet in the narrow, stony, picturesque streets, told upon our hearts, we said to ourselves that we were taking up our rest in Jerusalem.

☞ Several brethren have inquired how to communicate by letter, and how to ship to Beaver Island. There is no post-office at Beaver. Letters for Beaver should be directed, Beaver Island, Lake Mich., Mackinac P. O. Persons coming from Lake Ontario and all places beyond will usually find it to their account to ship by the propellers passing up the Welland Canal directly for Beaver. Those coming from Lake Erie and places beyond should ship on steamboats or propellers in the Buffalo and Chicago line, and contract expressly to be landed at Beaver. Many of the boats in this trade stop there. But if you cannot get landed at Beaver, stop at Mackinac; whence you can go to Beaver at $1,00 a passenger, and 50 cts. a barrel for freight. Persons from Lake Michigan and beyond should ship from the most convenient port directly for Beaver.

Should the arrangements for next year's navigation be different, we shall be informed in season and give due notice through this paper. Any honest, industrious man who is able to take himself and family to Beaver with one month's provision has nothing to fear, and may be sure of as much labor as he ever needs, in an excellent country.

THE WISCONSIN STANDARD.

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Pres. Jas. J. Strang. ALANSON HEWIT.

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here could be no mistake.

From the bottom of the garden we overlooked the great valley which expanded to the northeast; and one enclosure there—a green spot now occupied by olive trees—was pointed out to us as the field where the shepherds were abiding on the night when Christ was born. Behind it to the east, lay range behind range of hills, stretching off to the north; and among these, we knew, lay the Dead Sea, and the Jordan, where it pours its waters into that lifeless and melancholy lake. As we left the convent and village and descended the rocky road, with terraced vineyards and olive groves on either hand, we knew that Joseph and Mary must have come this way from Jerusalem when summoned to the census; and this was more to us than all the sights the friars had shown us in their zeal and kindness. We looked in at the Tomb of Rachel, and at the Convent of Elias; but our eyes and thoughts were bent towards Jerusalem. I remember, however, that I here first saw the waters of the Dead Sea lying blue in a little gap between the hills.

As soon as I had mounted my ass before the Convent of Elias, I saw from our ridge some buildings on the rising ground which now showed itself before us. I was not immediately certain what they were; but the news soon spread among us that rising ground was Zion, and those buildings belonged to Jerusalem, though they stood outside the walls. Immediately after, the walled city itself came into view, lying about the hills. Most of the party were disappointed. I was not—partly because I knew that we were approaching it from the least favorable side, and partly because my expectations had much underrated the size and grandeur of the city. What we now saw was a line of white walls on a hill side, with some square buildings and small white domes rising within.

I walked the rest of the way. On our right were hills, the summit of one of which was Aceldema, bought by the priests with the money which the wretched Judas returned to them, when he found too late what he had done in his attempt to force his Lord to assert his claim to a temporal sovereignty. On our left was the plain of Rephaim. When we arrived at the brow of the high ground we were on, we were taken by surprise by the grandeur of the scene.—Zion now appeared worthy of her name, and of her place in the hymns of David, and in his history. We were now overlooking the valley of Gihon, more commonly known by the name of Hinnom.—From its depth and its precipitous rocks on our side, I should call it a ravine. This deep dell contains the Lower Pool, now dry; and the aqueduct from Solomon's Pool is seen crossing it obliquely.—Its opposite side is Zion rising very steeply, still terraced for tillage in some parts, and crowned by the city wall. To the right, sweeping away from the ravine of Gihon, is the deep and grand valley of Jehosaphat, clustered with rocks, relieved by trees and leading the eye round to the slope of Olivet, which, however, is best seen from the other side of the city. The black dome of the Tomb of David was the next object; and after that, the most conspicuous roof in the city—the great dome of the Mosque of Omar, which occupies the site of Solomon's Temple.

By this time there was silence among us. I walked behind our cavalcade, as it slowly ascended the beautiful rocky way—glad of the silence permitted by each to all; for it was not possible at the moment—nor will it ever be possible—to speak of the impressions of that hour. We entered by the Jaffa gate; and every echo of the horses' feet in the narrow, stony, picturesque streets, told upon our hearts, we said to ourselves that we were taking up our rest in Jerusalem.

☞ Several brethren have inquired how to communicate by letter, and how to ship to Beaver Island. There is no post-office at Beaver. Letters for Beaver should be directed, Beaver Island, Lake Mich., Mackinac P. O. Persons coming from Lake Ontario and all places beyond will usually find it to their account to ship by the propellers passing up the Welland Canal directly for Beaver. Those coming from Lake Erie and places beyond should ship on steamboats or propellers in the Buffalo and Chicago line, and contract expressly to be landed at Beaver. Many of the boats in this trade stop there. But if you cannot get landed at Beaver, stop at Mackinac; whence you can go to Beaver at $1,00 a passenger, and 50 cts. a barrel for freight. Persons from Lake Michigan and beyond should ship from the most convenient port directly for Beaver.

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About Mrs. Emma Smith. Pray when did we represent that she was a Mormon? Who told you she was not? We certainly are not aware of having said anything about it, though some of our correspondents have. But if she is not a Mormon, we have yet to learn that fact. About two years since a forged letter purporting to be from her was published in a New York paper and copied into nearly all the public journals, which represented her as an unbeliever.—This letter she most distinctly denied in one she caused to be published in the same paper. Most of the papers, religious as well as secular, which copied the forgery, took no notice of the genuine, because they love lies more than the truth.

MUSINGS.

Well, reader of the Herald, are you pleased with your weekly visitor any better since its enlargement? I am glad if you are.—It cerainly costs the editor enough toil. Did you ever write when your mind was dark, and your head seemed spinning round like a great wheel; or when all your ideas seemed lost in the bottom of a deep, dark well, from whence you could scarcely draw them up; and when, having got them marshaled in order, you would forget them or loose them in the darkness before you could write them down? Then you don't know what toil is. When you have been obliged to set down two or three days in the week and write thirty or forty pages per day of new matter, carefully considered, much of it controversial and requiring references to numerous books, and a most critical analysis of language, you will have learned a single chapter of the toils of those who are your spiritual pastors. And after doing that till your body was nearly worn out, if at the setting in of cold weather you should apply to a brother who had thirty acres of wood land for the privilege of cutting a little old down timber and limbs into fire wood on shares and he should refuse, would not you think some souls were too small to damn? I should.—"What of that?" O, nothing; I have not been served so, but I know who has. And with just the feelings I have been describing. I feel like saying———no matter. Every saint knows what I would say if I should speak out. On such a subject they can have but one opinion, and they all thank God that no such will be in heaven.

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CHEWING TOBACCO IN THE HOUSE OF GOD.

A word I would drop to the Church-going folk
Of country and town, and not in a joke.
Now chewing tobacco and spitting the juice
In the House of the Lord, can find no excuse;
But want of politeness, or rather of grace,
Or want of respect for the hallowed place:
Yet here it is practised by A, B, and C,
And there it is followed by E, F, and G,
You never need ask where these gentry sit,
Just look on the wall and you'll see by the spit;
In dark filthy puddles it spreads on the floor,
From the pulpit all round each way to the door.
The scene is disgusting! and how must you feel
If, in such a place, you're expected to kneel?
Yet often it happens these men are so good,
They bend on their knees while others have stood.
This done, they return to their labor again,
Still chewing their quid and spreading the stain.
A scandal to men!—a scandal to grace!
Here decency blushes and covers her face!
Do throw out your *chew* ere you enter the door,
And never so rudely behave any more;
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And the horrible job of cleaning all up.

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VOL. 2.] VOREE, W. T., THURSDAY, DEC. 2, 1847. [No. 37.

"TRUTH WILL PREVAIL."

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ANTIQUITY OF THE EARTH.

In the progress of geological inquiries we soon find that we have cleared the bounds of *historic* time, and are moving far back among the periods of an unmeasured and immeasurable antiquity, the geologist can demonstrate that the crust of the earth has a *natural* history. That he cannot determine the *chronology* of its successive strata is quite immaterial. We only ask him to prove the order of their position from the newest deposit to the lowest step of the series; and this he can do. For nature itself—by a force calculable only by the God of nature—lifting up in places the whole of the mighty series in a slanting, ladder-like direction to the surface, has revealed to him the order in which they were originally laid, and invites him to descend step by step to its awful foundations.

Let us descend with him, and traverse an ideal section of a portion of the earth's crust. Quitting the living surface of the green earth, and entering on our downward path, our first step may take us below the dust of Adam, and beyond the limits of recorded time.—From the moment we leave the mere surface soil, and touch even the nearest of the *tertiary* beds, all traces of human remains disappear, so that let our grave be as shallow as it may in even the latest stratified bed, we have to make it in the dust of a departed world.—Formation now follows formation, composed chiefly of sand, and clay, and lime, and presenting a thickness of more than a thousand feet each. As we descend through these, one of the most sublime fictions of mythology becomes sober truth; for at our every step an age flies past. We find ourselves on a road where the lapse of duration is marked—not by the succession of seasons and of years,—but by the slow excavation, by water, of deep valleys in rock marble; by the return of a continent to the bosom of an ocean in which, ages before, it had been slowly formed; or by the departure of one world, and the formation of another. And, accordingly, if our first step took us below the line which is consecrated by human dust, we have to take but a few steps more, before we begin to find that the fossil remains of all those forms of animal life with which we are most familiar, are diminishing, and that their places are gradually supplied by strange and yet stranger forms; till, in the last fossiliferous formation of this division, traces of existing species become extremely rare, and extinct species every where predominate.

The *secondary* receive us as into a new fossiliferous world, or into a new series of worlds. Taking the chalk formation as the first member of this series, we find a stratification upwards of a thousand feet thick. Who shall compute the tracts of time necessary for its slow sedimentary deposition! So vast was it, and so widely different was its physical conditions from those which followed, that only one trace of animal species still living to be found in it,—Crowded as it is with conchological remains, for example, not a shell of one of all the seven thousand existing species is discoverable. Types of organic life, before unknown, arrest our attention, and prepare us for still more surprising forms. Descending to the system next in order—the oolitic—with its many subdivisions, and its thickness of about half a mile, we recognize new proofs of the dateless antiquity of the earth. For enormous as this bed is, it was obviously formed by deposition from sea and river water. And so gradual and tranquil was the operation, that, in some places, the organic remains of the successive strata are arranged with a shelve-like regularity, reminding us of the well-ordered cabinet of a naturalist. Here, too, the last trace of animal species still living, has vanished. Even this link is gone. We have reached a point when the earth was in the possession of the gigantic forms of Saurian reptiles—monsters more appalling than the poet's fancy ever feigned; and these are their catacombs. Descending through the later red sandstone and saliferous marls of two thousand feet in thickness, and which exhibit, in their very variegated strata, a succession of numerous physical changes, our subterranean path brings us to the carboniferous system, or coal formations. These coal strata, many thousands of feet thick, consists entirely of the spoils of successive ancient vegetable worlds. But in rank jungles and luxuriant wildernesses which are here accumulated and compressed, we recognize no plant of any existing species. Here, too, we have passed below the last trace of reptile life. The speaking foot-prints impressed on the preceding rocks, are absent here. Nor is there a single convincing indication that these primeval forests ever echoed to the voice of birds. But between these strata, beds of limestone of enormous thickness are interposed; each proclaming the prolonged existance and final extinction of a creation. For these limestone beds are not so much the charnel-houses of fossil animals, as the remains of the animals themselves.

The mountain masses of stone which now surround us, extending for miles in length and breadth, were once sentient existences—testaceous and corraline—living at the bottom of the ancient seas and lakes. How countless the ages necessary for their accumulation; when the formation of only a few inches of the strata required the life and death of many generations! Here, the mind is not merely carried back through immeasurable periods, but, while standing amid the petrified remains of this succession of primeval forests, and extinct races of animals piled up into sepulchral mountains, we seem to be encompassed by the thickest shadow of the valley of death.

On quitting these stupendous monuments of death, we leave behind us the last vestige of land plants, and pass down to the old sandstone. The geological character of this vast formation, again tells of ages innumerable. For though many thousand feet in depth, it is obviously derived from the materials of more ancient rocks, fractred, decomposed and deposited in water. The gradual and quiet nature of the process and therefore its immense duration, are evident from the numerous "platforms of death" which mark its formation, each crowded with organic structures which lived and died where they are now seen; and which consequently must have perished by some destructive agency, too sudden to allow of their dispersion, and yet so subtle and quiet as to leave the place of their habitation undisturbed.

Immeasurably far behind us as we have already left the fair face

of the extant creation, while traveling into the night of ancient time, we yet feel, as we stand on the threshhold of the next, or Silurian system, and look down towards "the foundations of the earth," that we are not half way on our course. Here, on surveying the fossil structures, we are at first struck with the total change in the petrified inhabitants of the sea as compared with what we found in the mountain limestone, employing the lapse of long periods of time during the formation of the intervening old red sandstone which we have just left. But still more are we impressed with the lapse of duration while descending the long succession of strata, of which this *primary* fossiliferous formation is composed, when we think of their slow derivation from the more ancient rocks; of their oft-repeated elevation and depression; of the long periods of repose, during which hundreds of animal species ran through their cycle of generations, and became extinct; and of the continuance of this stratifying process, until these thin beds had acquired, by union, the immense thickness of a mile and a half. Next below this we reach the Cambrian system, of almost equal thickness, and formed by the same slow process. Here the gradual decrease of animal remains admonishes us, that even the vast and dreary empire of death has its limits, and that we are in its outskirts. But there is a solitude greater than that of the boundless descent, and a dreariness more impressive than that which reigns in a world entombed. On leaving the slate rocks of the Cambrian, and descending to those of the next formation, we find that the worlds of organic remains are past, and that we have reached a region older than death, because older than life itself.—Here, at least, if life ever existed, all trace of it is obliterated by the fusing power of the heat below. But we have not even yet reached a resting place. Passing down through the beds of micha-schist, many thousand feet in depth, to the great gneiss formation, we find that we have reached the limits of stratification itself. The granitic masses below, of a depth which man can never explore, are not only chrystalized themselves but the igneous power acting through them has partially chrystalized the rocks above. Not only life, but the conditions of life, are here at an end.

Now, is it possible for us to look from our ideal position, backwards and upwards to the ten miles height—supposing the strata to be piled regularly—from which we have descended, without feeling that we have reached a point of immeasurable remoteness in terrestial antiquity? Can we think of the thin soil of man's few thousand years in contrast with the succession of worlds we have passed through; of the slow formation of each of these worlds on worlds, by the disintegration of more ancient materials and their subsidence in water; of the leaf-like thinness of a great proportion of the strata; of the consequent flow of time necessary to form only a few perpendicular inches of all these miles; or of the long periods of alternate elevation and depression, action and repose, which mark their formation, without acknowledging that the days and years of geology are ages and cycles of ages! Let us conceive, if we can, that the atoms of one of these strata have formed the sand of an hour-glass, and that each grain counted a moment, and we may then make some approximation to the past periods of geology; periods, in the computation of which the longest human dynaty and even the date of the pyramids, would form only an insignificant fraction. Or, remembering that only one species of animal has, so far as we know, died out during the sixty or seventy centuries of man's historic existence upon earth, can we think of the thousands not of generations, but of species, of races, which we have passed in our downward track, and which have all run through their ages of existence and ceased; of the recurrence of this change, again and again, over in the same strata; and of the many times over these strata must be repeated in order to equal the vast sum of the entire series, without feeling that we are standing, in idea, on ground so immeasurably far back in the night of time, as to fill the mind with awe? "How dreadful is this place!" Here at as incalculable a secular distance, probably from the first creation of organic life, as that is from the last creation; here silence once reigned; the only sound which occasionaly broke the intense stillness being the voice of subterranean thunder; the only motion, (not felt, for there was none to feel it,) an earthquake; the only phenomenon a molten sea shot up from the fiery gulf below to form the mighty framework of some future continent. And still that ancient silence seems to impose its quelling influence, and to allow in its presence the activity of nothing but thought. And what thought—what direction more natural for it to take than to plunge still farther back into the abyss of departed time, till it has reached a First or Efficient Cause?—*Pre-Adamite Earth, by Dr. Harris.*

"ANTIQUITY OF THE EARTH."

How vast and sublime are the truths of Geological science as developed and in progress of development; and in the contemplation of these truths, how greatly is the human mind enlarged and elevated and its conceptions of the dignity of its own nature, and of the dignity, wisdom and power of the Infinite Mind, purified and exalted!

Before the developements of this science the doubts of the sekptic, and the unbelief of the infidel, as to the existence of a great and intelligent First Cause, are compelled to give way. And when the perfect agreement of these developments, as regards the Creation, with a rational view of the Mosaic history, is made to appear, how irresistible is the weight of testimony thus added to the great truths of Revelation! The work of John Pye Smith, to say nothing of the writings of other *scientific* theologians, upon this subject, should suffice to put at rest the fears entertained that the authority of the Scriptures is likely to be overturned by the progress of the science of Geology, or any Science. The Word and the Works of the Infinite Mind cannot, in the nature of things, disagree. Science and Religion, which are emanations of the same great source, can never be at war with each other. In other words, the Almighty cannot be inconsistent with himself! And that professor of Christianity who sets himself against the truths of science because those truths interfere with points of a common theology, would do well first to institute a full and candid iniquiry in respect to the soundness of that theology, not as compared with or founded upon human creeds, but as tested by the Word and Works of the Infinite Mind, to be learned by a direct appeal to the great Books of Nature and of Revelation. He will thus be doing a far better work for himself—one more acceptable to his Master; will be contributing to the progress of Religious and Scientific truth, while, in the other case, he is but a stumbling block in the way of both.

The fact is in regard to the Religious and Scientific world, that both are derelict in duty. The one in attaching too little importance to the study of scientific truths, and the other in neglecting the not less interesting and important truths of moral and religious moment. A system of religion, in our view, is sound just in the proportion as it is founded, not merely upon correct views of scripture revelation and doctrine, but as it partakes of such of the elements of philosophy as are to be gathered alone by the study of nature and her laws, and as relate to the physical and consequently mental and moral well being of mankind. And the votaries of Science, by an attention to Religious truth, as to be learned alone in the written Word, would be vastly increasing their capacity for usefulness, and adding greatly to the onward progress of scientific truth. Science and genuine Religion are aids to each other. Separated, the progress of each is retarded. Joined, the progress of both is facilitated.—The most useful among the philosophers of any age, are those who

have combined the religious with the scientific; and the most useful among theologians, are those who have combined the scientific with the religious.

But our object was not, when we commenced our article, to go into a dissertation of this kind, or, indeed into a dissertation of any kind. The remarks made were suggested by the objections we frequently hear stated to the grand and impressive truths of Geology —objections founded on the erroneous belief that these truths clash, in cardinal points, with Scripture, history and revelation. Our main object was to ask the attention of the reader to an extract, under the head "Antiquity of the Earth," on our first page, from a late work by Dr. Harris, entitled "The pre-Adamite Earth." The extract may present nothing new to the mind of the Geological student, so far as mere scientific fact is concerned; but we doubt much whether any can read it, without receiving impressions of a character at once new and indefinable, and without coming to the conclusion, that so far as human language *can* do justice to the great subject of the article, Dr. Harris has succeded beyond all other writers.

A friend who suggested the extract to our attention, said in reference to the work containing it—"The privilege of reading such a work, by such an author, if the extract is any thing like a specimen, would be worth a journey down east and back. The reading of it by those who can enter into the spirit of the writer, will be a substantial addition to the aggregate of universal happiness. It is an eternity piled up, or rather a score of eternities, that have left their foot-marks a score of miles deep, in the crust of our planet, as they passed over it."—*Southport Telegraph.*

MICROSCOPIC WONDERS.

Upon examining the edge of a very sharp lancet with a microscope, it will appear as broad as the back of a knife; rough, uneven, full of notches and furrows. An exceedingly small needle resembles a rough iron bar. But the sting of a bee, seen through the same instrument, exhibits everywhere a most beautiful polish, without the least flaw, blemish or inequality, and it ends in a point too fine to be discerned. The threads of a fine lawn seem coarser than the yarn with which ropes are made for anchors. But a silk worm's web appears perfectly smooth and shining, and every where equal. The smallest dot that can be made with a pen, appears irregular and uneven. But little specks on the wings and bodies of insects are found to be most accurately circular. The finest miniature paintings appear before the microscope rugged and uneven, entirely void of beauty, either in the drawing or coloring. The most even and beautiful varnishes will be found to be mere roughness. But the nearer we examine the works of God, even in the least of his productions, the more sensible shall we be of his wisdom and power. In the numberless species of insects, what proportion, exactness, uniformity and symmetry do we perceive in the organs! what profusion of coloring! azure, green and vermillion, gold, silver, pearls, rubies, and diamonds; fringe and embroidery on their bodies, wings, heads, and every part! how high the finishing, how inimitable the polish we every where behold!

☞ Progress and Reform are not confined to the Christianized portions of the globe, nor to any particular race of mankind. Mohammedanism has caught the spirit, as exhibited in the abolitton of slavery, and other reforms, in Turkey and Tunis. And even Hindooism is giving signs of "progress." Slave dealing, according to late accounts, has been abolished in the Rajpootana States; Suttees and Infanticide have been prohibited, and it is now declared a capital offence to aid or abet in such exhibitions.—*Southport Telegraph.*

ENDURANCE.

'Tis bitter to endure the wrong
Which evil hands and tongues commit,
The bold encroachments of the strong,
The shafts of calumny and wit;
The scornful bearing of the proud,
The sneers and laughter of the crowd.

And harder still it is to bear
The censure of the good and wise,
Who, ignorant of what you are,
Or blinded by the slanderer's lies,
Look coldly on, or pass you by
In silence, with averted eye.

But when the friends in whom your trust
Was steadfast as the mountain rock,
Fly, and are scattered like the dust,
Before Misfortune's whirlwind shock
Nor Love remains to cheer your fall,
This is more terrible than all.

But even this and these—aye more,
Can be endured, and hope survive;
The noble spirit still may soar,
Although the body fails to thrive;
Disease and want may wear the frame—
Thank God the soul is still the same.

Hold up your head, then, man of grief,
Nor longer to the tempest bend;
For soon or late must come relief;
The coldest, darkest night will end;
Hope in the true heart never dies!
Trust on—the day star yet shall rise.

Conscious of purity and worth,
You may with calm assurance wait
The tardy recompense of earth;
And e'en should justice come too late
To soothe the spirit's homeward flight,
Still Heaven, at last, the wrong shall right.

HONESTY OF THE TURK.

The traveler, Mr. Barrell, was walking in Constantinople, through a street not open to Christians without an attending Turk. The stores were supplied with the richest assortments of merchandise; among them he saw one pre-eminent for the costly array of goods. As he discovered one or two articles which he should like to purchase, and by doing so gain a full view of the contents of the store, he proposed his attendant to enter.

"That is impossible," replied the Turk, "as the owner has gone out."

"But" said Mr. Barrell, "the door is open."

"True," replied the Turk, "but do you not see at the door a chair, with its back turned towards the street? a sign that no one is within, and that no person must enter."

"But," said Mr. B., "is the owner not exposing his immense amount of property to depredation?"

"Not at all, not at all," said the Turk, "do you not know that no Christians are allowed to enter this street without a Turk to attend them?"

Yet men boast of the civilizing and moralizing of what they falsely call Christianity.

MORMON DISCUSSION.

(Continued from last week.)

I shall therefore proceed to make good these assertions by presenting to your honor and this audience the original letters of Dr. Wm. E. McLellin in his own hand writing, signed by his name.—And as there are many here acquainted with his hand writing, I wish you to observe them particularly. And I *call upon him to answer whether these are* HIS LETTERS *or not.* And I tell you *he don't* DARE *say* THESE LETTERS ARE FORGERIES *here in my presence* with the LETTERS *before* the *eyes of this people* to WITNESS HIS FALSEHOOD, *as he has* MANY TIMES BEFORE in *this* VERY HOUSE when there *was none* PRESENT to *face him with them.* Hell's own impudence is no match for him. A *half dozen times in* PUBLIC CONGREGATIONS *he has denied writing any such letters.* He may go a half mile from here *to-morrow* and DENY IT AGAIN! BUT HERE THEY WILL STAND UNCONTRADICTED.

Mr. Strang exhibited to the President, his opponent, and the congregation a letter in the hand writing of Dr. W. E. McLellin, post marked "Ravenna, O., Aug. 20," directed "Dr. J. C. Bennett, Voree, (Burlington,) Wisconsin," and read the same as follows:—

"*Shalersville Portage Co., Ohio, Aug. 14th,* 1846.

MY OLD AND MUCH RESPECTED FRIEND,—

I reached home last night about 11, P. M., from Kirtland, where I had been attending a Botanico Medico Convention. Some fifteen or twenty Dr.'s were present, and we had a very good and interesting time. Dr. Tilletson, from Thompson, lectured in the afternoon of the 12th on the history of the different modes of practice, and was very ingenious, amusing and interesting. By unanimous vote *I* was requested to lecture in the evening. I consented, and for two hours *I guess* the walls of that supurb edifice, "the Temple of God," re-echoed with the sound of "*marcury, marcury,* and the *marcury* dealers." J. J. Strang, from Voree, was one of my audience.

I arrived in this place with my family, from Pittsburgh, on the 12th of April. Since which I have been engaged in my old profession of medicine. I have secured already a very considerable ride, and my business is increasing as the people become more and more acquainted with me * *

On last Friday Pres. Strang commenced *his* Conference in old Kirtland, and continued it some four days. He organized a *stake of Zion there.* All, I believe, of the originals, united with him except A. Cowls. Leonard Rich, Martin Harris, Hazen Allrich, Jacob Bumb, &c., &c., are among his principal men. Rich is President of stake, Bump Bishop, and Harris says he is going to England.

On the morning that I left home to attend the Convention Pres. Strang left Kirtland to visit me in Shalersville, but traveling different routes we did not meet. He, however, returned to Kirtland the next day and found me in the Temple listening to Dr. T.'s lecture. When it closed he introduced himself to me and requested an interview. We met in the evening after the close of my lecure in a room at (his honor) Bishop J. Bump's. We conversed until after midnight and then retired to dream about it, and at daylight we renewed our acquaintance again; but he was soon called to go to the water to baptize two more. Again, from 9 till 2 o'clock, we were alone in continued conversation. Upon the whole I found *him* a very intelligent as well as pleasant and gentlemanly man. I was much more pleased with *him* than I had thought I should be. I left him with a promise that he would visit and spend next Monday night with me, after which I will give you more particulars.

Since I have been here old Sid. has written an anonymous letter to the P. M. of this place—among the meanest things that ever was penned—the intent of which was to injure my private as well as professional character. It is filled with lies of the blackest die.—The P. M. was kind enough to send the letter to me, and I have it and shall hold it for future uses.

I want to hear from you immediately on the receipt of this, and if you please I would be glad that you would enclose a half sheet on which (dated back at the college in Cin.) you write *me* such a recommendation as a physician and gentleman as you may think me entitled to. I would be glad that you would be short, but Spartonian pithy.

I would remark that your acquaintance with me was formed during the winter of thirty-one and two, and that during '44 you lived and practiced where I had lived for years, &c., &c.

Pres. S. tells me that you are at your old tricks again of dosing people with "roots and yerbs;" and I was glad to hear that the prospects before you were bright, and still growing brighter every day. *How would you like to have* A PARTNER? I WISH I WAS WITH YOU. And if I thought that there would be business for two I would try to gather up and spend the winter with you. What say you? I have a good stock of most of the Botanic remedies on hand. I have a good horse, buggy and cutter, all of which I could bring. * *

Aug. 18th, '46.

DEAR DR.,—I continue my remarks this eve. Elder J. J. S. was true to his word, and about sunset last eve rapt at my door. I endeavored to examine his claims to the Presidency of the "church of Christ" with care and without prejudice, and I feel favorably impressed. This morning I took *him* and his trunk in my buggy and carried them about 8 miles, where he could take passage for Pittsburgh. I left him about 2 this afternoon. We spent several hours in the woods together to-day, and when I parted from him there was a feeling sensibly thrilled through my heart, saying: "How happy would *we* be to enjoy each others society continually." * *

Could a house be had for a small family in Burlington or Voree, and if so at what price? Is there much building doing on the city plot? Does harmony prevail in the new settlement? Are they intelligent, enterprising inhabitants generally? &c., &c. Now, I want you should write me a *long*, full and candid letter immediately. Write every thing that you think would be interesting to me relative to your location; to the advantages and location of the city; to its inhabitants; to the feelings of the people in the adjoining country relative to the new settlement, &c., &c. I should not be surprised if old Sid. or some of his satellites had lied to you respecting your old friend; if so, who and what? * *

Health, happiness and prosperity attend you while ever you walk in the paths of truth and virtue.

I am, and shall ever remain yours,

W. E. McLELLIN."

By this letter you will perceive that at the very beginning of my acquaintance with my opponent he regarded Gen. Bennett as an old and valued friend; that he appealed to him to assist him in a variety of ways; especially to bolster up his character against the attacks of Mr. Rigdon, and was very anxious to go into partnership with him. What are we to think of him who asks another to bolster up his character by a written commendation; rejoices in his standing and prospects in the church; seeks a professional partnership with him, and then turns about and says he never had any confidence in him; that he always knew he was a scamp, and gives the very fact of his having a standing in the church as a cause of all divisions and dissentions, and a full justification for leaving the true church of God and going off and establishing another church and attempting to palm it off on the world as the true church?

Mr. Strang in like manner exhibited a letter in the hand writing of W. E. McLellin, post marked "Ravenna, O., Oct. 2," directed "Dr. J. C. Bennett, Burlington, (Voree,) Wisconsin," and read the same as follows:—

"*Shalersville, Portage Co., O., Sep.* 30, '46.

DEAR DOCTOR:—Yours of the 1st inst. was duly received, and the recommendatory you were pleased to send me as duly appreciated. The kindness of friends is sweetly consolatory to the heart, especially to one who is so lonely as *I*. The great work of God of the latter day is interwoven in the finest feelings of my heart, never to be rooted out. Nay, verily. Would to God that this morning I was wending my way (instead of writing this) to Voree in order to attend the Conference to be holden there on the 6th proximo, and to commingle in social converse in the house of God with all those noble hearts and spirits who will meet there.

My heart this morning aches within me with strong desire to see all my brethren in Voree at Conference, but my circumstances have been and are such that I could not surmount the difficulties, and therefore I must try to be reconciled. But the Lord preserving my life it will only be a few months at farthest before I will be among you.

My practice for two months past has been continual both night and day. How much I have booked I have not had time to calculate, but not so much as you say you have, because the rates of charging here are much lower than in the west.

I enclose a confidential line to Pres. Strang, please hand it to him without delay. He will probably be pleased to tell you *my* future occupation and business when I reach the place of *rest* that God has appointed and had his eye upon from *times* of old. Ah! Sir, I do not feel to envy you your happiness in being there and enjoying so high privileges. I look upon you, sir, as being one of my very best friends in the world, and to you I am going to say a few things in confidence, not to be exposed to others.

[The confidential here omitted.]

Hence you may see some of my anxiety to be with you, and especially to be with him in all his walks of life. The nearer the relation and the more the intimacy between J. J. S. and myself the better for the *cause*. I realize it, and I am on nettles to be in my calling.

I shall look to you, sir, as a friend—and a friend indeed in all matters, especially during the Conference. You need have no fears of my faltering while the principles of *truth* are and advocated and righteousness practiced. You may promise in my name all that you may think I am (by indefatigable perseverance) capable of performing.

I am, as ever, your sincere friend in the kingdom and patience of Jesus Christ,

W. E. McLELLIN.

P. S. Some things in this you will show to none save my friend Pres. J. J. Strang. In him I have all confidence.

Write me a long letter immediately. But I must drop my pen and gallop off to visit the sick. Farewell. Peace and success crown all your labors.

W. E. M."

Mr. Strang proceeded. Here, Mr. President, we have another letter of my opponent to this same Gen. Bennett, professing his friendship for him in the strongest possible language; appealing to him as an old tried friend to sustain him at the coming Conference. Ah! that is a rich idea: to sustain him, W. E. McLellin, at a Conference of the Church of Jesus Christ of Latter Day Saints, and now he says he was not ordained by me and did not join the church. What office was he to be sustained in? Why was this church asked to sustain him if he held neither office or membership in it?—When my opponent can answer these questions possibly a few among all men will cease to call him a liar, that prohibited word which you know is not to be applied to him in this discussion. Precious privilege! seldom before enjoyed! Such reckless falsehood! such cool unblushing impudence and hypocrisy as the course of my opponent in this matter hell seldom witnessed. I will not stand here to say one word in defense of Gen. Bennett; but hell itself would blush to hear any one say he was a fit object of such a man's friendship. There he writes "some things in confidence, not to be told to any body but his particular friend 'Pres. Strang,' in whom he has all confidence," though now he never had any confidence in either. I doubt not my opponent is nearer the truth now than then. Some men are too far gone in corruption to hope for any improvement in them. Among these my opponent has proved himself to occupy the first rank. Still I cannot doubt he now is much nearer the truth than then. I cannot conceive it possible that one whose heart is so perfectly steeped in corruption should have any confidence in another. Yes, I acknowledge I believe my opponent has told the truth in the last instance. But here is another of those curious documents.

Mr. Strang in like manner exhibited a letter in the hand writing of W. E. McLellin, post marked "Ravenna, O., Sep. 29," directed "J. J. Strang, Esq., Burlington, (Voree,) Wisconsin," and read the same in the following words:—

Shalersville, Portage Co., O., Sep. 27, '46.

PRES. J. J. STRANG:—

MY DEAR SIR,—I have long waited to receive further intelligence from *you*, according to your promise to *me* when we parted,—"I will write to you every week, or at least frequently." I would have written ere this, but I supposed that you would not reach Voree until near the time of your Conference. *We* have enjoyed good health since you were with *us*. I received your "line" from West Elizabeth—written at the house of Hushi—but have heard nothing from or of you since. I think you have either neglected *me* or your letters have miscarried. Since you were with *us* my professional business has been constant and unremitting, both day and night, until I feel much worn down—especially for the want of sleep—and now I have calls ahead that will take me two days and nights to fill.

And now, I wish it was my privilege to *seat* myself in Voree around some of your peaceful fire-sides and there freely talk over all matters of interest to us. But in as much as I could not raise *means* and in any way consistently leave home to come to Conference, I feel it my duty to express my mind and feelings by letter. My mind relative to the work of God, and my determination to be an *active* MEMBER in the church of Christ just as soon as circumstances will any way permit, are *firm* in every particular. And my *anxiety* to be immediately engaged in Our Father's business becomes sometimes almost unbounded.

I write this to assure you that your almost unbounded anxiety for me, and your great trouble and expense to visit me, *were not in vain*. I feel redeemed from uncertainty! O! that we dwelt where the saints of God will have their future peaceful home! O! how my soul pants to dwell among BRETHREN!—*charming name!*—instead of living where Satan's seat is, as we are here.

Permit me to suggest—and believing as I do that it will (by yourself) be received in the same kindly spirit in which I write, therefore I will be free to say that I think it would be *wisdom* to hold your next general Conference in Voree on the sixth of June, '47, instead of April. And that the further appointment of all important presiding officers in the church be deferred until that Conference. Many can then be present who cannot be in Oct. next.—I feel great anxiety on this point, knowing as I do the very great,

influence that the *Leaders* of a religious community exercise over them either for good or for evil. The evils I have seen, but *now* I want to see "all things work together for good."

As to *my* taking the oversight and management of some important business on my arrival, my mind has undergone no change since we parted, and I shall be very much disappointed if yours has.

I could not leave home so as to be with you at your Conference, but if it is all-important I will move my family to Kirtland to spend the winter, and then come myself and devote my whole energies in the cause of truth. But I would prefer remaining with my family until spring, and then bring them with me. I am open for advice on all matters of importance, but I do not want that advice to be given in haste.

I want you to write immediately, and give me a history of your tour east—all important incidents—when you went, &c., &c. By all means send me the "Herald." Write to me all matters that you think would be interesting to me. Do write to me often and long letters. Now be sure to do so. I hate short letters. I would delight to receive a letter from you every two weeks at farthest.—O! how I shall want to hear from Conference! I have written this in a hurry when I should have been visiting my patients, but my heart is more taken up with the *truth's* shining forth again than all other matters.

Give my respects to Dr. Bennett. Tell him that I am W. E. M. as of old, and to any other of my acquaintance who are in Voree or may be at Conference.

If a press and fixtures are not purchased before next spring, I now think that I shall be able to do something in that matter myself. But as I said, I shall be subject to advice. No mortal can have a stronger desire to be with his friends than I—remember that. But be sure to write, and don't keep me so long on suspense as I have been this time. I anticipate much happiness in the society of men of principle and of honor in the faith. Time would pass more sweetly with me, it seems to me, than it ever did in life before.

You said in your last, "I have that line for you," &c. I have watched every mail closely to receive it, but it has not yet come.—Be sure to send it along immediately.

It is late at night and I have lost so much sleep that I must retire. In the morning I will send this to Ravenna so that it will go immediately, and be received before your Conference. If I had more time I would be more explicit, and would have written in better style.

My best wishes and feelings for your future welfare and happiness in establishing truth on a firm basis among the children of God. Shunning all the bogs and quicksands of all apostates of all former time, but especially of our age.

Be sure to write immediately after the close of your Conference.

Yours with all due respect,

W. E. McLELLIN.

Mr. Strang proceeded. Mr. President,—It is hardly necessary to say that these letters speak for themselves. I know you will agree with me that it is impossible for any two men to be more perfectly antagonistic than these letters and their author. Let us compare them. He is constantly asserting that he was never a member of the church under my Presidency; that he never held any office or priesthood under me; that he never had confidence in me; that he was always opposed to Gen. Bennett; that he warned me against him, and never would consent to have any thing to do with him. Yet, in these letters, he calls Gen. Bennett HIS OLD FRIEND, *his* VERY BEST FRIEND, &c.; *tells him things* IN CONFIDENCE to be communicated to *no body* but his *particular friend* PRES. STRANG, and immediately adds, "IN HIM I HAVE ALL CONFIDENCE." And if he was not a member of the church, perhaps he will tell us what he means when he talks of going to Voree to DWELL AMONG BRETHREN, and be an ACTIVE MEMBER. Moreover, some of us would like to hear from him what particular thing he expected a MORMON CONFERENCE *to do for him*, when he applied to Gen. Bennett TO STAND BY HIS INTERESTS AS "A FRIEND INDEED DURING CONFERENCE," if he held no priesthood in the church. It really looks as though he wished to be sustained in some capacity, when he authorizes his "VERY PARTICULAR FRIEND," GEN. BENNETT, to promise all that *he possibly can* PERFORM. Why was he willing to promise all he could possibly perform to a church of which he was not so much as a member? A precious lover of Mormonism he must be. Perhaps, too, he will tell us what "CAUSE" he was speaking of when he said "THE NEARER *the* RELATIONSHIP BETWEEN PRES. STRANG AND ME the better it will be for the CAUSE; I realize it, and am on nettles to be in my CALLING;" and what his CALLING was that made HIM so IMPORTANT to the "Church of Jesus Christ of Latter Day Saints" that the nearest possible relationship and intimacy between him and the Pres. was necessary; and he not a member of the church. The idea is rich indeed of a mere gentile having so important a calling in the church.

(To be continued.)

HERE WE ARE.

Yes, here we are, seated in a rough board shanty only twelve feet square, and that set in a hole dug in the ground for the want of means to make a warm house above ground. And who cares any thing about that? O, no body, as we know of. Our Savior said, when he lived among the *proud* and *covetous* on this earth, "that he had *not* WHERE to *lay his head*." He also said, "the *servant* should not be above his Lord." Jesus says again, "except a man deny himself, and take up his cross daily, he cannot be my disciple."—How thrilling the thought, that men, belonging to the Church of Jesus Christ of Latter Day Saints, who profess to believe in the Bible, the Book of Mormon, and the word of God given through his prophets Joseph Smith and James J. Strang, which all go to confirm the doctrinal fact that the generation has now come that shall not all pass away before the Lord of glory shall be revealed from heaven in flaming fire and burn up all the proud, the covetous idolaters, and all that do wickedly, with all of these unbelieving and equally disobedient offsprings, that there shall not be left of them *root* or *branch* to encumber the heritage of God.

With these *facts* so plainly delineated before the eyes of men, and clear as language can make them, yet there are some on whom a kind providence has lavished more than a mere competence of this world's goods, who will quietly look on and leave the faithful, tried servants of God to live on *less* and *coarser fare* than what their horses or cattle do. If this was not a fact we would not say it, and was it not for the cause of God and his eternal truth's sake we would not say it at all. Oh! *false hearted!* Oh! *hypocrite!* Oh! *idolater!* How do you expect to escape the *damnation* of HELL!

We realize the importance of our calling and station in this last dispensation, in which God has placed us, and not ourselves.—There are many no doubt who are still following the old fashioned custom of the world of by-gone time, which is to lay up in store a goodly supply for posterity to enjoy when you are dead and gone.—But let me tell you in great plainness that the time is near at hand that it shall be with you and your posterity as it was to the antediluvians when Noah had finished the ark and himself, wife and children had entered into it and God shut them in, only this difference, your destruction will be by *fire* sent down from heaven, while theirs (the antediluvians) was by water. What then will avail all the

accumulated wealth of the wicked who withhold their substance from the servants of God, who are called to build a place of deliverance for the righteous, viz., Mount Zion, according to the word of God.

We are often asked the question, brother Page, when are you going out to preach again? In point of strength and constitution of body we are about 33⅓ per cent. when compared with most other men who engage in common labor for a living; that is to say, in six days we can earn the wages of two days work, which is about $1,50. When, by this scanty income, I can supply my wife and children with daily bread and can lay up in store enough for them to subsist upon a few weeks in my absence, if God please, we shall then go out, and tell the church and the world to *repent* of all their *ungodliness, worldly lusts* and COVETOUSNESS, which is IDOLATRY. Besides the above, my wife must have a pair of shoes so that she can go to meeting, for at present she cannot for the want of them; and more, my children must have some winter clothes and shoes that they may go to school, and especially to our Sunday school taught by Pres. Strang. Ah! that is the place for our children to unlearn sectarian thinkso's, maybeso's, &c., and learn the knowledge of things as they are. Now, reader, draw your own conclusion when we shall go out to preach. If we should realize any thing at any time from any person to assist us in this matter why we should go the sooner, if not we shall go when it is consistent, for then it will become an imperative duty, and there we have it. This we have written *not for the sake of ourself alone*, but for all the well tried and faithful elders in the church who have given themselves entirely to the ministry for a series of years, and are worthy of the confidence of all good people, and especially the saints.

God bless the rich and poor who labor for Zion.

JOHN E. PAGE.

PRESIDENT STRANG.

Ye saints! how long shall it be so? that a man of the talent, intellect, high and holy calling of Pres. James J. Strang, with all the care and well being of the church of God on his hands, and the responsibility of editing the Gospel Herald, and the greatest share of the matter it contains originates with him. I ask, how long shall he be left to do that which, in the business of life, could be done by a mere dolt, whose talents are not adequate to any higher business than to carry stone in a basket to wait on a mason in the repairing of Pres. Strang's dwelling house. With my own eyes I witnessed this thing done by the person of Pres. Strang. Who does not know that if Pres. Strang had means to pay a common laborer for doing that business, at the simple pittance of 50 or 75 cts. per day, that he would do in the same time with his pen a thousand times more good for the church and the world. Ye *rich!* suppose you try the experiment of sending him some of your V's, X's and C's, if you please, and then patiently wait the Lord's time and see what will be your reward in the kingdom of God. As the Lord liveth, you will rejoice for so doing in the day of the coming of the Lord to sever the wicked from among the just.

JOHN E. PAGE.

EXTRACT OF A LETTER.

Centreville, Crawford Co., Pa., Nov. 10th, 1847.

James J. Strang, President of "the Church of Jesus Christ of Latter Day Saints," by the will of God—Greeting:—

I feel to rejoice that the work of God progresses; that there is a prospect of more united and concentrated action by the members of the church generally for their own good and the welfare of Zion.—Zion must be built up in purity, or it cannot be built up at all.—God draws the line and we must walk by it, or our walk will not be accepted. I see the authorities in Voree are dealing in a summarily manner with those who profess to believe and to practice spiritual wifery. That is a very mischievous doctrine, and I fear it will be long before all its roots will be eradicated from the church. It is a doctrine which seizes upon and encourages all the lusts of the flesh, and professes to sanctify them by the power and authority of the holy priesthood. Better preach Christ and him crucified, and "say nothing but repentance unto this generation," and whereunto we have attained in righteousness walk by the same rule. I expect to get to heaven through the merit of Jesus Christ by keeping his commandments. May I be enabled to keep them and teach men to do the same, also not neglecting the least of them. God has blessed my labors in the gospel this season. I have baptized nine persons, five males and four females. May God preserve them for his kingdom. Enclosed I send you two dollars, &c.

I would that every male member would encourage the paper until its size could not only be doubled, but quadrupled. The brethren generally do not lay it to heart enough. The press is a mighty engine to spread truth when in right hands, and papers will reach people in numerous instances where preaching never can, until their minds are turned towards the truths of heaven in some other manner, to divest them of their prejudices.

Your brother in Christ,

STEPHEN POST.

☞ Do not talk of being a saint when you take the advantage of another's necessities to extort his means, or when you wilfully withhold from another his honest due. Remember, the eyes of God taketh cognizance of all you do. The world was made for Peter as well as Paul.

☞ There is no such a thing in truth that one man's time is worth more than another's. The difference exists *only* in the superior amount of good he can do in the same time.

An Indian Prophetess.—The Cherokee Advocate says, a young girl of the Creek nation recently fell into a trance, and has since been prophecying to the tribe. She says that while in this inanimate state she held communication with invisible spirits, who learned her a song, which she sings with great beauty, and effect. She has predicted one or two deaths which have come to pass and told from her own feelings of a murder at the very time it was committed at the distance of several miles from her home. She has also purchased her burial clothes, foretold at what time her death would take place and certain signs which would then be seen, and from which they could judge of the sincerity of her professions and the truth of her revelations.

Depth of Jacob's Well.—A recent English traveler, Dr. Wilson, gives the depth of 'Jacob's Well,' obtained by lowering an Arab down by a rope, as seventy-five feet. The bottom was scarcely covered with water at the time.

☞ The Arkansas battalion had arrived at Fort Leavenworth. The Omahas had attacked the Mormons and driven off their cattle. Two companies were sent to repress the disturbance.—*St. Louis Union.*

☞ The aristocracy of England now maintain the following standing army:—300,000 servants; 200,000 dogs; 200,000 horses; 600,000 of different kinds of game to minister to their indolence, pride, and hollow pomp, while hundreds and thousands have been starving for a morsel of food.—*N. Y. Herald.*

COMPARATIVE COST OF CHURCHES.

Up to the year 1694—almost a century and a half since, it was estimated that the total cost of St. Peter's at Rome, was fifty-two millions five hundred thousand dollars. It is stated in a late New York paper that the whole number of churches of all denominations in that city is 172, and their total cost amounts to $5,067,775, which is not one-tenth part of the cost of St. Peters at the time specified.—It seems, at first, hard to realize, how one Cathedral could have cost so much, but, when it is remembered that mere items of decoration in that superb edifice cost more than many modern churches, the gross amount for its structure is readily accounted for. For instance, the canopy over the high altar of St. Peter's cost $114,000, and the gilding of the same $45,000, whilst the total cost of twenty nine paintings, in mosaic, (one over each altar,) $668,000, or twenty-two thousand dollars each.

A Puzzler.—If a Mr. Randall is blessed with a son whom he names Ezra, and if Mr. Randall, upon the death of Ezra's mother, marries the daughter of Mr. Alvord, who a few years before had lost his wife, and subsequently, by a second wife, is blessed with a daughter that is named Mary, but who lives not long to lament the death of his first daughter, Mrs Randall, nor enjoy the society of his companion and daughter Mary; and if, after his death, Mr. Randall takes for his third wife the former wife of his father-in-law, and if his son Ezra, choose to marry the daughter of his father's third wife, Miss Mary Alvord, will any law, human or divine, be broken, and what relation will Ezra be to his father, or his children to his father's wife?

Six hundred and sixty-five of the eight hundred men who composed the South Carolina regiment of volunteers have either been killed or wounded.

PROSPECTUS FOR THE CONGRESSIONAL GLOBE AND APPENDIX.

We issue this Prospectus to apprise the public of renewed preparations on our part to publish the Congressional Globe and Appendix for the approaching session, and to invite subscriptions.—The two Houses having contracted with us for the work, on such terms as enable us *now* to make complete reports, to multiply and issue the numbers in quicker succession than heretofore, and without increasing the price to subscribers, we hope to make a good return for the liberality and high official sanction thus bestowed on the publication. We shall increase the volume at least one-third beyond the ordinary bulk, and endeavor to add to its usefulness by extending still further its large circulation.

This last is not the least important point in the view of Congress. Faithful and durable reports of the debates of the body are of value in proportion to the extent of their circulation among the people.—It is in this way that Congress is brought into the presence of its remote constituents—that it obtains easy access and holds communication with them from day to day, and renders the government really representative.

Having received from all parties in Congress the strongest marks of approbation and confidence, in the liberal means and permanent contract voted to continue the work, we shall not be found wanting in the impartiality and industry necessary to the fulfillment of the engagement on our part. The next session will task to the utmost the best efforts of those connected with the undertaking. It will be distinguished by discussions of extraordinary interest and results of abiding concern. The war, its origin and conduct by the officers in the cabinet and in the field, will furnish subjects of profound inquiry and consideration. The terms of peace, the disposition to be made of conquests, the consequences to be drawn from all that has been done, as affecting parties in this country, and especially as bearing on the approaching Presidential election, will open up novel and powerfully operating discussions, rendering the councils at Washington during the next year as pregnant of good or evil to this continent as those of Rome were to the Old World in the days of her early energy. Such a field for deliberation and action was never presented to any previous Congress. All that has transpired, or may hereafter transpire before the close of the approaching session of Congress, in New Mexico, California, in the capitol of Mexico, and the provinces still dependant on it, will come under the consideration of the next Congress. Its debates will contain the history of the war, and its action determine its results, whether they be decided by arms or diplomacy. And whatever is developed concerning this vast and interesting matter on the floor of Congress or in the Executive messages, will be found recorded in the Congressional Globe and Appendix.

The Congressional Globe is made up of the daily proceedings of the two Houses of Congress, and printed on superfine double royal paper, with small type, (brevier and nonpareil,) in quarto form, each number containing sixteen royal quarto pages. The speeches of the members, in this first form, are condensed—the full report of the prepared speeches being reserved for the Appendix. All resolutions, motions, and other proceedings, are given in the form of the Journals, with the yeas and nays on every important question.

Every member will have an opportunity to read his remarks before they are put to press, and alter our report if he shall think it incorrect.

The Appendix is made up of the President's annual message, the reports of the principal officers of the government that accompany it, and all speeches of members of Congress, written out or revised by themselves. It is printed in the same form as the Congressional Globe, and usually makes about the same number of pages during a session.

During the first month or six weeks of a session there is rarely more business done than will make two numbers a week—one of the Congressional Globe and one of the Appendix; but during the remainder of a session there is usually sufficient matter for two or three numbers of each every week. The next session will be unusually interesting, therefore we calculate that the Congressional Globe and Appendix together will make near 3,000 large quarto pages, printed in small type—brevier and nonpareil. We furnish complete indexes to both at the end of a session.

We will endeavor to print a sufficient number of surplus copies to supply all that may be miscarried, or lost in the mails; but subscribers should be very particular to file their papers carefully, for fear we should not be able to supply all the lost numbers.

We have a few surplus copies of the Congressional Globe for the last session of Congress, which we will sell for the original subscription price—$1,00 a copy. We have no surplus copies of the Appendix for that session.

TERMS.

For one copy of the Congressional Globe	$2,00
For one copy of the Appendix	2,00
For six copies of either	10,00

Our prices for these papers are so low that we cannot afford to trust them out. Therefore no person need consume time in writing for them unless the money accompanies the order.

Subscriptions should be here by the 13th of December, at farthest, to ensure all the numbers.

BLAIR & RIVES.

Washington, Oct. 4, 1847.

GOSPEL HERALD.

VOL. 2.] VOREE, W. T., THURSDAY, DEC. 9, 1847. [No. 38.

"TRUTH WILL PREVAIL."

GOSPEL HERALD,

Printed and published WEEKLY, for the Church of Jesus Christ of Latter Day Saints. Terms—$2 per annum, payable, *invariably*, IN ADVANCE. All letters and communications must be directed to JAMES J. STRANG, POST PAID, *or they will not be taken from the post-office.*

CATHOLIC VIEW OF PROTESTANT FALLACIES.

LETTER FROM JOHN MILINER TO JAMES BROWN, ESQ.

DEAR SIR,—Among serious Christians, who profess to make the discovery and practice of religion their first and earnest care, three different methods or rules have been adopted for this purpose. The first consists in a supposed *private inspiration*, or an immediate light and motion of God's spirit, communicated to the individual. This was the rule of faith and conduct formerly professed by the Montanists, the Anabaptists, the Family of Love, and is now professed by the Quakers, the Moravians, and different classes of the Methodists. The second of these rules, is the *written word of God*, or THE BIBLE, *according as it is understood by each particular reader or hearer of it.* This is the professed rule of the more regular sects of Protestants, such as the Lutherans, the Calvinists, the Socinians, the Church-of-England-men. The third rule is THE WORD OF GOD, *at large, whether written in the Bible, or handed down from the apostles in continued succession by the Catholic Church, and as it is understood and explained by this church.* To speak more accurately, besides their *rule* of faith, which is *scripture* and *tradition*, Catholics acknowledge *an unerring judge of controversy*, or sure *guide* in all matters relating to salvation,—namely, THE CHURCH. I shall now proceed to show that the first-mentioned rule, namely, a supposed *private inspiration*, is totally fallacious, inasmuch as *it is liable to conduct, and has conducted many into acknowledged errors and impiety.*

About the middle of the second age of Christianity, Montanus, Maximilla, and Priscilla, with their followers, by adopting this enthusiastical rule, rushed into the excess of folly and blasphemy.—They taught that the Holy Spirit, having failed to save mankind, by Moses, and afterwards by Christ, had enlightened and sanctified them to accomplish this great work. The strictness of their precepts, and the apparent sanctity of their lives, deceived many; till at length, the two former proved what spirit they were guided by, in hanging themselves.* Several other heretics became dupes of the same principles in the primitive and the middle ages; but it was reserved for the time of religious licentiousness, improperly called the *Reformation*, to display the full extent of its absurdity and impiety. In less than five years after Luther had sounded the trumpet of evangelical liberty, the sect of Anabaptists arose in Germany and the Low Countries. They professed to hold immediate communication with God, and to be commanded by him to despoil and kill all the wicked, and to establish a kingdom of the just,† who to become such, were all to be re-baptized. Carlostad, Luther's first disciple of note, embraced this *ultra-reformation*; but its acknowledged head, during his reign, was John Bockhold, a tailor of Leyden, who proclaimed himself King of Sion, and, during a certain time, was really sovereign of Munster, in Lower Germany. Here he committed the greatest imaginable excesses, marrying eleven wives at a time, and putting them, and numberless others of his subjects, to death, at the motion of his supposed interior spirit.‡ He declared that God had made him a present of Amsterdam and other cities, which he sent parties of his disciples to take possession of. These ran naked through the streets, howling out, "Wo to Babylon; wo to the wicked;" and, when they were apprehended, and on the point of being executed for their seditions and murders, they sang and danced on the scaffold, exulting in the imaginary light of their spirit.‖ Herman, another Anabaptist, was moved by his spirit to declare himself the Messiah, and thus to evangelize the people, his hearers: "Kill the priests, kill all the magistrates in the world. Repent: your redemption is at hand."§ One of their chief and most accredited preachers, David George, persuaded a numerous sect of them, that "the doctrine both of the Old and the New Testament was imperfect, but that his own was perfect, and that he was the *true Son of God.*"¶ I do not notice these impieties and other crimes for their singularity or their atrociousness, but because they were committed *upon the principle and under a full conviction of an individual and uncontrollable inspiration*, on the part of their dupes and perpetrators.

Nor has our own country been more exempt from this enthusiastic principle than Germany and Holland. Nicholas, a disciple of the above-mentioned David George, came over to England with a supposed commission from God, to teach men that the essence of religion consists in the feelings of divine love, and that all other things relating either to faith or worship, are of no moment.** He extended this maxim even to the fundamental precepts of morality, professing to continue in sin that grace might abound. His followers, under the name of the *Familists*, or *the Family of Love*, were very numerous at the end of the sixteenth century, about which time, Hacket, a Calvinist, giving way to the same spirit of delusion, became deeply persuaded that the spirit of the Messiah had descended upon him; and having made several proselytes, he sent two of them, Arthington and Coppinger, to proclaim, through the streets of London, that Christ was come thither with his fan in his hand. This spirit, instead of being repressed, became still more ungovernable, at the sight of the scaffold and the gibbet prepared in Cheapside for his execution. Accordingly he continued, till the last, exclaiming, "Jehovah, Jehovah; don't you see the heavens open and Jesus coming to deliver me!" &c.†† Who has not heard of Venner, and his Fifth Monarchy-men? who, guided by the same private spirit of inspiration, rushed from their meeting house in Cole-

*Euseb. Eccles. Hist. l. v. c. 15.

†"Cum Deo colloquium esse et mandatum habere se dicebant, ut, impiis omnibus interfectis, novum constituerent mundum, in quo pii solum et innocentes viverent et rerum potirentur."——Sleidan, De Stat. Rel. et Reip. Comment. l. iii. p. 45.

‡Hist. abrge. de la Reform. par Gerard Brandt, tom. i. p. 46.—Mosheim, Eccles. Hist. by Maclaine, vol. iv. p. 452.

‖Brandt, p. 49, &c.

§Idem, p. 51.

¶Mosheim, vol. iv. p. 484.

**Ibid. Brandt.

††Fuller's Church Hist. b. ix. p. 113. Stow's Annals, A. D. 1591.

man street, proclaiming that they would "acknowledge no sovereign but King Jesus, and that they would not sheath their swords, till they had made Babylon (that is, monarchy) a hissing and a curse, not only in England, but also throughout foreign countries; having an assurance that one of them would put a thousand enemies to flight, and two of them ten thousand." Venner being taken and led to execution, with several of his followers, protested "it was not he, but Jesus, who had acted as their leader."

It was in the midst of these religious and civil commotions that the most extraordinary people, of all those who have adopted the fallacious rule of private inspiration, started up at the call of George Fox a shoemaker of Leicestershire. His fundamental propositions, as laid down by the most able of his followers, * are: that *the Scriptures are not the adequate, primary rule of faith and manners,—but a secondary rule, subordinate to the Spirit*, from which they have their excellency and certainty: that, "the testimony of the *Spirit* is that alone by which the true knowledge of God hath been, is, and can be revealed:" "that all true and acceptable worship of God is offered in the inward and immediate moving and drawing of his own Spirit, which is neither limited to places, times, nor persons."—Such are the avowed principles of the people called Quakers: let us now see some of the fruits of those principles, as recorded by themselves in their founder and first apostles.

George Fox tells of himself, that at the beginning of his mission he was "moved to go to several courts and steeplehouses (churches) at Mansfield and other places, to warn them to leave off oppression and oaths, and to turn from deceit, and to turn to the Lord. On these occasions the language and behavior of *his* spirit was very far from the meekness and respect for constituted authorities of the Gospel Spirit, as appears from different passages in his journal. He tells us of one of his disiples, William Simpson, who was "moved of the Lord to go, at several times, for three years, naked and barefoot before them, as a sign unto them, in markets, courts, towns, cities, to priests' houses, and to great men's houses, telling them, *so should they all be stripped naked.*" Another Friend, one Robert Huntingdon, was moved of the Lord to go into Carlisle steeple-house, with a white sheet about him. We are told of a female Friend who went "stark naked, in the midst of public worship, into Whitehall chapel, when Cromwell was there;" and of another woman, who came into the parliament house with a trencher in her hand, which she broke in pieces, saying, "*Thus shall he be broke in pieces.*" One of these Friends came to the door of the parliament house with a drawn sword, and wounded several, saying, "he *was* inspired by the Holy Spirit to kill every man that sat in that house." † But in no occurrence has George Fox and his followers been so embarrassed to save their *rule of faith*, as they have been to reconcile with it the conduct of the noted James Naylor.‡ When certain low and disorderly people, in Hampshire, disgraced their society, and became obnoxious to the laws, G. Fox disowned them,‖ but when a Friend, of James Naylor's character and services, became the laughing stock of the nation, for his presumption and blasphemy, there was no other way for the society to separate his cause from their own, but by abandoning their fundamental principle, which leaves every man *to follow the spirit within him, as he himself feels it.* The fact is, James Naylor, like so many other dupes of a supposed private spirit, fancied himself to be the Messiah, and in this character rode into Bristol, his disciples spreading their garments before him, and crying, *Holy, holy, holy, Hosannah in the highest!* Being scourged by order of Parliament, for his impiety, he permitted the fascinated women, who followed him, to kiss his feet and his wounds, and to hail him "the Prince of Peace, the Rose of Sharon, the fairest of 'ten thousand,'" &c.

I pass over many sects of less note, as the Muggletonians, the Labbadists, &c., who, by pursuing the meteor of a supposed inward light, were led into the most impious and immoral practices. Allied to these are the Moravian Brethren, or Hernhutters, so called from Hernhuth, in Moravia, where their apostle, Count Zindendorf, made an establishment for them. They are now spread over England, with ministers and bishops appointed by others resident in Hernhuth. Their rule of faith, as laid down by Zindendorf, is an imaginary inward light, against which the true believer cannot sin.—This they are taught to wait for in quiet, omitting prayer, the reading of the Scriptures, and other *works.*§ They deny that even the moral law contained in the Scriptures is a rule of life for believers. Having considered this system in all its bearings, we are the less surprised at the disgusting obscenity, mingled with blasphemy, which is to be met with in the theological tracts of the German count.

The next system of delusion which I shall mention, as proceeding from the fatal principle of an *interior rule of faith*, though framed in England, was also the work of a foreign nobleman, the Baron Swedenborgh. His first supposed revelation was at an eating house in London, about the year 1745. "After I had dined," says he, "a man appeared to me sitting in the corner of the room, who cried out to me with a terrible voice, *don't eat so much.* The following night the same man appeared to me, shining with light, and said to me, *I am the Lord, your Creator and Redeemer: I have chosen you to explain to men the interior and spiritual sense of the Scriptures: I will dictate to you what you are to write.* His imaginary communications with God and the angels were as frequent and familiar as those of Mahommed, and his conceptions of heavenly things were as gross and incoherent as those of the Arabian impostor. Suffice it to say, that his *God* is a mere *man*, his *angels* are *male* and *female*, who marry together and follow various *trades and professions.* Finally, his *New Jerusalem*, which is to be spread over the whole earth, is so little different from this sublunary world, that the entrance to it is *imperceptible.* So far is true, that the New Jerusalemites are spread throughout England, and have chapels in most of its principal towns.¶

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* Robert Barclay's Apology for the Quakers.

† Maclaine's note on Mosheim, vol. v. p. 470.

‡ See History of the Quakers, by William Sewel, folio, p. 138.—Journal of G. Fox, p. 220.

‖ Journal of G. Fox, p. 320.

§ Wesley, in a letter which he inscribes, "To the Church of God at Hernhuth," says, "There are many whom your brethren have advised, though not in their public preaching, not to use the Ordinances—reading the Scripture, praying, communicating; as the doing of these things is *seeking salvation by works.* Some of our English brethren (Moravians) say: *you will never have faith till you leave off the church and the sacraments: as many go to hell by praying as by thieving.*" Journal, 1740.—John Nelson in his journal tells us that the Moravians call their religion *the Liberty of the Poor Sinnership*; adding, that they "sell their prayer books, and leave off reading and praying, to follow the Lamb."

¶ Since the above letter was written, another sect, the Joannites, or disciples of Joanna Southcote, have risen to notice by their number and the singularity of their tenets. This female apostle has been led by her spirit to believe herself to be the woman of Genesis, destined to crush the head of the infernal spirit, with whom she supposes herself to have had daily battles, to the effusion of his blood. She believes herself to be, likewise, the woman of the Revelations crowned with twelve stars, which are so many ministers of the Established Church. In fact, one of these, a richly beneficed rector,

I am sorry to be obliged to enter upon the same list with these enthusiasts, a numerous class, many of them very respectable, of modern religionists, called Methodists; yet, since their avowed system of faith is, that this consists in an *instantaneous illapse of God's Spirit into the souls of certain persons*, by which they are *convinced of their justification and salvation*, without reference to Scripture or any other proof, they cannot be placed, as to their *rule of faith*, under any other denomination. This, according to their founder's doctrine, is the *only article of faith*; all other articles he terms *opinions*, of which he says, "the Methodists do not lay any stress on them whether right or wrong." He continues, "I am sick of opinions; I am weary to bear them; my soul loathes this frothy food." Conformably with this latitudinarian system, Wesley opens heaven indiscriminately to Churchmen, Presbyterians, Independents, Quakers, and even to Catholics. Addressing the last named, he exclaims, "O that God would write in your hearts the rules of self-denial and love laid down by Thomas a Kempis; or that you would follow, in this and in good works, the burning and shining light of your own church, the Marquis of Renty. Then would all who know and love the truth, rejoice to acknowledge you as the church of the living God."

At the first rise of Methodism in Oxford, A. D. 1729, John Wesley and his companions were plain, serious, Church-of-England-men, assiduous and *methodical* in praying, reading, fasting, and the like. What they practiced themselves, they preached to others both in England and in America; till becoming intimate with the Moravian brethren, and particularly with Peter Bohler, one of their elders, John Wesley "became convinced of unbelief, namely, a *want of that faith whereby alone we are saved.*" Speaking of his past life and ministry, he says, "I was fundamentally a Papist, and knew it not." Soon after this persuasion, namely, on May 24, 1739, "going into a society in Aldersgate street," he says, "whilst a person was reading Luther's preface to the Romans, about a quarter before nine, I felt my heart strangely warmed; I felt I did trust in Christ, in Christ alone for salvation, and *an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death.*"

What were, now, the unavoidable consequences of a diffusion of this doctrine among the people at large? Let us hear them from Wesley's most able disciple and destined successor, Fletcher of Madeley. "Antinomian principles and practices," he says, "have spread like wild-fire among our societies. Many persons, speaking in the most glorious manner of Christ, and their interest in his complete salvation, have been found living in the greatest immoralities. How few of our societies, where cheating, extorting, or some other evil hath not broke out, and given such shakes to the ark of the Gospel, that, had not the Lord interposed, it must have been overset! I have seen them who pass for believers, follow the strain of corrupt nature; and when they should have exclaimed against Antinomianism, I have heard them cry out *against the legality of their wicked heurts*, which, they said, *still suggested that they were to DO something for their salvation.*" "How few of our celebrated pulpits, where more has not been said *for sin* than *against it!* The same candid writer, laying open the foulness of his former system, charges Richard Hill, Esq., who persisted in it, with maintaining that, "Even adultery and murder do not hurt the pleasant children, but rather work for their good." "God sees no sin in believers, whatever sin they commit. My sins might displease God; my person is always acceptable to him. Though I should outsin Manasses, I should not be less a pleasant child, because God always views me in Christ. Hence, in the midst of adulteries, murders, and incests, he can address me with, 'Thou art all fair, my love, my undefiled, there is no spot in thee.'" "It is a most pernicious error of the schoolmen to distinguish sins according to the *fact* and not according to the *person.*" "Though I blame those who say, *let us sin that grace may abound*, yet adultery, incest, and murder, shall upon the whole, make me *holier on earth* and *merrier in heaven.*"

These doctrines and practices, casting great disgrace on Methodism, alarmed its founder. He therefore held a synod of his chief preachers, under the title of *a conference*, in which he and they unanimously abandoned their past *fundamental principles*, in the following confession which they made:—"*Quest.* 17. Have we not, unawares, leaned too much to Calvinism? *Ans.* We are afraid we have. *Q.* 18. Have we not also leaned too much to Antinomianism? *A.* We are afraid we have. *Q.* 20. What are the main pillars of it? *A.* 1. That Christ abolished the moral law: 2. That Christians therefore are not obliged to observe it: 3. That one branch of Christian liberty is liberty from observing the commandments of God," &c. The publication of this retraction, in 1770, raised the indignation of the more rigid Methodists, namely, the Whitfeldites, Jumpers, &c., all of whom were under the particular patronage of Lady Huntingdon: accordingly her chaplain, the Hon. and Rev. Walter Shirley, issued a circular letter by her direction, calling a general meeting of her *connection*, as it is called, at Bristol, to censure this "*dreadful heresy*," which, as Shirley affirmed, injured the very fundamentals of Christianity.

Having exhibited this imperfect sketch of the errors, contradictions, absurdities, impieties, and immoralities, into which numberless Christians, most of them, no doubt, sincere in their belief, have fallen, by pursuing phantoms of their imagination for Divine illuminations, and adopting a supposed, immediate, and personal revelation, as the *rule of their faith and conduct*, I would request any one of your respectable society, who may still adhere to it, to reconsider the self-evident maxim laid down in the beginning of this letter; namely, *That cannot be the rule of faith and conduct which is liable to lead us, and has led very many well-meaning persons, into error and impiety*; I would remind him of his frequent mistakes and illusions respecting things of a temporary nature; then, painting to his mind the all-importance of ETERNITY, that is, of happiness or misery inconceivable and everlasting, I would address him in the words of St. Augustine, "What is it that you are trusting to, poor, weak soul, and blinded with the mists of the flesh: what is it you are trusting to?"

JOHN MILNER.

☞ We are compelled for want of room to omit many interesting passeges of this letter, relating to foreign sects, which we hope to notice hereafter.

☞ If any body wants a first rate fit out of the outward man we commend them to S. C. Child, whose shop is going up next west of the Temple. We have a coat of his make that we should like to see beat at any shop in Wisconsin. He can be found at Phineas Wright's.

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and of a noble family, acts as her secretary in writing and sealing passports to heaven, which she supposes herself authorized to issue, to the number of 144,000, at a very moderate price. One of these passports in due form is in the writer's possession. It is sealed with three seals. The first exhibits two stars, namely, the morning star, to represent Christ, the evening star to represent herself.—The second seal exhibits the lion of Juda, supposed to allude to the insane prophet, Richard Brothers. The third shows the face of Joanna herself. Of late her inspiration has taken a new turn: she believes herself to be pregnant of the Messiah, and her followers have prepared silver vessels of various sorts for his use, when he shall be born.

INSPIRATION OF THE JEWISH PROPHETS.

BY ALEXANDER KEITH, D. D.

So abundant and obvious are the proofs of the want of true faith in a Redeemer from all iniquity, and so clear and conclusive, when impartially and fully investigated, are the evidences of Christianity, that it is infinitely more needful to urge on professing Christians in compliance with the Scriptural precept, to examine themselves whether they be in the faith, than to ask the unbeliever to abate one jot of his skepticism, till, if not altogether inveterate, it yield to positive evidence and demonstrative proof.

It is one great office of reason to distinguish between truth and error, to weigh the evidence which may be adduced on both sides of a question, and rejecting that which is false, and adhering to that which is true, to "judge what is right, and, trying all things, to hold fast what is good." While the undisguised enemies of the Christian religion have maintained, in contradiction to these Christian precepts, that it is not to be defended on the principles of human reason, nor fitted by any means to undergo such a trial, the decision may be left to the arbitrament of reason, whether the disbelief of the truth of Christianity be not of all things the most irrational as well as dangerous. Man has more understanding than the beasts that perish; and, in the exercise of that high faculty of our nature, it behooves him, undeceived either by vain imaginations or false pleasures, to see that—in the way in which he is going, or in which others would lead him—he neither go nor be led "like an ox to the slaughter," or be as "a bird that hasteth to the snare, and knoweth not that it is for his life."

"A wise man," says Hume, "proportions his belief to the evidence:" and we ask no other rule for the confirmation of faith, and the extinction of skepticism. Let us thus reason together from the first line to the last; let faith be proportioned to evidence; let the testimony of enemies be heard; let facts be looked at; and let the most direct inferences be drawn in the plainest exercise of unbiased reason, and every reader may decide for himself, on the soundest dictates of an enlightened judgment, on which side, to an absolute certainty and entire conviction, truth must lie, in respect to the question here to be discussed, whether that which was spoken by the prophets of old *has come or not*, or whether they spake as the Spirit gave them utterance, or out of the imaginations of their own hearts. "We speak as unto *wise men*, judge ye what we say."

Holding to the principle of rejecting, as entirely unnecessary, any preliminary assumption or supposition, we begin with the occular demonstration given by *existing facts* to the inspiration of the Old Testamenr prophets, whose writings were translated into Greek above three hundred and forty years before the destruction of Jerusalem by the Romans.

Reason and Scripture alike warrant that the precedence in the Christian testimony should now be given to visible facts, which at the end do speak and cannot lie, and are not to be gainsaid. A divine doctrine might be taught, and yet the question be asked, Who hath believed our report? Human testimony may have been borne to it in ages past by a thousand tongues, and written by a thousand pens, and the same question be as often repeated. The light might shine in darkness, and yet the darkness comprehend it not. But though men will not judge what is right, nor, if told, believe what is true, yet, if they close not their eyes, and wilfully choose the darkness rather than the light, they must see what is set before their eyes, not in abstract forms, but in palpable facts. It is thus that the truth of the word of the Lord by the prophets may be *seen*; and the prediction more frequently repeated than any other, and affixed to many threatened judgments, may itself be thus verified—"they *shall know* that I am the Lord."

"If by a prophet," says Paine, "we are to suppose a man to whom the Almighty communicated some event that would take place in future, either there were such men or there were not. If there were, it is consistent to believe that the event so communicated would be told in terms that could be understood." It is the purpose of this article to show that there were such men; because the events communicated to them were told in terms not only easy to be understood, but impossible to be misapprehended; because the events were also such as no foresight or sagacity of man could ever have discovered or conceived; and because that, instead of having to be searched for in the records of a high antiquity, they have, in manifold instances, been recently or newly ascertained, so that all controversy may be here cut short by abundantly adducing *existing facts and modern discoveries* in *literal* fulfillment of manifold prophecies, the antiquity of which, as preceding these events, is altogether indisputable.

To accumulate opposing facts is not the worst mode of subverting wild and baseless theories; and positive proof may safely be set against unsubstantial and fanciful objections. The prophets of Israel have all been stigmatized as "impostors and liars," and the book as "a book of lies;" their writings, those especially of Isaiah, have been designated as "bombastical rant, full of extravagant metaphor, without application, and destitute of meaning." But, as every reader must see on comparing the predictions with their respective events, our enemies being witnesses, that which so far surpassed all conjecture as to be deemed extravagant metaphor, is uniformly made manifest to be the literal truth; and words could not have a clearer meaning or more precise application than those prophecies of which, after the lapse of many ages, we now see the fulfillment.

In a guilty world, where his laws are transgressed and his word is disregarded, *the Lord is known by the judgment which he executes*. In the development of them, so great a change in manifold instances has passed on human things, that these have become the reverse of what they were; and, in token that mercy rejoiceth against judgment, they shall yet again, as predicted, be the reverse of what they are. From one extreme to another, their changeful forms are ever shaped, in their appointed time, according to the prophetic word. And, while past history is a corroboration of that word, when the desolations of many generations shall be raised up, all flesh shall know that He, who hath spoken it and caused it to be done, is the Lord. But, restricting our view to existing facts, the inspiration of the prophets of Israel may be visibly and vividly demonstrated. "In the latter days" we may "consider it perfectly." And we may come and see the desolations which, because of iniquity, the Lord hath wrought in the earth. Ancient cities and kingdoms have borne "the burden" of his word. Before it, all the nations which in ancient times were the enemies of Israel, have been utterly destroyed, the Arabs excepted, who still dwell in the presence of their brethren. The Jews have been scattered among all nations, are yet dispersed in all countries, and distinct from every people; and their unparalleled fate is a perfect parallel of the prophecies. Judea, Ammon, Moab, Edom, and Philistia, bear their brand in every feature. A plain, whereon fishers spread their nets, is the prophetic representative of princely Tyre. Cottages of shepherds have supplanted the palaces of the lords of the Philistines; and wherever the rest of the land has not been given up to the desert, folds for flocks occupy the places of the hosts of the enemies of Israel. The chief city of Ammon is a stable for camels; that of Moab is a ruinous heap; flocks lie down in the empty cities, and the wandering tenants of the land flee for a refuge to the rocks. The temples of Petra are courts for owls; and the word of the Lord against the capital of Edom, amid perpetual monuments of its ancient glory, is written with a pen of iron on the rock forever. Babylon the great has been converted

into heaps; and its walls, utterly broken, have been swept from off the face of the earth; and not a phantom evoked by vain fancy, but the spirit of prophecy, sits on every ruin, and each, as addressed, is an echo of its voice; and the whole diversified and yet discriminated scene is one of the rolls of its literal testimony spread forth before the world at this hour, although all the combined intelligence of Europe was unequal to the task, at the beginning of the present century, of depicting the ruins of Babylon with half the accuracy with which the prophets of Israel delineated the "grave," as now it lies, of "the greatest city," as Pliny termed it, "on which the sun ever shone."

While the multiplicity of predictions respecting Judea and the adjacent regions of Syria demands our primary consideration, Volney, from the copiousness of his details and the discriminating nature of his descriptions, as well as from his inveterate hostility to the Christian cause, has a right to be a leading witness. The prophecies are so luminous and appesite, that a word to point out their meaning or application would be superfluous. They are so numerous that, when viewed collectively, they in a great measure disclaim the aid of farther argument to elucidate the inspiration of which they testify. And in regard to the facts which render their fulfillment obvious, they are so striking and abundant as to render complete the triumph of truth over error. And as no man has contributed to this triumph so greatly as an enemy of the faith has unconsciously done, it is only needful to prefix a remark or two respecting the validity of his testimony before we bring those FACTS which he himself has stated to refute the *arguments* which he and all others have urged against the inspiration of the Old Testament prophets.

The name of Volney is too well known as that of a most zealous partisan and successful promoter of infidelity, for the possibility of his testimony ever being objected to as partial to the Christian cause. It assuredly was no intention of his to elucidate Scripture prophecy. And, whatever his theoretical tenets may have been, his character is now universally established—and he stands indisputably in the very first rank—as an accurate and intelligent delineator of the various features of the countries which he visited, and the character, condition, and manners of the inhabitants. His "Travels in Syria and Egypt" are justly characterized as "a treatise on the country which he visited;" "an admirable book," and of "extraordinary merit." (Edinburgh Review, No. 50, p. 417.) And the following "testimony of great value" is given by the Honorable Mountstuart Elphinstone, late Governor of Bombay, in his "Account of the Kingdom of Caubul." "Among many other talents, M. Volney possesses, in a remarkable degree, the merit of pointing out what is peculiar in the manners and institutions of the East, by comparing and contrasting them with those of Europe. So far does he excel all other writers in this respect, that if one wishes thoroughly to understand other travelers in Mohammedan countries, it is necessary to have read Volney first." And in reference to the fulness and accuracy of his descriptions, it must suffice to quote the following testimony of high and unqualified approbation, with which Malte Brun, the first authority in geography, introduces his description of Syria and Palestine:—

"The countries belonging to Asiatic Turkey which remain to be described, have so frequently attracted the attention of travelers, that a large library might be formed of the accounts of them which have been published. Two or three volumes could scarce contain the names of the pilgrims who have left journals of their travels in the Holy Land; works full of repetition and puerility, yet claiming the examination of the enlightened critic. From these, compared with the writings of Abulfeda and Josephus, the learned Bushing has formed an excellent geographical treatise. In modern times we have judicious missionaries, such as Dandini; antiquaries, as Wood; and naturalists, as Mandrel and Hesselquist, who have ably elucidated particular parts of these countries. *It was received for the genius of Volney to combine their detatched accounts with the fruits of his own observation and study, so as to* PRESENT THE WORLD WITH A COMPLETE DESCRIPTION OF SYRIA."

The description of Syria and Palestine given by Volney has not, therefore, to be considered as only that of a single eye witness, but as the collation and combination of many accounts. But though he sojourned long in the land, and saw what he described; though he might have searched into journals of travels so numerous that it would require a volume to contain their names; although the substance of these was made ready to his hand, and although his description of Syria be justly esteemed "a model," and accounted complete; yet even he after all his observation and study, however satisfactory may be the result to the geographer, presents not information sufficiently discriminating and copious to satisfy the inquirer who seeks, but seeks in vain, for any description of Syria so full and complete as to supply of itself every predicted fact, or to cope with the vision of the prophets. To the evidence of Volney that of other and more recent travelers must therefore be superadded.

It needs not a syllable to tell how clearly his description, which was written towards the close of the 18th century, and those of others, written in the present, accord with those prophecies, the *latest* of which were indisputably delivered at least several centuries before the Christian era, seeing that the perfect parallelism between the predictions and the events, in reference to Palestine and many countries besides, may be thus set before the sight.

PROPHECY.

"The generation to come of your children that shall rise up after you, and THE STRANGER THAT SHALL COME FROM A FAR LAND, when they *see the plagues of that land*, and the sicknesses which the Lord hath laid upon it, shall say," *Deut.* xxix. 22.

FULFILLMENT.

"I journeyed in the empire of the Ottomans, and traversed the provinces, which formerly were kingdoms of Egypt and Syria."—"I *wandered over the country*"—"I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria. This Syria, *said I to myself*, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages, and hamlets. What are become of so many productions of the hand of man?—What are become of these ages of abundance and of life?" &c.—*Volney's Ruins*, c. i., 11, p. 1, 2, 7.

PROPHECY.

"Wherefore hath the Lord done this unto this land? What meaneth the heat of this great anger?"—*Deut.* xxix. 24.

FULFILLMENT.

"Great God! from whence proceed such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed? Why are so many cities destroyed? Why is not that ancient population re-produced and perpetuated?"—*Ib.*, c. ii., p. 8.

"I will *scatter you among the heathen*, and will draw out a sword after you: *and your land shall be desolate*."—*Lev.* xxvi. 33.

RULFILLMENT.

The Jews, as all know, have been scattered among the heathen.—"I have traversed this *desolate* country," says Volney.—*Ruins*, c. ii., p. 7.

PROPHECY.

"Then shall the land enjoy her Sabbaths," (or rest, or be untilled.)

FULFILLMENT.

"Every day I found in my route, fields abandoned by the plough."—*Ib.* c. i. "The art of cultivation is in the most deplorable state."—*Volney's Travels*, v. ii., p. 413.

PROPHECY.

"As *long* as it lieth desolate, and ye be in your *enemies' land*; even *then* shall the land rest."—*Lev.* xxvi. 34. "The land also shall be left of them, and shall enjoy her Sabbaths, or rest, while she lieth desolate without them," 43. "They (the Jews on their final return) shall raise up the former desolations, *the desolations of many generations.*" Isa. lxi. 4. See also Isa. xxxiii. 15. lviii. 12. Ezek. xxxvi. 24, 25, 33, 36. xxxviii. 8. Dan. ix. 27. Hosea iii. 4.

FULFILLMENT.

"Why do these lands no longer boast their former temperature and fertility? Why have these favors been transferred, as it were, *for so many ages*, to other nations and different climes?"—*Volney's Ruins*, c. xi. p. 9.

PROPHECY.

"Your land, *strangers* devour it in your presence, and it is desolate, as overthrown by strangers." Isa. i. 7.

FULFILLMENT.

"Within two thousand five hundred years we may reckon ten invasions which have introduced into Syria a *succession of foreign* nations."—*Volney's Travels*, vol. i., p. 356.

"Destruction upon destruction is cried." Jer. iv. 20. "Mischief shall come upon mischief." Ezek. vii. 22, 26. "Tell your children of it, and let your children tell their children, their children another generation. For a nation is come up upon my land, strong, and without number," &c. Joel i.

FULFILLMENT.

"Syria became a province of the Roman empire. In the year 622 (636) the Arabian tribes collected under the banners of Mohammed, seized, or rather laid it waste. Since that period, torn to pieces by the civil wars of the Fatimites and the Ommiades, wrested from the caliphs by their rebellious governors, taken from them by the Turkmen soldiery, invaded by the European crusaders, retaken by the Mamelukes of Egypt, and ravaged by Tamerlane and his Tartars, it has at length fallen into the hands of the Ottoman Turks."—*Volney's Travels*, p. 357.

PROPHECY.

"I will give it into the hands of *strangers* for a prey."

FULFILLMENT.

Judea has been the scene of frequent invasions, "which have introduced a succession of *foreign* nations *(des peuples etrangers.")*—*Travels*, p. 365.

PROPHECY.

"And into the wicked of the earth for a *spoil.*" Ezek. vii. 21.

FULFILLMENT.

"When the Ottomans took Syria from the Mamelukes, they considered it only as the *spoil* of a vanquished enemy. According to the law, the life and *property* of the vanquished belong to the conquerors."—*Travels*, vol. ii. p. 370.

PROPHECY.

"The *robbers* shall enter into it and defile it." Ezek. vii. 22.

FULFILLMENT.

"The government is far from disapproving *a system of robbery and plunder.*"—*Travels*, p. 381.

PROPHECY.

"The holy places shall be defiled."

FULFILLMENT.

"The holy places were polluted with the monuments of idolatry."—*Gib. Hist.*, vol. iv., p. 100. The Mosque of Omar now stands on the site of the Temple of Solomon.

PROPHECY.

"Zion shall be plowed over like a field." Jer. xxvi. 18. Micah iii. 12.

FULFILLMENT.

"After the final destruction of the Temple by the arms of Titus and Hadrian, a ploughshare was drawn over the consecrated ground as a sign of perpetual interdiction."—*Gibbon*, vol. iv. p. 100. "At the time when I visited this sacred spot (Mount Zion) one part of it supported a crop of barley, another was undergoing the labor of the plough."—Mic. iii. 12.—*Richardson's Travels.*

PROPHECY.

"I will bring the land into desolation; and your enemies which dwell therein shall be *astonished* at it." Lev. xxvi. 32. "Every one that passeth thereby shall be *astonished.*" Jer. xviii. 6.

FULFILLMENT.

"So feeble a population in so excellent a country may well excite our *astonishment*; but this will be increased if we compare the present number of inhabitants with that of ancient times."—*Volney's Travels*, vol. ii. p. 366.

PROPHECY.

"Your highways shall be desolate." Lev. xxvi. 22.

FULFILLMENT.

"Everywhere one might have seen cultivated fields, *frequented roads*, and crowded habitations. Ah! what are become of those ages of abundance and of life!"—*Ruins*, c. ii. p. 7. "In the interior parts of the country there are neither great roads, nor canals, nor even bridges, &c. The roads in the mountains are extremely bad. It is remarkable that we never see a wagon nor a cart in all Syria."—*Volney's Travels*, vol. ii. p. 417, 419.

PROPHECY.

"The wayfaring man ceaseth." Isa. xxxiii. 8.

FULFILLMENT.

"*Nobody travels alone.* Between town and town there are neither posts nor public conveyances," &c.—*Travels*, vol. ii. p. 418.

PROPHECY.

"I will destroy your high places, and bring your sanctuaries into desolation." Lev. xxvi. 30, 31. Amos ii. 5.

FULFILLMENT.

"The temples are thrown down."

PROPHECY.

"The palaces shall be forsaken." Isa. xxxii. 14.

FULFILLMENT.

"The palaces demolished."

PROPHECY.

"I will destroy the remnant of the sea-coast." Ezek. xxv. 16.

FULFILLMENT.

"The ports filled up."

PROPHECY.

"I will make your cities waste." Lev. xxix. 31.

FULFILLMENT.

"The towns destroyed."

PROPHECY.

"Few men left." Isa. xxiv. 6.

FULFILLMENT.

"And the earth *stripped of inhabitants.*"

PROPHECY.

"I will make the land desolate; yea, more desolate than the wilderness towards Diblath, in all their habitations."

FULFILLMENT.

"Seems a dreary burying-place."*—*Ruins*, c. ii. p. 8.

PROPHECY.

"Behold, the Lord maketh the land empty, and maketh it waste,

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* In this single sentence, without the addition or exception of a word, Volney thus clearly and unconsciously shows the fulfillment of no less than six predictions.

and turneth it upside down; and scattereth abroad the inhabitants thereof. And it shall be as with the people, so with the priest; as with the servant, so with the master, &c." Isa. xxiv. 1.

FULFILLMENT.

"Syria has undergone *revolutions* which have *confounded* the different races of the inhabitants."—*Volney's Travels*, vol. i. p. 356.

PROPHECY.

"The earth is defiled under the inhabitants thereof." Isa. xxiv. 1. "The worst of the heathen shall possess their houses." Ezek. vii. 24.

FULFILLMENT.

"The barbarism of Syria is complete."—*Travels*, vol. i. p. 442.

PROPHECY.

"Because they have transgressed the law, *changed* the ordinances, broken the *everlasting covenant*."

FULFILLMENT.

"The pure Gospel of Christ, everywhere the herald of civilization and science, is almost as little known in the Holy Land as in California or New Holland."—*Dr. Clarke's Travels*, vol. ii. p. 405.

PROPHECY.

"Therefore hath the curse devoured the earth."

FULFILLMENT.

"God has, doubtless, pronounced a secret malediction against the earth."—*Volney's Ruins*, c. ii. p. 11.

PROPHECY.

"And they that dwell therein are desolate." Isa. xxiv. 5, 6.

FULFILLMENT.

"I wandred over the country and examined the *condition of the peasants*, and no where perceived aught but robbery and devastation, misery and wretchedness."—*Volney*, c. ii. p. 2.

PROPHECY.

"The vine languisheth." Isa. xxiv. 5, 6.

FULFILLMENT.

"In the mountains they do not prune the vines, and they no where ingraft trees."—*Volney's Travels*, vol. ii. p. 335.

PROPHECY.

"The new wine mourneth; they shall not drink wine with a song." Isa. xxiv. 9.

FULFILLMENT.

"Good cheer would infalibly expose them to extortion, and wine to a corporeal punishment."—*Travels*. vol. i. p. 480.

PROPHECY.

"Strong drink shall be bitter to them that drink it." Isa. xxiv. 9.

FULFILLMENT.

"The wines of Jerusalem are most execrable."—*Jolilffe's Letters from Palestine*. vol i. p. 184. "The wine drank in Jerusalem is probably the very worst to be met with in any country."—*Wilson's Travels*. p. 130

PROPHECY.

"All the merry-hearted do sigh. The shouting shall be no shouting."

FULFILLMENT.

"The Arabs (in singing) may be said to excel most in the melancholy strain. To hear his plaintive tones, his sighs, and sobs, it is almost impossible to refrain from tears."—*Volney's Travels*, vol. ii. p. 440.

PROPHECY.

"The mirth of tabrets ceaseth; the joy of the harp ceaseth." Isa. xxiv. 8.

FULFILLMENT.

"They (the inhabitants) have no music but vocal, for they neither know nor esteem instrumental. Such instruments as they have not excepting their flutes, are detestable."—*Volney's Travels*, p. 439.

PROPHECY.

"The noise of them that rejoice endeth: all joy is darkened; the mirth of the land is gone." Isa. xxiv. 8, 11.

FULFILLMENT.

"They have a serious, nay, even sad and melancholy countenance. They rarely laugh; and the gaiety of the French appears to them a fit of delirium."—*Volney's Travels*, vol. i. p. 476, 461.

PROPHECY.

"Many days and years shall ye be troubled, ye careless women. Tremble, ye women that are at ease; be troubled, ye careless ones; strip you and make you bare, and gird sackcloth upon your loins." Isa. xxxii. 10, 11.

FULFILLMENT

"In Palestine you may see married women almost uncovered."—*Volney's Travels*, vol. i. p. 361.

PROPHECY.

"Upon the land of my people shall come up thorns and briers." Isa. xxxii. 10, 11.

FULFILLMENT.

"The earth produces only briers and wormwood."—*Volney's Ruins*, p. 9.

PROPHECY

"The forts and *towers* shall be for dens for ever." Isa. xxxii. 14.

FULFILLMENT.

"At every step we meet with ruins of *towers*, dungeons, and castles with fosses, frequently inhabited by jackalls, owls, and scorpions."—*Volney's Travels*, vol. ii. p. 336.—*Advent Herald.*

(To be continued.)

☞ The only excuse we have to make for the almost entire want of original matter in this No. is, that we have been employed constantly in repairing our house for winter, which we expect will set in shortly. We had plenty of means in hand with which we could have hired a hand, but these means all properly belong to the Temple and we would not on any account divert them to any other purposes.

☞ A public feast will be held at the house of the prophet, in Voree, on the first day of the new year, and all the saints are invited to meet with him. Saints in distant places are requested to hold feasts with one another on the same occasion, but if their circumstances will admit we should be most happy to entertain them here that day and the following, (Sabbath.) JAMES J. STRANG.

Voree, December 9th, 1847.

MUSINGS.

What is the reason that men have *so little* confidence in their own words? I can see none, except that they know themselves liars.—We always find in the church more or less men who are constantly telling of the things God has revealed to them, things that no body else knows any thing about perhaps; and what is most singular few of them have any continuing faith in their own revelations.—So often as we hear of any man's pretending that God has revealed to him things that do not belong to his place, or are not necessary to the accomplishment of his ministry, we set him down as deceived; and when any one undertakes to dictate by pretended revelation to his pastors and leaders, we set him down as on the way to apostacy.

FORGETFUL PROPHETS.

One principle of the gospel as taught by Jesus Christ is, that the "Holy Ghost" shall teach his servants *all* things, and bring all things to their *remembrance* which he had said unto them. John xii. 26.

Wm. E. McLellin, who now is trying to wake up one David Whitmer of Mo. to a remembrance that he (Whitmer) is a prophet, says that he was present when Joseph Smith ordained Whitmer to the office of First President of the church, sometime in the summer of 1834, constituting Whitmer Smith's legal successor from that instant. After that McLellin joins Geo. M. Hinkle of Buffalo, Iowa Territory. After that he joins S. Rigdon of Pa. After that he acknowledges J. J. Strang as the true successor of Joseph Smith. After all this chase to find Smith's successor, lo and behold! he rises up as out of a snooze and says, "O, I *forgot* that Smith ordained Whitmer;" and further says, "that God has manifested it unto him by *revelation*." O! how forgetful such prophets are.—Again: we have just squinted at a hand bill signed Wm. Smith and Aaron Hook *Pres.* The bill is headed in large capitals, "WILLIAM SMITH, PATRIARCH *(father)* AND PROPHET OF THE MOST HIGH GOD." The analysis of his assumed title is this,—"*Father of God.*" He further says, "which right of authority (the First President) I claim by *revelation* from God, and by the ordination which I received from under the hands of Joseph Smith, which was to be a *Prophet, Seer* and *Revelator*. Notice, the gift of being a "*Translator*" is left out.

It is well known that, after Joseph Smith's death, Wm. Smith set himself up as the "guardian" of the church till Joseph, the prophet's son, should become of lawful age to take his place as the President of the church. Wm., why did you not take the President's office at the first? O, I suppose you *forgot* that you was ordained to that office by Joseph. Why did you adhere to James J. Strang as the President of the church as Joseph's successor, when you say you have "renounced him (Strang) because he has no claims?"—Why, if you know that now you knew it from the first. O, you "*forgot it.*" Oh! what a set of forgetful prophets! who ever heard the like! David Whitmer *forgot* that he was a prophet. Brigham Young *forgot* for a long season that he was a prophet. And now William Smith, the martyred prophet's own natural brother, till lately, *forgot* that he was a prophet. I wonder who the old prince of tophet will send next to say that they were ordained by Joseph Smith to be his successor and they "*forgot it.*" Infidels, if you laugh the saints have reason to mourn over the depravity of man.

JOHN E. PAGE.

THE SABBATIC RIVER.—Those who have read the celebrated historian Josephus, will recollect that in the Jewish wars, he gives an account of a river in Palestine, that he says was visited by Titus Cæsar, as he was journeying through Syria, which flowed only one day in seven, and rested on the other six days. His description is so minute and particular as to exclude the idea that he was dealing in fiction, yet the most distinguished modern authorities have considered it as either entirely fabulous or the river as extinct, but a writer in Silliman's Journal declares that he discovered a river answering in locality to the Sabbatical River of Josephus, while traveling through Syria in 1845. It now, however, only intermits two days in three, although the natives in the neighborhood still contend that it runs but one mile in seven, and call it the Sabbatic River. It proceeds, says this writer, from a cave in which is an intermitting spring.

The difference in time may be caused by changes in the fountain from which it proceeds as it must have flowed as represented by the ancient and faithful Jewish historian to have obtained its name. Several instances are recorded by geographers of periodical rivers and fountains so that there is nothing impossible in the present instance, although it has been so long regarded as fabulous.—*Mississippi Free Trader.*

COURTESY A MEANS OF SUCCESS.—Uncourteous habits have prevented many a man's success in life. Hasty, hot-brained, care-for-nobody individuals often plunge themselves into difficulties in consequence of their arrogant or overbearing manners: or their rude and ungentlemanly language, though it may be thoughtlessly expressed. It is often not the great but the little acts of incivility that are treasured up and remembered.—*Exchange Paper.*

CHINESE NEWSPAPERS.

A foreigner in China has started a newspaper in the Chinese language. Whether it succeeds or not remains to be seen. It is a novelty to the people. The only paper published by the Chinese that can at all be depended upon is the Pekin Gazette. This is published at irregular periods at the Capital, and thence distributed throughout the Empire. It is a matter of great importance for the Madarins to secure an early reading of the Gazette, in order that they may be enabled to proceed on their official duties; for it generally seems that the only means by which the officers of government arrive at a knowledge of the will of their sovereign, is through the medium of that Gazette.

Express riders are in readiness in Pekin to carry the Gazette in different directions over the Empire as soon as it is published.—The same rider carries the Gazette from Pekin to any one city, as for instance Canton, performing the distance on horseback by means of relays of horses at short distances. The distance from Pekin to Canton is performed in six days, riding incessantly night and day; and, as you may readily imagine, proves fatal to a great portion of the riders. As a general rule, no rider is able to make more than two trips, as he either dies or becomes permanently disabled.—*Jour. Com.*

HYMN.

Though in the outward church below,
The wheat and tares together grow;
Jesus ere long will weed the crop,
And pluck the tares in anger up.
For soon the reaping time will come,
And angels shout the harvest home.

Will it relieve their horrors there,
To recollect their stations here;
How much they heard, how much they knew,
How much among the wheat they grew?

No! this will aggravate their case,
They perish'd under means of grace;
To them the word of life and faith
Became an instrument of death.

We seem alike when thus we meet,
Strangers might think we all were wheat;
But to the Lord's all-searching eyes,
Each heart appears without disguise.

The tares are spared for various ends,
Some for the sake of praying friends:
Others the Lord, against their will,
Employs his counsels to fulfill.

GOSPEL HERALD.

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"TRUTH WILL PREVAIL."

GOSPEL HERALD,

Printed and published WEEKLY, for the Church of Jesus Christ of Latter Day Saints. Terms—$2 per annum, payable, *invariably*, IN ADVANCE. All letters and communications must be directed to JAMES J. STRANG, POST PAID, *or they will not be taken from the post-office.*

For the Gospel Herald.

PRESIDENT STRANG:—

SIR,—By poring over the "Advent Herald" of Oct. the 9th, 1847, I noticed an article headed, "The Kingdom Within You."—In the main we view the article to be a sound one, yet there are some points in it which we deem to be heretical, which serves to cast a dark shade over the whole article, as well as over the whole book of God, (the Bible.) Those points which we consider to be objectionable in the article alluded to we enclose in indexes, which we consider worthy of a few remarks, to expose the errors embraced in them.

If you think the article, with our remarks, worthy a place in your valuable paper, we think it possibly may be of some use to your readers.

JOHN E. PAGE.

"THE KINGDOM WITHIN YOU.

"BRO. HIMES:—There is one passage that is difficult for me to understand: "The kingdom of heaven is within you." Some of my brethren bring this to prove that the kingdom of heaven has been set up. I want you to send me your views on that scripture.

HUGH MCQUILLAN.

"This text is found in Luke xvii. 21. It seems that the Savior had been "demanded of the Pharisees, when the kingdom of God should come?" They therefore admitted that it was future, and had not then come. Immediately the Savior answered the Pharisees, and said unto them, "The kingdom of God cometh not with observation," (parateereesis,*) or outward display: or as Wesley says, "with outward pomp:" "neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is *within* you."—There are seven different words in the New Testament which are translated "within." The word which is most commonly used, is "*en.*" The word which is here used, is "*entros,*" and occurs but in one other place, (Matt. xxiii. 26,) where it is also rendered within. It is also defined by Donnegan, Pickering, and others, as "in, within, within reach of," "inside," "at this side," &c. This text is quoted to prove that the kingdom of God is in the hearts of his children, and consequently a spiritual kingdom. This conclusion we consider to be lame. For had the Pharisees inquired for a kingdom that was in their hearts, they would not have inquired when it would come. Again: it will be noticed that the Savior, in reply, directed his remarks to the Pharisees; and with such an interpretation, it would be asserting that the kingdom of God was in their hearts. Now this could not be; for they were the enemies of Christ's kingdom. And yet the kingdom of God was within those Pharisees whom he was addressing; for the Savior thus asserts it, and we have seen that it is correctly translated. As we have seen that the kingdom of God was within them, and could not be in their hearts, it must be within them in a different sense. As the Savior could not have asserted that it was within each one of those wicked, hypocritical Pharisees individually, it follows that it must have been within them collectively, i. e., in the midst of those to whom he was speaking, or as Wesley and some others translate it, *among* them.

"As we have seen that the kingdom of God could not be in the hearts of the Pharisees, in what sense could it be among them? A kingdom may be represented by its King, as well as by the territory; and in their midst he stood who "was born King of the Jews." It was therefore true that the kingdom of God was within the circle of Pharisees to whom he spake, even in the person of their King.

"When the Savior had thus spoken to the Pharisees, in reply to their interrogation, he turned and "said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here! or, See there! go not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.—Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together."

"From these remarks of the Savior we learn, that before the kingdom could be established under the whole heaven, its King must be rejected of the Jews, and suffer many things of them; that when he should come to reign, he would appear as apparent as the lightning, which is seen from one end of heaven to the other; and that at his coming there would be a division of those living, and whether they were found on the house-top, in the field, in the bed, or in the mill, one portion of them would be taken—caught up to meet him, and the other left, to be burned in the conflagration.

"The question of the Pharisees, when the kingdom of God should appear, shows their expectation of its near appearing. Such an expectation was in accordance with the teaching of the Savior and the disciples, that the kingdom of heaven was at hand, and within the reach of the Jews. Christ was offered to the Jews as their Savior and King, and was rejected of them. Nothing is plainer than that

* "The act of observing, or remarking.—observation—observance—a superstitious observance."—DONNEGAN.

for this rejection, they were rejected of him, their city destroyed, and they led into captivity. Now, if these judgments fell on them as the consequence of their rejection of the Savior, it follows that had they not rejected him, these judgments would not have followed, but contrawise, blessings."

It equally follows too that Isaiah and all the rest of the prophets who had spoken of Christ's crucifixion, would have proved false, and thus left the Bible believer to turn infidel or reject Christ as an impostor.

"We cannot avoid the *conclusion*, that, had the Jews accepted of Christ as their Savior and king, it would have restored them from dependence on the heathen nations, and he would have reigned over them as their king."

The *conclusion* follows too that all that the prophets had said concerning the scattering of the Jews into all nations and kingdoms of the earth would also have proved untrue.

"And that in view of this offer which was to be made to them, many of the *promises* in the Old Testament were conditionally made to the Jews, which, therefore, on account of their rejection, ☞ *will never be fulfilled to them.*" ☜

Mr. Himes, if the "*promises* in the Old Testament" are "never to be fulfilled to the Jews" *literally* from Moses to Malachi, the Old Testament is nothing but a bundle of *nonsense* and *folly*, a *tissue* of *lies*, and the OATHS and COVENANTS of God as therein set forth are but *falsehoods* expressed in the name of God. We understand the term IF to be conditional, but the terms SHALL and WILL to be positives, *yea* and *amen*. Please read Deut. xxviii. xxx. 1 to 10 inclusive. Also, Jer. xxx. xxxi. xxxii. xxxiii. Isaiah xi. lx. to the end of the book. Zech. viii. to the end of the book. Joel iii. Ezek. xxxvi. to the end of the book. If the scriptures above quoted do not prove to you and all other men that the "*covenants*" and "*promises*" of God made to Abraham, Isaac and Jacob and their *literal* seed after them will be fulfilled to the Jews as a nation and people, the "Old Testament" is of no use to you or any other man more than it has been to *you* and others to prove that Christ would make his second advent in 1813.

"To this conditional offer, we think the prophecy of Malachi particularly applies. That prophecy was "the burden of the word of the Lord to Israel." There God shows to the nation how he had elected Jacob and loved him; and had hated and rejected Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Thus God had chosen Israel, and made a covenant with them of life and peace, had bestowed on them unnumbered privileges, and sourrounded them with his favor and protection.—And yet they had abused their privileges, had been corrupted as a people, and had become indifferent to the God of heaven. They offered polluted bread upon the altar of God; and in asking wherein they had polluted him, they pronounced his table contemptible.—They had offered the blind for sacrifice, the lame and the sick,—offering to God what they would not offer to their governor; therefore God had no pleasure in them, and would not accept an offering at their hands. They had pronounced the table of the Lord polluted; they had snuffed at the service of the Lord, and pronounced it a weariness. Therefore God declared that if they would not learn, nor lay it to heart, to give glory unto his name, he would even send a curse upon them, and curse their blessings; would corrupt their seed, and spread dung upon their faces. They had departed out of the way, had caused many to stumble at the law, and corrupted the covenant of Levi; and so God made them contemptible and base before all the people, acording as they kept not his ways, but had been partial in the law, and had wearied the Lord with their words. Therefore the Lord declared, iii. 1,—"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall *suddenly come to his temple*, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." Has this portion of the prophecy been fulfilled? Has the messenger been sent to prepare the way before the Lord? ☞ *It has been fulfilled as predicted by Malachi.*" ☜

We as emphatically say *it has not* been fulfilled. Did Christ ever come "suddenly to his temple?" We say never, in the sense of the prophet. Did the Jews "*delight*" in Christ? Never, as a people. Did Christ ever set as a refiner of the Jews? No! Did Christ ever purify the sons of Levi? No! Did the sons of Levi ever offer offerings in Jerusalem pleasant and acceptable to the Lord, in or since the days of Christ till now? No, never!

The question may arise, to whom does Malachi have reference as the "*messenger*?" We answer,—When the Jews have fully effected their return to the land of Canaan from the "four corners of the earth," and their brethren, the ten tribes, return with them from the "north country," according to Jer. iii. and xvi., then look for the armies of the "chief prince of Meshech Tubal ("Gog and Magog") to wage a war with Israel according to Ezek. xxxviii. and xxxix. Joel iii.; which war will continue for three years and a half. The army of Magog will succeed in taking "one half of the city," (Jerusalem,) Zech. xiv. 2, and when they are in this siege then look for "Elijah the prophet," or, in other words, the "messenger," whom, with one other constituting the "two witnesses," Rev. xi., which the army of Magog will kill; after their "dead bodies have laid for three days and a half in the streets of the city, then look for Christ to make his advent on the Mount of Olives according to Zech. xiv.; THEN, and *not till* THEN, will Christ "sit as a refiner of the Jews, and purge the sons of Levi that they may offer an offering in righteousness," that the "offerings of Judah and Jerusalem may be pleasant in the sight of the Lord."

It happened to the Jews at the first advent of Christ as it is now happening in some manner to the Millerites, or "second advent advocates." The Jews overlooked the *first* advent of Christ in his "*humiliation*," and looked for his advent as described relative to his second appearing by the prophets, although that subject was quite as much in the dark to their bewildered understandings as the gathering of Israel is to a Millerite before the second advent of Christ.—It appears by the following texts that Christ undertook to explain to the Jews the difference there was between John the Baptist, "as the voice of one crying in the wilderness," and the "messenger" spoken of by Malachi, iii. 1.

Luke vii. 24, "And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out unto the wilderness for to see? A reed shaken with the wind?

25. But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in king's courts.

26. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27. This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

29. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John."

By reference to Dan. vii. 21 to 27 inclusive the "everlasting kingdom" of God (which should have no end on the earth) was not to be set up until the Ancient of days should come. The most ancient person of days can be no other than father Adam, the first man created on the earth. The 13th verse shows us that Christ,

"the son of man, should come to the Ancient of days." Consequently the kingdom of God is to be given to the saints of God *before* Christ should come in his *glory* and *power*. Therefore as John the Baptist was not (in his day) a member of that kingdom, the "messenger" which precedes the second advent of Christ should be greater than he, (John the Baptist.)

Thus Christ, in instructing the Jews in the nature of John's mission, endeavored to show them their mistake in their views concerning John, that he was not as a reed shaken with the wind as though he had no mission from God at all, neither was he a man clothed "in soft raiment," as the Jews vainly supposed he should be to be a "messenger" sent of God. "*This is he*," i. e., the prophet you Jews are looking for is not John the Baptist, but the one "*of whom it is written*," Malachi iii. 1; the one for whom you are looking is greater than John the Baptist, because he is "as the voice of one crying in the wilderness, prepare ye the way of the Lord in humiliation; but the "*messenger*" which is yet future, preceding my (Christ's) second advent when I shall be "revealed from heaven" in glory and power, shall have power to turn the hearts of the fathers to the children and the hearts of the children to the fathers, which power John the Baptist never possessed only in a partial degree when compared with the Elias, (Elijah,) which shall precede my second advent, "the day of the Lord which shall burn as an oven, and all the proud and all that do wickedly shall be stubble," and they become "ashes under the soles of the feet of the righteous." Read Malachi iv. To conclude on this point,—If John the Baptist was the person alluded to by the prophet Malachi either in the 3d or 4th chapter, most certainly it failed to be fulfilled in the case of John, or Christ in his first advent; although the angel told Zechariah that his son John should be clothed with the "spirit and power of Elias." Luke i. 17.

"Isaiah had previously given utterance to the same prediction: xl. 3—"The voice of him that crieth in the wilderness, Prepare ye the way for our God." These predictions, the evangelist affirms, were fulfilled in John. Matt. iii. 1, 3. "In those days came John the Baptist, preaching in the wilderness of Judea."

"John was sent as his fore-runner, saying, "Repent ye: for the kingdom of heaven is at hand;" "prepare ye the way of the Lord, make his paths straight;" "there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to unloose;" "bring forth, therefore, fruits worthy of repentance." The Savior followed, and the Spirit of God like a dove decended upon him; "and there came a voice from heaven saying, Thou art my beloved Son, in whom I am well pleased." Our Savior then began "preaching the gospel of the kingdom of God, and saying the *time is fulfilled, and the kingdom of God is at hand*: repent ye and believe the gospel." And he taught in their synagogues, being glorified of all proclaiming "the acceptable year of the Lord." He himself preached the kingdom of God throughout Jerusalem and in the cities of Judea. Then he called his twelve disciples; and "sent them to preach the kingdom of God, and to heal the sick;" "and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying the kingdom of heaven is at hand. But into whatsoever city ye enter, and they receive you not, go your way out into the streets of the same and say, Even the very dust of your city, which cleaveth to us, we do wipe off against you: notwithstanding, be *ye sure of this*, that the *kingdom of God is come nigh* unto you." "And they departed, and went through the towns, preaching the gospel, and healing everywhere." "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." And he commanded them that into whatsoever city they enter, and they were received, to heal the sick, and "say unto them, The kingdom of God *is come nigh* unto you." And Jesus himself received those that followed him, "and spake unto them of the kingdom of God," exhorting them to seek "first the kingdom of God and his righteousness," and said, "If I cast out devils by the Spirit of God, then the kingdom of God is come *unto you*." The kingdom was therefore at hand for the Jews to accept or reject.

"It was predicted of Israel's King, that when he should come, he would come upon an ass, and a colt the foal of an ass. Zech. ix. 9—"Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." In this very manner, and to fulfill the prophecy, our Savior came as their King, to give them ☞ *the last opportunity which as a nation they would ever possess of regaining the kingdom.*" ☜

Astonishing what manifest ignorance there is in men when they have some *speculative dogma* to sustain, in which the word of God will not bear them out. We have rendered ourself somewhat familiar with the writings of Miller, Himes, Litch, Storrs and others of the "advent" advocates, and they all seem to be quite familiar with the scripture. Therefore we can scarcely consider them to be honest men when they say that the "Jews in the four corners of the earth," with "Israel in the north country," will not return to the land of Palestine as a nation, or kingdom, or people, before the next advent of their king Messiah. One half of the books of Isaiah, Jeremiah, Ezekiel and almost all of Hosea, Zechariah, Micah, Joel, Amos, Zephaniah and Obadiah go to prove that Judah and Israel shall become "one nation and one kingdom" again on the land given by an "everlasting covenant" to their father Abraham, Isaac and Jacob for an "everlasting possession." Gen. xvii. We have in our possession a treatise on this subject by one Storrs (a Millerite) which at some future time we mean to show up in all its naked horrible deformity, if we can be favored with space sufficient in your columns. The Old Testament scriptures abounds with the word of the Lord in denouncing the judgments and indignations of the Lord on that people for their idolatry and wicked perverseness, which have been fulfilled to the letter of the word literally. And the scriptures equally abound in the thus saith the Lord that they "shall yet become his people and he become their God in truth and in righteousness," and that the iniquity of Israel and the sins of Judah shall be blotted out of remembrance from before the Lord of hosts. The prophets are so prolix on this subject that the reader can scarcely open the book (Bible) amiss.

(To be continued.)

SPIRITUAL GIFTS.—The doctrine of spiritual gifts is so plainly laid down in the scriptures that we should wonder that any one could be ignorant of it, but for the fact that so few understand it. There are two marvels in the matter, one that any body should think the church could be perfected without them, and the other that any one should pretend that the gifts are infallible. If the church could be perfected without the gifts, what are they for? If the gifts are infallible, is not he that possesses them already perfected?

☞ A brother in Nauvoo writes that he has repented of his apostacy, and as he has said many hard things of Pres. Strang, he expresses deep repentance therefor, and wishes forgiveness. We can assure him he was forgiven before he asked it. Pres. Strang does not treasure up wrongs. He keeps a book of remembrance of kindnesses, not of injuries.

From the (Boston) Advent Herald.

INSPIRATION OF THE JEWISH PROPHETS.

BY ALEXANDER KEITH, D. D.

(Continued from last week.)

PROPHECY.

EGYPT. "I will lay the land waste, and all that is therein, by the hand of strangers." Ezek. xxx. 12.

FULFILLMENT.

"Deprived twenty-three centuries ago of her natural proprietors, she (Egypt) has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, the race of Tartars distinguished by the name of Ottoman Turks."—*Travels.* v. i. p. 74, 103.

PROPHECY.

"It shall be a base kingdom, the basest of kingdoms." Ezek. xxix. 15.

FULLILLMENT.

"Egypt above five hundred years has been under the arbitrary dominion of strangers and slavers."—*Gibbon.* v. vi. p. 109.

PROPHECY.

THE ARABS "I will make him (Ishmael) a great nation. His hand shall be against every man, and every man's hand shall be against him." *Gen.* xvi. 12.

FULFILLMENT.

They are "armed against mankind." "A single robber, or a few associates, are branded with their genuine name; but the exploits of a numerous band (of Arabs) assume the character of a lawful and honorable war."—*Gibbon*, vol. ix. p. 237.

PROPHECY.

CHALDEA, OR BABYLONIA. "I will punish the land of the Chaldeans." Jer. xxv. 2. "I will send unto Babylon fanners, that shall fan her, and empty her land," &c. Jer. li. 2.

FULFILLMENT.

"These splendid accounts of the Babylonian lands yielding crops of grain two or three hundred fold, compared with the modern face of the country, afford a remarkable proof of the singular desolation to which it has been subjected."—*Transactions of the Literary Society, Bombay*, v. i. p. 123.

It *is* an "immeasurable wild, bounded only by the desert," "a barren waste," "a bare desert," "a barren country," &c.—*Capt. Mignan's Trav.*, p. 31; *Major Keppel's Narrative*, v. i. p. 260; *Buckingham's Trav.*, v. ii. p. 242, &c.

PROPHECY.

"A drought is upon her waters, and they shall be dried up." Jer. l. 38. "Behold the hindermost of the nations, a wilderness, a dry land, and a desert." Jer. l. 12. li. 43.

FULFILLMENT.

"The canals at present can only be traced by their decayed banks."—*Bombay Lit. Trans.*, p. 138.

"They are now *dry* and neglected."—*Rich's Memoirs*, p. 4.

"The absence of all cultivation, the *steril, arid*, and wild character of the scene, formed a contrast to the rich and delightful accounts delineated in Scripture."—*Mignan's Trav.*, p. 5.

PROPHECY.

"Her cities are a desolation." Jer. l. 12. li. 43.

FULFILLMENT.

The ancient cities of Chaldea "no longer exist."—*Major Rennell's Geography of Herodotus*, p. 235.

The more modern cities, which flourished under the empire of the caliphs, "are all in ruins."—*Mignan's Travels*, Appendix.

"The whole country is strewed over with the debris of Grecian, Roman, and Arabian towns, confounded in the same mass of rubbish."—*Malte Brun*, v. ii. p. 119.

PROPHECY.

"Babylon * shall become heaps." Jer. li. 31. Isa. xiii. 14. Jer. l. 51.

FULFILLMENT.

Babylon has become "a vast succession of mounds," "a great mass of ruined heaps," "uneven heaps of various sizes. The larger ruins have the appearance of irregular and misshapen hills, the lesser form a succession of little hillocks."—*Keppel, Porter, Rich, Mignan, Buckingham, &c.*

PROPHECY.

"Cast her up as heaps." Jer. l. 26.

FULFILLMENT.

"In seeking for bricks, the workmen pierce into the mound in every direction, hollowing out deep ravines and pits, and *throwing up* the rubbish in *heaps* on the surface."—*Rich's Memoir*, p. 22.

PROPHECY.

"And destroy her *utterly*." Jer. l. 26.

FULFILLMENT.

"From the excavations in every possible shape and direction, the regular lines of the original ruins have been so broken that nothing but confusion is seen to exist."—*Sir R. K. Porter's Travels*, vol. ii. p. 338.

PROPHECY.

"Let nothing of her be left." Jer. l. 26.

FULFILLMENT.

"Vast heaps constitute *all that now remains* of ancient Babylon." *Keppel*, v. i. p. 196.

Some of the heaps are "completely exhausted of all building materials; and nothing is now left but heaps of earth, and fragments of brick."—*Mignan*, p. 199, 200. *Porter*, p. 356, 338, &c.

PROPHECY.

"I will make it pools of water." Isa. xiv. 23.

FULFILLMENT.

"The ground is sometimes covered with pools of water in the hollows." "The plain is covered at intervals with small pools of water."—*Buckingham's Trav.*, v. ii. p. 296.

PROPHECY.

"Sit on the dust, sit on the ground, O daughter of the Chaldeans." Isa. xlvii. 1.

FULFILLMENT.

"The *whole face of the country* is covered with vestiges of buildings."—*Rich*, p. 2.

PROPHECY.

"Thy nakedness shall be uncovered." Isa. xlvii. 3.

FULFILLMENT.

"I am perfectly incapable of conveying an adequate idea," says Capt. Mignan, "of the dreary, lonely nakedness that appeared before me."—P. 116.

PROPHECY.

"Sit thou silent, and get thee into darkness." Isa. xlvii. 5.

FULFILLMENT.

"A silent and sublime solitude, a silence profound as the grave."—*Porter's Trav.*, v. ii. p. 294, 407.

PROPHECY.

"Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate." Jer. l. 13.

FULFILLMENT.

Babylon, "the *tenantless* and desolate metropolis."—*Mignan*, p. 234.

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* The prophetic history of the decline and fall of Babylon, from its first capture to its present desolation, is so copious as to occupy ninety pages of the "Evidence of Prophecy," in illustration of as many predictions.

"The eye wandered over a barren desert, in which the ruins were nearly the only indication that it had been inhabited."—*Keppel*, p. 196.

PROPHECY.

"It shall never be inhabited." Jer. xii. 20. Ib. l. 40, &c.

FULFILLMENT.

"Ruins, composed like those of Babylon, of heaps of rubbish impregnated with nitre, cannot be cultivated."—*Rich*, p. 16.

"The decomposing materials of a Babylonian structure doom the earth on which they perish to a lasting sterility."—*Sir R. K. Porter's Trav.*, v. ii. p. 391.

PROPHECY.

"Nor dwelt in *from generation to generation.*" Isa. xiii. 20.

FULFILLMENT.

In the sixteenth century, "there was not a house to be seen" at Babylon.—*Ray's Collection of travels, Rawolff*, p. 174.

In the nineteenth century it is still "desolate and *tenantless.*"—*Mignan*, p. 231.

PROPHECY.

"Neither shall the Arabian pitch tent there." Isa. xiii. 20.

FULFILLMENT.

"I saw the sun sink behind the Mujelibah," says Capt. Mignan, "and obeyed with infinite regret the summons of my guides," *Arabs* completely armed. He "could not persuade them to remain longer, from the apprehension of evil spirits. It is impossible to eradicate this idea from the minds of these people."—*Trav.*, p. 2, 168, 201, 235. *Buckingham, &c.*

PROPHECY.

"Neither shall the shepherds make their folds there." Isa. xiii. 21.

FULFILLMENT.

"*All the people of the country* assert that it is extremely dangerous to approach this mound *after night-fall*, on account of the multitude of evil spirits by which it is haunted."—*Rich*, p. 27. "By this superstitious belief they are prevented from pitching a tent by night, or making a fold."

PROPHECY.

"But wild beasts of the desert shall lie there."

FULFILLMENT.

"There are *dens of wild beasts* in various parts."—*Rich*, p. 30.—*Porter, Keppel, Buckingham, &c.*

PROPHECY.

"And their houses shall be *full of doleful* creatures."

FULFILLMENT.

These dens or caverns "are the retreat of jackalls, hyenas, and other noxious animals." "The 'strong ordure,' or 'loathsome smell,' which issues from most of them, is sufficient warning not to proceed into the den."—*Keppel*, p. 179, 180. *Porter*, v. ii. p. 342, &c.

PROPHECY.

"And owls shall dwell there."

FULFILLMENT.

"In most of the cavities are numbers of bats and owls." "Thousands of bats and owls have filled many of these cavities."—*Rich*, p. 30. *Mignan*, p. 167.

PROPHECY.

"And satyrs (goats) shall dance there."

FULFILLMENT.

"The caves" and "their entrances are strewed with bones of sheep and goats."—*Mignan*, p. 167. *Porter*, v. ii. p. 342.

(To be continued.)

☞ The foundations of the Temple are being laid this week.

TO THE SAINTS IN ALL THE WORLD.

It is with no ordinary feeling that we resume our pen to congratulate you with the flattering prospects that seem to present themselves to the saints in this place. As we advertised to you last summer, in a "proclamation" to the churches, so we have endeavored to do. The authorities of the church here have, from the beginning of the gathering of the saints to this place, duly taken into consideration the condition of the church at the time of the martyrdom of its President, Joseph Smith, and since, until Pres. J. J. Strang could make fully known to the church his appointment by Joseph Smith as his successor. Eighteen months elapsed from Pres. Smith's death to the publication of the first No. of the Voree Herald, in which Pres. Strang made known in full his claims to the office of First President of the church; which, by the by, none have been able to successfully refute on fair logical common sense principles. The church had been, by sophistical leaders, plunged into circumstances almost irredeemable, and into a perversion of its doctrine and discipline; so palpably contradictory to original order that it seemed to human view almost impossible to restore it to its former state and character. It therefore called together a rallying of all the energies, means and powers of all those who were interested in its welfare, also the exercise of all that prudence, patience, faith, wisdom and understanding that the faithful part of the ministry were in possession of. We have been, and are still, willing to bear and forbear with the weaknesses of the weak and the infirmities of the infirm, until all can have a chance to learn over again the true faith and order of the church, from which it had in so great a degree fallen by self-willed and self-blinded leaders, who sought their own ease, aggrandizement and gratification instead of the good of the church. Under these precarious circumstances Pres. Strang commenced his administration as President of the church, and that too under the oppressing hand of poverty that would almost forbid a successful effort in so important a calling, had he not been sustained by that hand that holdeth the foundations of the earth and numbereth the sands on the sea-shore. Yet with that diligence and perseverance that becometh a man of God, called and qualified for the work, he set in array the battlements of truth and commenced his attack on the strong holds of Anti-Christ that had crept into the church. And with that diligence that would become a Paul or Peter of old time he has succeeded to prune the church of its dead branches and disorderly members in a good degree, but still the pruning hook cannot be laid by yet; and the good effects of pruning seems to give life, health and encouragement to the lively branches—faith brightens, confidence strengthens, and the prospects of better days gladdens the hearts of the humble, self-denying saints.

We feel to say to you, dear brethren and sisters, be of good cheer, and begin from the receipt of this to set your affairs in order to gather here or to Beaver Island as soon as possible. There is nothing to fear as far as the discipline of the church is concerned. None need think that perverseness, self-assumption and bigotry is going to go unchecked under the present administration of the church. There is one thing worthy of remark in the character of many of those on whom the discipline of the church is brought to bear, that is this,—they are persons who have professed the strongest confidence and faith for the President of the church in his "appointment," qualification and talent to lead this people of any others generally, but when they seek to be gratified in the practice of some licentiousness and it can't be granted, rather than to bear a denial they will suffer themselves to be expelled from the communion of the church; and when this is done there is scarcely a wicked expression known to be used by wicked men but they will use to express their indignation and disrespect they have for Pres. Strang and his associate authorities; which goes to prove that the root of the true faith was never in them, if it had been they could not forget it so soon as they pretend; no sane person can lose sound affections for a faithful and tried friend all in a jerk.

Brethren of the priesthood, we exhort you to diligence in your calling, co-operate with us in this matter, you that have authority to do so, in great patience, wisdom and humility. Right up the churches abroad, and report to Pres. Strang or us from time to time, and let us know of your success. Preach the word wherever opportunity presents; let no time be lost. Magnify your callings in the ministry, and the God of Israel will bless your efforts with a rich harvest. Let not your hands be stained with the unfruitful works of darkness, but give strength to the word by a sober and godly walk before all men, by rendering to Cæsar the things that are Cæsar's, and to God the things that are God's. JOHN E. PAGE.

CORRUPTING INFLUENCE OF APOSTACY.

No man can have a long acquaintance with the church of Jesus Christ without observing the exceedingly corrupting influence of apostacy from that church. Unlike all the sectarian churches, a man can scarcely abandon its principles without a visible and rapid change taking place in his general character and conduct. Though one separates from the church on mere questions of abstract theology, yet in a few days you will hear him railing bitterly against some who but a brief time previously he professed to love, and seeking to take undue advantage of those who have shown him the greatest kindnesses. Many things have we experienced within the last two years proving this, but one little incident which has just transpired has more fully brought out all the malignance and wickedness of apostacy than any other, and we cannot well forbear putting it on record. Something over a year ago two brethren, both high priests, and somewhat aged and infirm, came to Voree. One of them, brother Reynelds is possessed of a small property. The other, brother Tyler, was in a state of destitution and want, and it is generally understood that brother Reynolds paid his expenses here, as well as assisting him in various ways till last fall. At the beginning of winter Reynolds rented a shop, put it in repair, obtained a set of tools, stove, furniture, provisions and lumber to carry on business through the winter. The entire expense of this to the last cent was paid by Reynolds, but from the beginning he took in Tyler with him, intending, as a mere matter of charity, to support him, receiving in return what little assistance Tyler could render in work.

Very soon after this arrangment was made brother Reynolds was sent out on a mission, from which he has not since returned. He left his son, a mere boy, and Tyler in the shop. Soon after his departure Tyler drove off his son from the shop. In the course of the winter and spring Tyler worked up the stock which Reynolds had provided and except a mere trifle, which Reynolds' son obtained, sold it for his own use—ate up the provisions—had the sole use of shop, tools and furniture at Reynolds expense till fall.

During this time Tyler apostatized. Late in the summer brother Reynolds wrote to some of the brethren to get what remained of the stuff and take charge of it for him, but Tyler refused to give up anything. After negotiation he agreed to submit the question to arbitration. And the arbitrators being agreed on met and heard the allegations and proofs. M. M. Aldrich, in behalf of brother Reynolds, (who is in Pennsylvania,) proved that every article claimed was purchased solely at Reynolds' expense; and that a large amount of other articles had also been purchased by Reynolds, which Tyler had put to his own use. He also proved that Reynolds left his son in the shop, and that Tyler mal-treated him till he left. Tyler then presented an account of some twenty-six dollars for time spent in getting together lumber and material, every article of which Reynolds paid for and Tyler used, and for damages for waiting doing nothing before Reynolds charitably furnished home, provisions and business. On this account Tyler was his own witness, and stoutly insisted, among other things, on day wages for several days doing nothing; and also for traveling expenses to Racine, when Reynolds furnished him money to go with and to purchase with, and he has had EVERY ARTICLE purchased. The arbitrators, Aaron Smith and James J. Strang, unhesitatingly decided that Reynolds was entitled to and should have what remained of his property. Tyler refused to abide by this award or to give up a single article of the property, and in this course he was sustained by the chief of the Pseudoes, notwithstanding Aaron Smith, their leader, had decided against him. Brother Aldrich then wrote to brother Reynolds the state of the matter, and several Pseudoes also wrote to dissuade brother Reynolds from an act beneficial to the church; determined to at least prevent his donating his furniture and tools for the Temple, which it was then understood he intended to do. Brother Reynolds sent the following reply:—

Newcastle, Pa., Oct. 20th, 1847.

Dear Brother,—I received your letter dated the 5th of September, but I must say not until more time had rolled away than I could have wished, for I must say I received not your letter until the 19th of Oct. By the reception of which favor you informed me of the dark and un-saint-like course which Tyler has pursued in respect to my business and property in Voree. And now, brother, I would inform you that I know not that I owe Tyler one shilling in law and equity, and it was truly a source of surprise to me when you informed me by way of letter that he, Ezra Tyler, should make any demand on me excepting for the two books which I borrowed of him, which books I requested you in one of my letters to pay Tyler for. The books I borrowed are these,—the Book of Mormon and the book of Doctrine and Covenants, making two. Now he, Tyler, may probably trump up an account of some kind or other unknown to me. He may possibly tell you that he made two trips to Racine to purchase tools and lumber for the use of the shop. If he did I furnished him with money to bear his expenses; and in addition to this he may say that he labored at the shop by way of repairing the same. It is true he made some repairs to no great amount. And it must appear evident to you and all who have a knowledge of these things that he, Tyler, was transacting business and laboring for himself and not me. For it is certain I have derived no benefit from the shop whatever, notwithstanding the money which I expended in order to put the shop in operation there. Tyler, as a usurper, [in my absence seized upon my shop and property, and strove fraudulently to make the whole his own to my serious loss.

And again, in reference to the letters which you have received from me. My signature not being attached rendered them inefficient. Hence I now acknowledge the letters to be the production of my mind and pen, and as such I wish you, brother Aldrich, to proceed as your wisdom may dictate to take hold of the property and apply it to the purpose designated in one of the letters you received from me, to wit: as a donation to the building of the Temple of our God. The true and essential cause of our God does not flourish here. Sectarianism abounds to a great extent. I have not preached much among the people here for this reason,—they appear fearful to hear the gospel preached by any other preachers than those they have heaped up unto themselves, having itching ears. I know not of any saints living near this place. How long I shall stay here I know not, perhaps not long. I should truly like to visit Voree and all my dear brethren and saints there, for true it is I love the sacred spot which God hath sanctified by his holy word; our God thus preparing a place where his holy feet may rest while all his holy saints do fall around in humble adoration to their king and Savior; thus rendering to God that which is God's. My health is not very good for this reason,—I still feel that my old disease, which I suppose to be a dropsical affection, seems to remain with me. Please to write to me and inform me of your success in settling my business there. My love in truth to my beloved brother Strang, and all the dear saints of God in that section of country, hoping to see you all where we shall talk face to face that our joy may be full.

To M. M. Aldrich. HENRY REYNOLDS.

The necessary arrangements having been made to carry out the directions of brother Reynolds as expressed in this and various other letters, several brethren called on Tyler to obtain what remained of furniture and tools, and he again refused to give them up, and fell upon and attempted to beat with a club one of those that asked him

for them. In this he was stopped, and was then told that he would not be suffered any longer to rob his benefactor; that the matter was now to a crisis and must be decided and disposed of. After much negotiation Tyler agreed to submit the matter to a gentleman *whom he selected*, on condition that NOTHING, *either in the way of* TESTIMONY, ARGUMENT *or* SUGGESTION, should be *said*, only what he should say himself; and no one but the arbitrator should ask him a question. To these strange terms the brethren consented, believing that it was impossible for him to trump up a story that would excuse his robbery. And the result justified this confidence in their cause, for Tyler refused to answer the questions asked by the arbitrator, upon which he reproved him for his dishonesty, refused to decide on the question without the answers, and advised him to give up the property. After all this Tyler could not be induced to give them up, even with the assurance of immediate legal proceedings, till the brethren paid him five dollars, which they consented to do only because he had hid more than that value of tools which they could not otherwise find. Not content with this outright robbery, and backed up by some of the principal Pseudoes in this vicinity, Tyler succeeded subsequently in obtaining surreptitious possession of the stove, and locked it up in a house to which he had not the least right, and bargained to sell it at half price to a wealthy apostate who was willing to speculate on stolen property, if so the church suffered the loss. And before the stove could be obtained we had to send to the owner of the house to break open his own door for its removal.

It would seem that malignity could go no further. But with apostates all hopes fail. They are now trying to stir up bitterness in the public mind by charging us with lawless violence, because the owner of a house, then in his own possession, broke it open to let the agent of the owner take out property locked up by the robber. We thank God that our lot has fallen in pleasant places, where community know how to scorn such villainy. As for the poor fools who have tried by falsehood to raise an excitement out of this matter, we despise but do not hate them. And though we shall not fail to treat their conduct as it deserves, we shall never reciprocate their bitterness and falsehood. The wealthy apostate who wished to speculate out of property stolen from the Temple funds, is welcome to all he has made. May his dreams be pleasant. In this matter we look upon Tyler only as the tool of the little clique of apostates. We think his sins should not be laid to his charge.

☞ The hypocrite loves opulence, wealth, grandeur and an oppressive ascendency, but a saint loves equality.

☞ He that keeps *alive* the christian faith feeds it every morning, noon and evening with good *works*. "Without *works* faith is dead, being alone."—PAUL.

MUSINGS.

What has come of all the talk about prophet Whitmer? Is he yet in a brown study, trying to determine in his own mind whether he is prophet or not? It is now nearly a year since a nest of old apostates of various dates, from 1833 to 1846, have been trying to call him out as their leader. But all that time they have only floundered along like the body of a beheaded snake looking up its head. It is said the serpent will look up its head and join on, unless the parts are kept too long separate. But whether it can be done after a thirteen years separation we doubt.

Well, now, what a pretty story it is for apostates to tell that David Whitmer was made the shepherd of the true fold in 1834, and the rod of the priesthood put in his hands, and the charge of the flock given him because wolves were prowling about; and immediately he turned his back on the flock,

and run to the wilderness of Missouri, leaving wolves to devour the sheep.

When is Whitmer's proclamation coming out? One would think enough men had waked up from twelve years forgetfulness to convince him that he really was the shepherd of the true flock. What an exhibition the apostates really do make bleating up a shepherd and finding none. McLellin reported that Whitmer acknowledged himself a prophet and that he had appointed his brother John, and Oliver Cowdery, Esq., a destinguished lawyer in Wisconsin, his counsellors. Why don't they show themselves? Will it take them as long to find out themselves counsellors as it did him to find himself out a prophet? We should like to hear them speak out.—Is Oliver Cowdery one of the Presidents of any church claiming the name of Mormon? Does he respond to the call of W. E. McLellin? We have left with us a standing offer of five dollars to any man who will present a written document in his hand writing acknowledging himself President or counsellor, in accordance with McLellin's pretensions, and a like offer for the like evidence that Whitmer acknowedges himself a prophet in that connection. We just look on the whole matter as a mere humbug, and don't more than half believe that either Whitmer or Cowdery have lent themselves to it.

☞ Wealth in the hands of the covetous is like treasures in the centre of the globe, it is useless to community.

☞ He that belongs to a society and will not seek to bear his proportion of the expenses of it according to the advantages he enjoys therein, the sooner he is out of it the better for that association.

☞ He that respects no body but himself, stands a great chance to see the time that he is respected by no body.

☞ He that thinks himself wise above all others, runs a great chance to be considered a fool by all others.

☞ Christ has only one church, Anti-Christ many.

A Trio.—A few days since we received a letter from one of the brethren distant from here giving us some important directions about the affairs of the church, and recommending himself by the following assurances:—

I can do as much as the next man with the same means, and I consider that I am about as smart as some others, and as capable of managing the affairs of the church. And as regards doctrine, I stand next to you. Some may think I am a novice and don't know much, but there is not one in the church except you that can teach me any thing. I know more about the kingdom than any other one. You know that a man to be a teacher must know more than his pupils. Now it is no use for you to appoint a man to teach me that does not know so much as I do. The sequel in regard to myself is this,—I am a prophet, and I know it, even to this people, but I ain't the law-giver.

I have ever been true to you and the cause, and have did as much as any other in the church with the same means, and more; for I have did all that I could. But you don't know what I have done for the cause. I have been a law-abiding man; I have kept the faith; paid my tithing; borne my testimony, and kept all the covenants that I ever made; I have taught no false doctrine, neither pro nor con.

The Presidency belongs to me, and you might as well give it to me now as any time, for I shall get it. There is no body else that can do any thing here that you may appoint, for I am bound to have more influence here than any other one, both with Jew and Gentile.

☞ We certainly deemed this matchless, but a very short experience proved that such a folly could be beat. A short time since we were visited by three brethren from a branch some thirty miles off, who assuredly have got several steps beyond the above. Two of them personally presented the best evidence of sincerity and devotion and a deep interest in the prosperity of the church, but they got clear beyond the foregoing, by claiming not exactly the place next to the prophet, but by absolutely assuming to stand between him and God. One of them went on to point out certain members of the church as haters of their brethren, &c., &c., and among them various reforms in the affairs of the church were directed; and as the church did not altogether hear them, they went off prophecying that the prophet had fallen and another would speedily be placed in his stead. One of them was constantly speaking in strange tongues and interpreting them. And these interpretations they held as revelations, and claimed for them absolute infallibility; and, consequently, refused to try them by the gospel test:

1st John iv. 1, "Beloved, believe not in every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.

6. We are of God: he that knoweth God heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error."

They were severely rebuked for stepping out of their place and attempting to dictate to those whom God has made their pastors.—Before being rebuked two of them purchased lots which they professed that God pointed out by revelation, and had required them to build on and occupy speedily. If they do so we shall still believe them sincere. While they were here we received a letter from Isaac Sheen, of Cincinnati, containing seven pages foolscap written two lines to a line ruling; the most of it made up of mere scripture reference by chapter and verse. We have read but a few lines of it, but the drift of it seems to be that God has appointed him a prophet to set the church in order; that after a little time Joseph will be raised to life to stand again in his place, and that then all the prophecies concerning *Egypt* will be fulfilled *in Mexico*, and all prophecies on Babylon and nearly all the countries about Palestine will be fulfilled on the *United States*. There is one point in which this trio all agree; and that is the pretensions that the work of God will be accomplished by an order *contrary* to what he has established in his church, and that the inferior priesthood can dictate to the superior. We pity the vagaries of all such, and the folly of all that are deceived by them. There is a perfect order in the priesthood, and whatever communication God makes to any in the church, it will invariably come to the superior. No one, under any circumstances, can give a law or commandment or revelation to those above him.

For the Gospel Herald.

HYMN.

Tune—"The White Pilgrim."

When God formed from chaos the earth and the seas,
In order and beauty they stood:
And beasts, birds and fishes, with man at their head,
Were then all pronounced very good.

The garden of Eden, that celestial place,
Was clothed with flowers and trees;
The fruit most delightful, and pleasant the taste,
Whilst fanned by the soft balmy breeze.

Our Father and Mother walked forth in the shade,
No sorrows to sadden their breast:
They talked with their Maker, and walked side by side,
And calmly reposed to rest.

How happy this couple might thus spent their days,
Had they but obeyed God's command;
But when the old serpent brought Eve to disgrace
She eat, and gave unto the man.

Behold! what a change in this once happy pair!
Now doomed to hard labor for life!
The thorn and the thistle in plenty appear;
And naked the man and his wife.

The voice of their God now in music no more,
But in tones harsh and fearful the sound:
In sorrow their children henceforth shall be borne,
Until they return to the ground.

Wars, blood and confusion have since taken place,
The beasts a wild aspect now wear;
And man by a flood is swept off in disgrace,
And dangers stand thick every where.

But thanks be to God, who the vict'ry will gain,
For the earth shall again be restored:
The saints here together on earth shall yet reign,
One thousand bless'd years with their Lord.

The lion and lamb shall again sport and play,
And the serpent, all harmless and mild,
In green pleasant pastures together shall stray,
And be led by the young fearless child.

All tears shall be wiped from the eyes of the saints,
No sickness nor sorrow be known;
The leaves of the trees shall heal all their complaints,
When Jesus their vict'ry shall gain:

The milk of an heifer a household maintain,
The mountains in grapes shall abound;
The trees yield their fruit in abundance again,
And heaven on earth shall be found.

Roswell Packard.

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"THE KINGDOM WITHIN YOU."

(Continued from last week.)

"He sent his disciples into the villages over against them; "and they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way; and others cut down branches of trees and strewed them in the way. And they that went before, and they that followed, cried, saying, Hosanna, Blessed is He that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." "Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest." And when he was come into Jerusalem, all the city was moved saying, who is this? "And Jesus went into the temple and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple."

"Thus our Savior came as their King to give them again the kingdom, which had been preached *as at hand*, and the multitude were willing to receive him as their King, and hailed him as such. This homage our Savior accepted and admitted it to be his: for when "some of the Pharisees from among the multitude said unto him, Master rebuke thy disciples;" "He answered and said unto them, I tell you, if these should hold their peace, the stones would immediately cry out." But the builder rejected the head-stone of the corner: he came unto his own, and his own received him not.—The chief priests and the elders of the people came to him and said, "By what authority doest thou these things? and who gave thee this authority?" "And they sought how they might destroy him." They would not have this man to reign over them; notwithstanding his miracles, they believed not on him. John xii. 38, 41. "That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardended their hearts; that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them.—These things said Esaias, when he saw his glory and spake of him."

"Accordingly, when they had thus rejected Christ, as "he beheld the city he wept over it saying, If thou hadest known even thou at least in this thy day the things which belong unto thy peace! but now are they hid from thine eyes: for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and they shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the *time* of thy *visitation*." "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, *until the times of the Gentiles* (the seven times) are fulfilled." "Fill ye up the measure of your fathers." "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

"Thus did the Jews shut up the kingdom of heaven against men, and neither went in themselves, nor suffered those who were entering to go in; they took our Savior and cast him out of the vineyard and killed him. Then the Lord of the vineyard slew those wicked husbandmen, and gave the vineyard to others. The kingdom of God was taken from them, to be offered to them no more, and the Romans fulfilled upon that stiff-necked race, all that Moses and our Savior had predicted: they were scattered among the heathen, their land laid desolate, and their cities waste.

"The Jews did not abide the day of his coming, nor stand when he appeared. ☞ *He sat as a refiner and purifier of silver, to purify the sons of Levi, and to purge them as gold and silver, that they might offer unto the Lord an offering in righteousness.*" ☜

Will Mr. Himes be so kind as to tell us *where* and at *what time* the Levitical priesthood offered "an offering in righteousness" to the Lord, since the day of the offering made by Zechariah the father of John the Baptist? Will you also tell us *where* and *when* the offering of Judah and Jerusalem was "pleasant" in the "sight of the Lord," since the days of Christ? If you will not do so, then hush your nonsense in saying that Christ sat as a refiner and purifier of the sons of Levi at his first advent.

"He was that prophet, like unto Moses, that the Lord their God had promised (Deut. xviii. 18, 19) to raise up to them from among their brethren, whom they were to hear when he should speak the words of the Lord, in all things whatsoever he should say unto them. And it should come to pass, that every soul which would not hear that prophet, should be destroyed from among the people. Acts iii. 23. Then began a new dispensation; and had the Jewish nation consented to have become purged from their transgressions, their counsellors would have been restored as at the first, and their judges as at the beginning; and then should the offerings of Judah and Jerusalem have been pleasant unto the Lord, as in the days of old, and as in former years. Had the mass of the nation then turned to the Lord, all who refused to hear Christ would have been destroyed, and the nation would have been perpetuated; but as they rejected him, those only who feared the Lord will be his, in that day when he shall make up his jewels. God then came near to them in judgment, and was a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those who oppressed the hireling in his wages, the widow, and the fatherless, and that turned aside the stranger from his right, and feared not God. But God is the Lord; he changeth not; and therefore the sons of Jacob were not then consumed. He still bore with them,

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even as he had borne with them from the days of their fathers, when they had gone away from his ordinances, and had not kept them.—Had they returned unto the Lord, he would have returned unto them. But they insulted the Lord in asking, "Wherein shall we return?" and "Wherein have we robbed thee?" And yet they robbed God in tithes and offerings, even that whole nation; and therefore they were cursed with a curse. Had they brought all their tithes into the store-house, and proved him therewith, he would have opened to them the windows of heaven and poured them out a blessing, so that there would not have been room enough to receive it. And he would have rebuked the devourer for their sakes, so that the fruits of their ground should not have been any more destroyed; neither should their vine cast her fruit in the field before her time; and all nations should call them blessed; for they should be a delightsome land, saith the Lord of hosts.

"But their words were still stout against the Lord. They said it is vain to serve God; and, what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? They called the proud happy, they that worked wickedness were set up; and they that tempted God were delivered. But they would not hearken unto the Lord. Jesus came, and offered to them his grace; but they refused. Therefore the kingdom was taken from them, and given to a nation bringing forth the fruits thereof.

"There were then a few in Israel that feared the Lord, and spake often one to another: and the Lord hearkened and heard it, their names were recorded in the Lamb's book of life, a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. Not only those among the Jews, but from thenceforth the name of the Lord was to be great among the Gentiles; and in every nation he that feared God and worked righteousness, was to be accepted of him. And in the day when the Lord of hosts shall make up his jewels, they shall be his, and he will spare them as a man spareth his own son that serveth him. Then it will be known who of all the generations of the earth have feared God, and who have feared him not. Then the Israel of God will return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not; for that day which cometh will burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, and that it shall leave them neither root nor branch; but unto those who fear the name of the Lord shall the sun of righteousness arise with healing in his wings; and they shall go forth and grow up as the calves of the stall, and shall tread down the ashes of the wicked under their feet.

"Because Jews fell to a level with the heathen nations about them, and were no more, as Jews, the children of God."

Behold another specimen of ignorance in Mr. Himes.—That of the Jews "falling to a level with the heathen nations"—wonderful! Did Mr. Himes never know that God made two covenants with Abraham, one a *spiritual* covenant, and the other a *temporal* one? The *temporal* covenant ceded to Abraham and his seed the land of Canaan for an "everlasting possession," from which covenant they never can fall, nor the "heathen" ever gain possession of that land, only on account of their apostacy.—As far as the spiritual covenant is concerned with the Jews, they have always stood on a "level" with the "heathen nations about them;" neither it required the same effort of grace on the part of God to save a Jew that it did a Gentile, and it required the same effort of grace in a Jew to be saved that it did a Gentile. The word to Abraham was, "in thee and thy seed (Christ) shall all the families of the earth be blessed."

The middle wall of partition was broken down, and there was "neither Jew nor Greek" between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. They were now to be Jews, who were such inwardly: and circumcision was to be of the heart, in the spirit: whose praise is not of men, but of God. They were not to be all Israel who were of Israel; but the blessing of Abraham was to come on the Gentiles, through Jesus Christ. Abraham was to be the father of all them that believed, not of the Jews only, but of all who should be of the faith of our father Abraham; for if ye be Christ's, then are ye Abraham's seed and heirs according to the promise. And they who should be the heirs of the kingdom, are to be the redeemed out of every nation, and kindred, and tongue, and people, who will reign upon the earth, when Christ shall have judged the quick and the dead at his appearing and kingdom: for when God shall have accomplished to scatter the power of the holy people, (Dan. xii. 7,) all the things spoken of in the book of Daniel will be finished; the Son of Man will then send forth his angels and gather his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. He will also gather out of his kingdom all things that offend, slay those of his enemies who would not that he should reign over them, restore the earth to its Eden state, and give the kingdom to Israel—the saints of the Most High, who shall possess the kingdom forever, even forever and ever. Then the kingdom of this world shall have become the kingdom of our Lord and his Christ. And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

A LATE MORMON MIRACLE.

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"It appears that the prohpet Strang needed a house, and he determined his followers should build it for him. So he called them together, and told them, that in consideration that they would erect the house, the Lord had authorized him to promise them an extraordinary endowment. The building was soon completed, and now they apply for their reward. All the saints are gathered together in the church, the prophet takes them through a variety of ceremonies, such as head washing, feet washing, &c., and concludes by anointing the heads of all with a composition 'that had a queer smell.' They are then directed to adjourn to another room that was totally dark, where they were to receive the endowment, which was to be in the shape of an extraordinary and visible manifestation of the spirit, rendering them at once impregnable thereforth to all the shafts of Satan. Arrived in the dark room sure enough, the heads of all shone as if lit up by the brightness of the sun, and great was the rejoicing of the saints thereat. But the prophet William, who was present, although staggered a little, mistrusted that 'all was not gold that glittered;' so he took some of the ointment and submitted it to an examination, and lo, the discovery! He found that it was a mixture of oil and phosphorus! and that hence the whole illuminating operation was a gross cheat. He took the first opportunity to accuse prophet Strang publicly and before the whole congregation of the imposition, who so far from denying it coolly acknowledged the fact, and then preached a sermon justifying the act, and maintaining that all the miracles of Christ, Moses, &c., were wrought in the same way—that is by natural means."

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that it has gone the rounds of the papers generally. Will the editors of any of these papers tell why it is that they always pick up and circulate every such falsehood, and so seldom say any thing favorable to our cause? We can answer for them if they will not speak. It is this: They and their readers, for whose tastes they cater, are of that numerous class who love and make lies. It is impossible to attribute such falsehoods to mere mistake. The story is a self-convicted falsehood. We do not conceive it possible that any man could ever attain to the editorial charge of a respectable paper who could for a moment credit such a tale. The strong features of falsehood are marked on it from beginning to end. The substance of the matter is summed up thus:—

"1st. Prophet Strang wanted a house built by his disciples.

"2d. He promised them, *as their* REWARD for building it, *an outpouring of the* SPIRIT *of* GOD upon them in a VISIBLE MANIFESTATION; which should render them INVULNERABLE to all the shafts of Satan.

"3d. That they built the house.

"4th. That he palmed off upon them, AS THE PROMISED REWARD, an anointing of their heads with phosphorus and oil.

"5th. That prophet William was present, and detected the imposition.

"6th. That prophet Strang acknowledged the imposition, and in his defense preached a sermon to prove that all miracles were impositions of the same kind, in other words, made a public confession that himself and all other prophets before him were mere impostors and graceless scamps, whose whole lives were one living lie."

No man of sense can for one moment believe such a tale. No wonder the editors who re-published it did not send us their papers. They would never wish to see the face of one of their readers after serving up such falsehood for them, unless they knew him a man of like kidney, loving lies as they do. The man who is capable of believing such a tale, to say nothing of inventing it, is a villain, not fit to live among men. If, by any possibility, the authors of such tales should find a place in heaven, Christ would scourge them out with a lash of twisted wires, as he scourged thieves and money changers out of the Temple at Jerusalem. Not content with garbling and caricaturing the truth, the author of the above has made his story out of whole cloth. Not a single one of the leading points of the tale (as we have analyzed it) is true. If there is one truth in it, it is a mere matter of incident. Such for instance as that prophet Strang did have a house built; a small plain house, which still lacks both floors and doors, more than half the expense of which he paid.

But the editor of the Ottawa Free Trader vouches for the truth of it! Ah! well that makes a difference. How does he know any thing about it? Was he an eye witness to any such transaction? If he was, until impeached, his testimony is legal evidence (whether true or not) in those States where colored men are allowed to be witnesses against whites, and no where else. The long and short of the matter is this,—The editor of the Ottawa Free Trader knows nothing about the matter more than any other person, living, as he does, more than one hundred miles from here. But William Smith attended Conference here last spring, three months after the dedication of prophet Strang's house, and after hearing all that every clique of apostates could say against prophet Strang and the church, and all their tales about the illumination, went before the Conference and publicly rendered as strong testimony of his confidence in the prophet and the church as any man has at any time given. But before the close of Conference a complaint was lodged against him (William Smith) for adultery, which was pursued to final trial and excommunication. And this is all the illumination which has disturbed him, or shaken his faith. And this William is, the informant of the Ottawa Free Trader, and he was not in Yorke nor within 150 miles of there at the time this endowment is alledged to have taken place, nor for ten weeks before and after that time. He knows as little about the matter as the emperor of Japan. But it has become fashionable for every man when he is cut off from the church to cry *iniquity!* INIQUITY!! for the purpose of covering up his wickedness in the fierceness of his outcry against others. And the public press, secular and religious, has become scavengers of such men's filth and falsehood. We pity the degradation of such editors, and are glad that a race of corrupt wretches are vomiting forth filth enough to keep them from starvation. If they had not the disgorgings of the most corrupt of apostate Mormons for food, we know not where they would obtain any thing rotten enough, except by devouring one another. We can assure them that there is plenty of food of the same kind in store for them. We know a small clique now engaged in masticating another large and more delectable mass, still higher spiced, which they intend to vomit forth early in the spring ready chewed, for all such editors and their patrons. And we can assure them that it is not only equally false with the article from the Free Trader, but much more filthy. And if their lips water so that they cannot wait for it, we presume that for a reasonable consideration they can get a taste beforehand sufficient to save them from starvation.

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it has gone the rounds of the papers generally. Will the editor of any of these papers tell why it is that they always pick up and circulate every such falsehood, and so seldom say any thing favorable to our cause? We can answer for them if they will not speak. It is this: They and their readers, for whose tastes they cater, are of that numerous class who love and make lies. It is impossible to attribute such falsehoods to mere mistake. The story is self-convicted falsehood. We do not conceive it possible that any man could ever attain to the editorial charge of a respectable paper who could for a moment credit such a tale. The strong features of falsehood are marked on it from beginning to end. The substance of the matter is summed up thus:—

"1st. Prophet Strang wants a house built by his disciples.

"2d. He promised them, *as their* REWARD for building it, *an outpouring of the* SPIRIT *of* GOD upon them in a VISIBLE MANIFESTATION, which should render them INVULNERABLE to all the shafts of Satan.

"3d. That they built the house.

"4th. That he palmed off upon them, AS THE PROMISED REWARD, the anointing of their heads with phosphorus and oil.

"5th. That prophet William was present, and detected the imposition.

"6th. That prophet Strang acknowledged the imposition, and in his defense preached a sermon to prove that all miracles were impositions of the same kind, in other words, made a public confession that himself and all other prophets before him were mere impostors and graceless scamps, whose whole lives were one living lie."

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SOWING AND REAPING.

Who are sowing? Who are sowing?
These young children now at play;
And the scattered seeds are growing
Night by night, and day by day.
Some with fruitful grain are shooting,
Some will only weeds produce,
Which, alas! will need uprooting
Ere the soil be fit for use.

Who are sowing? Who are sowing?
Children, manhood, youth and age,
And the scattered seeds a e growing,
Putting forth at every stage;
All along life's pathway springing,
Bearing fruit, or flower or weed,
On the air their odor flinging,
Either for our bane or need.

Soon will dawn the day of reaping,
Soon the gathering time will come,
When each seed, its promise keeping,
All shall bear their harvest home.

THE COMING OF CHRIST.

The day is fast approaching
When Jesus shall descend,
And call upon all nations
The judgment to attend.

The sky begins to brighten
Before my ravished eye,
The glory, it appeareth,
Of Jesus drawing nigh.

The fig-tree is in blossom,
The promis'd time is near
When in the clouds of heaven
The Bridegroom shall appear.

O friends can you not see it!
The clear and radiant bow
Of signs that speak his coming,
As winter doth its snow?

The stars have fell from heaven,
The sun has took his veil,
The moon also has given
Her bloody sign of wail.

The great deep too is roaring,
Its waves are mounting high,
Distress among the nations
Bespeak his coming nigh.

The notes of war are sounded,
And deeds of blood are done
By the most Christian nation
That dwells beneath the sun.

The time of peace has ended,
And echoing from afar,
With famine notes are blended
The horrid cry of war.

Hell's yawning pit is open,
And Satan is at work,
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They know the night is wasting,
And soon they'll cease to ring,
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The scoffer sees no promise,
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Because such blessed tokens
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But if no signs you've witness'd,
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Or else the Savior's teachings
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So turn your Bible over,
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That speak the Savior coming
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God's word will give thee wisdom,
And make thy face to shine,
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And that that time is nearing,
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While signs in earth and heaven
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Creation to renew.

And when he comes in glory,
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GOSPEL HERALD.

VOL. 2.] VOREE, W. T., THURSDAY, DEC. 30, 1847. [No. 41.

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For the Gospel Herald.

MR. EDITOR:—SIR,—We see that you have copied into the Herald a lengthy article from the "Advent Herald," the Millerite organ, in which there is an attempt made to show the "inspiration of the Jewish prophets," copying numerous texts of scripture and then copying numerous extracts of history to show their fulfillment. We do not doubt the divinity of the scriptures, but we are more than astonished to see the wild perversion that people make of them to show their divinity. As for ourself if we had no other evidence of the divine inspiration of the Jewish prophets than the sayings of many of the texts they have referred to and the application they have made of them, by taking them (the texts) in their proper connection, we should be left to be an *infidel* at once. Why so? We answer, we discover numerous references made to the 24th chapter of Isaiah as signifying some events that have taken place with Jerusalem, when, in fact, there is not one word in the whole chapter that, in the least sense whatever, has any reference to Jerusalem at all, except the last verse, and that pertains to an event that is yet future, when the Lord Jesus Christ shall reign on the throne of his father David in Jerusalem, and by the resurrection power to him committed by God the Father bring all the saints, both "ancient" and modern, and reign before them "gloriously." The chapter referred to evidently pertains to the whole earth. The term "*earth*" occurs thirteen times in the chapter. The term "Jerusalem" but once, as stated above. The reader is here requested to read the chapter.

The first verse contains a swerping declaration of what the Lord will do with the inhabitants of the earth in the last days, because of their apostacy from the true gospel covenant.

The second verse is a declaration of the fate of *priests, people-masters, servants, buyers* and *sellers*, &c.

The fifth verse tells the reason why it shall thus be. Because they have "transgressed the laws, changed the ordinances, and broken the everlasting covenant," (gospel.)

This apostacy has evidently taken place, as the contradictory doctrines, laws and ordinances of the professedly christian churches plainly exemplify at the present time in their principles, let alone their private characters.

The tenth verse,—"The city of confusion is broken down." This city evidently refers to what is called "mystery Babylon," spoken of in the 17th and 18th chapters of Revelations—the whole apostate religious world. The terms "Babylon" and "Confusion" are evidently synonymous.

Isaiah xxiv. 17, "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

18. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit: and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."

Any person of mature age, with but a common intellect, reading the above texts with the whole chapter and then saying that there is even one word in the chapter referring to old Jerusalem or any event that has transpired with her, only in connection with the whole professed christian world in the general apostacy of the christian church, needs to study his dictionary to find the difference in the signification of the proper nouns "*Earth*" and "*Jerusalem.*"

Again: In the article alluded to above we noticed frequent references made to the 50th and 51st chapter of Jeremiah for texts said to have been fulfilled in the destruction of old literal Babylon. No doubt that the destruction of literal Babylon took place exactly as set forth in the chapters referred to. But to say that the prophet had reference to literal Babylon only, is as foreign to truth as the antipodes of the earth are to each other.

We take the following bold position:—If the prophet had reference to the destruction of literal Babylon only, in the chapters referred to, his prophecy is false, for the following reason: there are many texts in those chapters that speak of things that should take place with Israel and Judah at the time Babylon should be destroyed, which have never yet been fulfilled with them. The reader is here requested to read both chapters referred to.

Before we proceed further it becomes necessary to give the original signification of some terms used in the chapters quoted.

BABYLON—"wickedness and confusion."

MERODACH—"bitter contention."

CHALDEA—"as demons, as robbers or murderers."

BEL—"vain, or subject to change, the name of an idol."

Literal Babylon may be justly considered a type of "Mystery Babylon" in her moral, religious and political character. Literal Babylon was divided into 676 blocks by her cross streets, so is Mystery Babylon divided into 666 denominations by her crossing or contradictory doctrines. According to the best historical account of literal Babylon, in her best moral character, she was given to all manner of licentiousness, intemperance and debauchery. So is mystery Babylon.

Literal Babylon was given to all kinds of religious idolatry, and so is mystery Babylon worshipping as many imaginary idol gods as literal Babylon did molten ones.

Literal Babylon, in her political character, was arbitrary, tyrannical, cruel and oppressive. And so is mystery Babylon in every

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For the Gospel Herald.

MR. EDITOR:—SIR,—We see that you have copied into the Herald a lengthy article from the "Advent Herald," the Millerite organ, in which there is an attempt made to show the "inspiration of the Jewish prophets," copying numerous texts of scripture and then copying numerous extracts of history to show their fulfillment. We do not doubt the divinity of the scriptures, but we are more than astonished to see the wild perversion that people make of them to show their divinity. As for ourself if we had no other evidence of the divine inspiration of the Jewish prophets than the sayings of many of the texts they have referred to and the application they have made of them, by taking them (the texts) in their proper connection, we should be left to be an *infidel* at once. Why so? We answer, we discover numerous references made to the 24th chapter of Isaiah as signifying some events that have taken place with Jerusalem, when, in fact, there is not one word in the whole chapter that, in the least sense whatever, has any reference to Jerusalem at all, except the last verse, and that pertains to an event that is yet future, when the Lord Jesus Christ shall reign on the throne of his father David in Jerusalem, and by the resurrection power to him committed by God the Father bring all the saints, both "ancient" and modern, and reign before them "gloriously." The chapter referred to evidently pertains to the whole earth. The term "*earth*" occurs thirteen times in the chapter. The term "Jerusalem" but once, as stated above. The reader is here requested to read the chapter.

The first verse contains a sweeping declaration of what the Lord will do with the inhabitants of the earth in the last days, because of their apostacy from the true gospel covenant.

The second verse is a declaration of the fate of *priests, people-masters, servants, buyers* and *sellers*, &c.

The fifth verse tells the reason why it shall thus be. Because they have "transgressed the laws, changed the ordinances, and broken the everlasting covenant," (gospel.)

This apostacy has evidently taken place, as the contradictory doctrines, laws and ordinances of the professedly christian churches plainly exemplify at the present time in their principles, let alone their private characters.

The tenth verse,—"The city of confusion is broken down." This city evidently refers to what is called "mystery Babylon," spoken of in the 17th and 18th chapters of Revelations—the whole apostate religious world. The terms "Babylon" and "Confusion" are evidently synonymous.

Isaiah xxiv. 17, "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

18. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit: and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."

Any person of mature age, with but a common intellect, reading the above texts with the whole chapter and then saying that there is even one word in the chapter referring to old Jerusalem or any event that has transpired with her, only in connection with the whole professed christian world in the general apostacy of the christian church, needs to study his dictionary to find the difference in the signification of the proper nouns "*Earth*" and "*Jerusalem.*"

Again: in the article alluded to above we noticed frequent references made to the 50th and 51st chapter of Jeremiah for texts said to have been fulfilled in the destruction of old literal Babylon. No doubt that the destruction of literal Babylon took place exactly as set forth in the chapters referred to. But to say that the prophet had reference to literal Babylon only, is as foreign to truth as the antipodes of the earth are to each other.

We take the following bold position:—If the prophet had reference to the destruction of literal Babylon only, in the chapters referred to, his prophecy is false, for the following reason: there are many texts in those chapters that speak of things that should take place with Israel and Judah at the time Babylon should be destroyed, which have never yet been fulfilled with them. The reader is here requested to read both chapters referred to.

Before we proceed further it becomes necessary to give the original signification of some terms used in the chapters quoted.

BABYLON—"wickedness and confusion."

MERODACH—"bitter contention."

CHALDEA—"as demons, as robbers or murderers."

BEL—"vain, or subject to change, the name of an idol."

Literal Babylon may be justly considered a type of "Mystery Babylon" in her moral, religious and political character. Literal Babylon was divided into 676 blocks by her cross streets, so is Mystery Babylon divided into 666 denominations by her crossing or contradictory doctrines. According to the best historical account of literal Babylon, in her best moral character, she was given to all manner of licentiousness, intemperance and debauchery. So is mystery Babylon.

Literal Babylon was given to all kinds of religious idolatry, and so is mystery Babylon worshipping as many imaginary idol gods as literal Babylon did molten ones.

Literal Babylon, in her political character, was arbitrary, tyrannical, cruel and oppressive. And so is mystery Babylon in every

form of government she has established on the whole earth, whether of a political or religious nature.

And as literal Babylon has been destroyed by the Medes and Persians, to be a "perpetual desolation," so shall mystery Babylon be destroyed by the ten tribes of Israel coming from the "north country as the battle axe" of God.

When the thing foretold in the 50th chapter 2d and 3d verses was fulfilled by the Medes and Persians, was the 4th & 5th verses fulfilled? We say NO! Here we have it, read and think earnestly:—

Jer. l. 4, "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God.

5. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

Has it been fulfilled? We say *no!*

17. "Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones.

18. Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve,"

In the 4th and 20th verses we have the definite words, "*In those days, and at that time*" the Lord would do certain things for "Israel and Judah." What *time?* The time the Lord would destroy literal Babylon? If so, it failed to be fulfilled. Therefore the only rational conclusion is, that the prophet not only had in view the overthrow of literal Babylon, but mystery Babylon also, of which literal Babylon was a prototype; not only in her moral, religious and political character, but also in her destruction and perpetual desolation.

The following verses certainly never have been fulfilled, as far as the return of Judah and Israel is concerned. Certainly the time has not yet come that the iniquity of Israel and the sins of Judah were sought for and could not be found, because there was none, as quoted above.

Jer. l. 33, "Thus saith the Lord of hosts, The children of Israel and the children of Judah were oppressed together; and all that took them captives held them fast: they refused to let them go.

34. Their Redeemer is strong; The Lord of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon."

When this is done, then look for the ten tribes (who were captivated by the Assyrians some 720 years before Christ) to return from the "north country." Read Jer. iii. 17, 18. xvi. 14, 15. xxxi. 8, 9, 10, 11.

When the above takes place, then look for them to execute the following on mystical Babylon:—

Jer. li. 19, "The portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance: The Lord of hosts is his name.

20. Thou art my battle-ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21. And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22. With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23. I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord."

When the above is executed it will then be known whether Israel and Judah, the *literal* "seed" of Abraham, have been forsaken of their God or not, or whether their "sin" has forever disannuled the *oaths* and *covenants* God has made and confirmed to their fathers, as the Millerites vainly talk. Then it will be known whether God is able or not to fulfill all his word, even every jot and tittle thereof. Then it will be known whether the Israel of God will be successful in battle as the "battle axe" of God as quoted above, and set forth in the 38th and 39th chapters of Ezek. It will also be known whether the following means something or nothing:—

Isa. xli. 14, "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.

15. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

16. Thou shalt fan them, and the winds shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.

17. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

18. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19. I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together;

20. That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

If the above means something *spiritual*, and not *literal*, we would like to know what a *spiritual* "*threshing instrument*" and *spiritual* "*teeth*" are; also what *spiritual* "*cedar*," "*shittah*," "*myrtle*," "*oil-tree*," "*fir-tree*," "*pine*" and "*box-trees*" are.

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23. Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.

24. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you."

What do you think of the challenge, ye that say the days of *miracles* and *revelation* are passed and gone, do you think you will accept? To the "second advent" advocates,—do you think you

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By this we learn that the Lord will raise "up one from the north" to lead Israel when they shall come upon the gentile "princes" "as upon mortar," as he raised up Cyrus the Persian to destroy literal Babylon. Here follows an important interrogation, with an equally important declaration:—

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"The first" implies there is more than "*one*" whom the Lord will "raise up," even "one" from the "north;" but the "first" one is to "say to Zion, Behold, behold them," and the third "one" is to bring "good tidings to Jerusalem." The reason why the Lord is to do this, is because there was none in all mystical Babylon that could declare the will of God, neither in former nor future things, as the following verses declare:—

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In consequence of this will the Lord execute upon the inhabitants of the earth the things declared in the 24th chapter of Isaiah.

Isa. lvi. 8, "The Lord God, which gathereth the outcast of Israel, saith, Yet will I gather others to him, besides those that are gathered unto him.

9. All ye beasts of the field, come to devour; yea, all ye beasts in the forest."

Compare this with the 38th and 39th chapters of Ezek., and the reader will readily perceive who are those that are gathered *to* Israel to take them as a "spoil," besides those that are gathered *unto* Israel to be delivered with them.

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12. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant."

The above needs no comment to make more plain the character of the gentile nations at the time God gathers Israel and Judah, preparatory to the advent of Christ, to lay fully waste the empire of Babylon, according to Jer. 50th and 51st chapters.

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THE TRUE ISSUE.

The following comunication, though anoymous, is supposed to be from the pen of Rev. H. Eastman, Methodist clergyman of this village:—

Putney, Sept. 28, 1847.

Mr. Editor:—In your paper of Sept. 1st, a few passages are quoted by your contributor, J. H. N., and laid down as the 'true standard of Christanity,' and the test by which all professed Christians are to be tried. Among the passages referred to is the following:—'In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.' Mark xvi. 17, 18.

Will you permit me, in reference to this passage, to propound a few plain questions? Is this rule applicable in all ages? Are modern Perfectionists willing to be tried by this standard? Can they cast out devils? Have they the gift of tongues similar to that conferred upon the apostles on the day of Pentecost? Are they proof against the poisonous fangs of the venomous serpent? Can they drink the most deadly poisons without injury? Can they heal the sick by the laying on of hands? The language of the passage under consideration is plain and unequivocal. Can Perfectionists, by well attested facts, substantiate their claim to miraculous endowments; and show by 'signs infallible' that they are in 'communication with Omnipotence?' Passing by other points, *Have they the gift of healing*? If so, then diseases of every description, whether chronic or acute, whether in an incipient or advanced stage, are subject to their control. And the person diseased must be made every *whit* whole to prove a *real* miracle. And if all the signs mentioned are to follow, or rather, accompany every true believer in all ages, then no person can justly lay claim to evangelical faith who cannot perform these wounderful works. This, according to the doctrine of the writer alluded to, is the criterion by which we are to judge; and if a person has not power to do these mighty works, it is proof positive that he has not true faith, and, consequently, has 'not seen Christ, neither know him.' Can Perfectionists do these works? E.

ANSWER.

The terms of the rule in Mark xvi. 17, plainly determines the extent of its application. Christ says, 'These signs shall follow *them that believe*.' If he had said, 'These signs shall follow them that believe *in the present age of the world*,' we could not have applied the test to subsequent ages; but as his statement stands, we are bound to apply it to all ages; and the laboring oar of proof must be put into the hands of those who object to this application. Let them produce some *scriptural* authority for limiting the expression, '*them that believe*,' to believers of a particular age. Let them show the chapter and verse in the Bible where it is said or hinted that the 'age of miracles' was, or is to pass away. If we attend to what goes before the rule in Mark xvi. 17, we cannot mistake Christ's meaning. 'Go ye,' he says, '*into all the world* and preach the gospel to every creature. *He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.* And these signs

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Will you permit me, in reference to this passage, to propound a few plain questions? Is this rule applicable in all ages? Are modern Perfectionists willing to be tried by this standard? Can they cast out devils? Have they the gift of tongues similar to that conferred upon the apostles on the day of Pentecost? Are they proof against the poisonous fangs of the venomous serpent? Can they drink the most deadly poisons without injury? Can they heal the sick by the laying on of hands? The language of the passage under consideration is plain and unequivocal. Can Perfectionists, by well attested facts, substantiate their claim to miraculous endowments; and show by 'signs infallible' that they are in 'communication with Omnipotence?' Passing by other points, *Have they the gift of healing?* If so, then diseases of every description, whether chronic or acute, whether in an incipient or advanced stage, are subject to their control. And the person diseased must be made every *whit* whole to prove a *real* miracle. And if all the signs mentioned are to follow, or rather, accompany every true believer in all ages, then no person can justly lay claim to evangelical faith who cannot perform these wounderful works. This, according to the doctrine of the writer alluded to, is the criterion by which we are to judge; and if a person has not power to do these mighty works, it is proof positive that he has not true faith, and, consequently, has 'not seen Christ, neither know him.' Can Perfectionists do these works?

E.

ANSWER.

The terms of the rule in Mark xvi. 17, plainly determines the extent of its application. Christ says, 'These signs shall follow *them that believe*.' If he had said, 'These signs shall follow them that believe *in the present age of the world*,' we could not have applied the test to subsequent ages; but as his statement stands, we are bound to apply it to all ages; and the laboring oar of proof must be put into the hands of those who object to this application. Let them produce some *scriptural* authority for limiting the expression, '*them that believe*,' to believers of a particular age. Let them show the chapter and verse in the Bible where it is said or hinted that the 'age of miracles' was, or is to pass away. If we attend to what goes before the rule in Mark xvi. 17, we cannot mistake Christ's meaning. 'Go ye,' he says, '*into all the world* and preach the gospel to every creature. *He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.* And these signs

shall follow *them that believe*,' &c. It is certainly puerile and lawless to set up an essential distinction between '*them that believe*' in the last verse, and '*he that believeth*' in the verse preceding.—The meaning of one of these expressions is manifestly as unlimited in regard to time as that of the other. If then we modify the promise, 'These signs shall follow them that believe,' so as to restrict it to the apostolic age, we are bound by all good sense to modify in like manner the promise, 'He that believeth and is baptized shall be saved;' and then the comfortable doctrine that 'the age of miracles is past,' will have its appropriate complement in the *uncomfortable* doctrine that the age of *salvation* is past. Either the promise of salvation to 'him that believeth' is limited, or the promise of signs to 'them that believe' is unlimited. We must take our choice.—Perfectionists choose to believe that the gospel carries both salvation and its primitive signs 'into all the world,' and into all ages of the world.

To the question whether 'modern Perfectionists are willing to be tried by this standard,' we answer on behalf of all with whom we are connected, YES; we are ready for trial. But let it here be premised that the truth of the position that the promise of signs is as unlimited as the promise of salvation, does not depend on the issue of *our* trial. If we should fail to substantiate our claim to miraculous endowments, still the word of Christ will stand, and will condemn the faith of all churches which are not endowed with miraculous power. 'Let God be true and every man a liar.'

It must also be premised here that we do not accept our inquisitor's rule of interpreting and applying the test of Christ. He says 'the language of the passage under consideration is plain and unequivocal.' So say we. But that language by no means authorizes the inferences which he has drawn from it, and which enables him to set before us such a hopeless job of proof. We must look at the passage with our own eyes before we undertake the monstrous task which he would impose upon us. '*These signs shall follow them that believe*,' &c. Here is no specification or fair ground of inference that *all* the signs referred to shall attend directly *every individual believer*, and be in manifestation *at all times*. The plain unequivocal meaning is, that the various signs of miraculous power shall follow 'them that believe,' i. e., *the body of true believers*; and the specific distribution of those signs, both with reference to persons and times, is left undetermined. The intent of the rule, so far as this distribution is concerned, is fairly to be ascertained by reference to the state of facts in the primitive church. That church was a genuine embodiment of the faith of Christ's gospel. The signs promised to 'them that believe' followed it; and its history, of course, in respect to those signs is fair commentary on the rule. We accept that commentary, and hold ourselves bound to make out a case substantially like that of the primitive church, or to surrender all pretensions of being a true Christian church. But our inquisitor requires us to make out a case which the primitive church could not make out—nor even Christ himself. In the first place 'E's' general theory of applying the test separately to every individual believer, (which he foists upon us without any warrant from the language of our article,) is at variance with the state of facts in the primitive church. In 1 Cor. xii. 4, 30, we have a sketch of the actual distribution of the several gifts of the Spirit, in that church. Paul says—'To *one* is given, by the Spirit, the word of wisdom; to *another* the word of knowledge; to another, faith; to another, gifts of healing; to another, prophecy,' &c., &c.; and he asks, 'Are *all* workers of miracles? have *all* the gifts of healing? do *all* speak with tongues?' (Vers. 8, 30.) Paul's general theory, as set forth in that chapter and elsewhere, is, that the church of believers is a unit—the body of Christ—and that the gifts or signs belong to it as such, and not every separate member of it. To every fair mind this theory commands itself as entirely accordant with the language of Mark xvi. 17. This is our theory, and we are willing to be tried by it. But the stringent demands of 'E.' are based on entirely another theory, and bear as hard against the primitive church as against Perfectionists. Very few, if any, of the members of that church could substantiate by facts a claim to *all* the powers of the Spirit; and probably a large propotion of them were not endowed individually with *any* of the notable gifts. Yet the church as a body was attended by signs sufficient to answer to the spirit and letter, liberally interpreted, of Mark xvi. 17—sufficient to convince, not the 'wicked and adulterous' bigots of Judaism, who were so forward to demand signs on all occasions, but all honest observers, that they were in communication with Omnipotence. Perfectonists certainly do not expect to give the world any more satisfaction than they did.

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(To be continued.)

Before the First Presidency. Trial of J. W. Crane, Dec. 23d, 1847. Present, James J. Strang.

Josiah Sumner proved that he had been duly notified. Crane sent in a scurilous letter, declining to attend.

He was proved guilty on the following charges, by the number of witnesses mentioned against each specification:—

1. Of bearing false witness. 3 witnesses.

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5. Of making a hypocritical confession before the High Council, and professing to retract a doctrine which he continued in. 5 witnesses.

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8. Of obtaining property by false pretenses. 2 witnesses.

9. Of attempting to rob the church of property entrusted to his official keeping, and violently seizing on church property. Several witnesses on different items.

And he having been faithfully admonished before, and refusing to attend his trial or to hear the church, it is adjudged that his priesthood and authority be taken from him. He is excommunicated from the church and delivered over to the buffetings of Satan until he repent and make satisfaction, and bring forth works meet for repentance. Let him be to you as a heathen man. Amen.

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The principle which is thus established, that the signs promised in Mark xvi. 17, are not to be expected, all in a lump, without regard to occasions, must be applied to the gift of tongues. This is the sign which fanatics and impostors are usually most fond of, and which miracle-haters generally challenge. But it should be noticed that Christ never spoke in an unknown tongue. Why? Because his ministry was confined to a single nation, and he had no *occasion* to speak foreign languages. When there was a proper occasion for this gift, as on the day of Pentecost when strangers were gathered at Jerusalem from many nations, and in the foreign missions of the apostles, this sign attended the church. But Paul regarded this as one of the least valuable of the gifts of the Spirit, and discouraged the use of it when there was no occasion for it, as may be seen by any one who will read the 14th chapter of 1 Corinthians. Our answer then to the call for this gift, is, that we are not in circumstances which make occasion for it. We are not dealing with foreigners. If God should speak by us in unknown tongues, the population we are among would not see any sign, for they know only their mother-tongue. It will be time to call for the gift of tongues when we are called to foreign missions. Till then we are content with such gifts of utterance as are needful for edification and exhortation and comfort. See 1 Cor. xiv. 1, 4, and Matt. x. 19, 20.

As to the power of casting out devils, it should be observed that, inasmuch as devils, according to the Bible, are the causes of all maadies, both of body and soul, the gift of expelling them cannot be very clearly distinguished from the gift of healing diseases, on the one hand, and the power of salvation from sin, on the other.—In every case of regeneration the devil is certainly cast out; and the same may be said of nearly every case of the cure of disease.—It is true, however, that in the practice of Christ and the apostles the casting out of devils was recognized as in some measure a distinct department. But the cases which belonged peculiarly to this department in their day, viz., those of epilepsy, insanity, &c., are now classed with other bodily diseases. Unbelief and sensual wisdom have advanced so far, that no cases of possession of devils are admitted to exist. Indeed it is quite fashionable to doubt whether there is any devil at all. Of course the power to cast out devils cannot be proved to those who believe that there are no devils to be cast out. All we can say, then, in reply to the question whether Perfectionists can 'cast out devils,' is, that we are sure, in our own minds, that this power has been manifested among us in many cases; but as those cases, according to the prevailing theory, or rather no theory about devils, are not distinguished from cases of simple healing, we are obliged to merge this matter, so far as proof is concerned, in the general department of curing disease.

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ing' places all diseases absolutely at the control of the believer, we shall not be able to account for the fact that deaths occurred in the primitive church, as they certainly did, notwithstanding the 'gift of healing' was present in abundant measure. Paul testified, in 1 Cor. xv. 6, that some of the witnesses of Christ's resurrection had 'fallen asleep;' and it is not improbable that some even of those who had the gift of healing were among the number. Stephen, though he was 'full of faith and power, and did great wonders and miracles among the people,' was stoned, and God did not interpose to prevent his death, though he could have done it as easily as he did when Paul was stoned. (Acts xiv. 19, 20.) Trophimus was left sick at Miletum, by an apostle who certainly had a full measure of the gift of healing. (2 Tim. iv. 20.) These and many similar facts show that the gift of healing in the primitive church did not absolutely make over to men the omnipotence of God against disease and death. 'E.'s' broad statement must be modified at least so far as to leave the actual dispensation of the power to control disease still in the hands of God. We are not bound to cure every malady that crosses our path and abolish death at once all around us, without waiting on the will of God, in order to substantiate a claim to the gift of healing.

Again, the power of those who have the gift of healing is limited not only by the discretion of God, but also by the measure of their own faith. Christ gave his disciples 'power and authority over all devils, and to cure diseases;' (Luke ix. 1;) and 'they departed and went through the towns, preaching the gospel and healing every where.' (Ver. 6.) But after all this we find that they encountered a devil which they were not able to cast out. A man brought his son to Jesus, complaining that he had besought his disciples to cast the devil out of him, '*and they could not.*' (Ver. 40.) Afterwards they asked Jesus why they could not cast out that devil, and he said—'*Because of your unbelief.* This kind goeth not out but by prayer and fasting.' (Matt. xvii. 20, 21.) Here is a case that clashes directly with 'E.'s' rigid rule, that if any one has the gift of healing, 'all diseases, whether chronic or acute, whether in an incipient or an advanced stage, are subject to his control.' The disciples certainly had the gift of healing, and yet they met with a disease which was not subject to their control. That disease was subject to the control of Christ, for he cast the devil out. Of course it was subject to the power which was the *source* of the gift of healing in the disciples. But their faith was not large enough to give that power vent sufficient for a difficult case.

We perceive also in the light of this transaction, with Christ's commentary on it, that the difference between diseases *in regard to strength and virulence* is to be taken into account, even in faith-practice, 'E.'s' ruling to the contrary notwithstanding. 'This kind [of devils,'] says Christ, 'goeth not out but by prayer and fasting.' Other kinds had yielded to the immature faith of the disciples; but this was a strong, fast-seated devil, (as appears vividly in the account in Mark ix. 17,) to be dealt with successfully only by a master workman. The disciples needed more 'prayer and fasting,' i. e., more spirituality and communication with God, before they could handle the worst class of devils. It fairly follows from the principle which is thus established, that a person having the gift of healing may be able to cure acute or incipient diseases, and yet not have faith enough to encounter chronic or advanced cases. This runs in the teeth of 'E.'s' dogma. He must either lower his terms, or deny that the disciples had the gift of healing.

It is further to be observed, that the power of healing diseases is limited by unbelief in the patients, and in those around them. Christ in almost all cases connected the efficacy of his power with the faith of its subjects or their friends. His constant langrage was—'Believest thou that I am able to do this?'—'Only believe, and thou shalt be made whole'—'*Thy* faith hath saved thee,' &c. When the friends of the dead maiden laughed him to scorn, he '*put them all out*' before he attempted to raise her. He certainly had the highest power of the gift of healing, and yet he '*could not*' do many mighty works in a place where he was known only as the carpenter's son and his divinity was repulsed by unbelief. (See Matt. xiii. 58, and Mark vi. 5.)

We find, then, that 'E.'s' sweeping assertion that the power of the gift of healing, when it is possessed at all, is altogether unlimited, is not sustained by Bible facts. On the contrary, it appears that in the primitive church that power was limited in three ways; 1, by the discretion of God; 2, by the degree of faith in the practitioner; 3, by the degree of faith in the patient and those around him.

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SCIENTIFIC EXPEDITION TO THE DEAD SEA.

We stated, a few days since, says the New York Herald, that a party of naval officers, under the command of Lieut. W. F. Lynch, would shortly sail from this port, in the United States store ship Supply, to the Mediterranean, for the purpose of making an exploration and survey of the Dead Sea. We have since received the following interesting communication relative to the expedition:—

For upwards of four thousand years, the Dead Sea has laid in its deep and wonderous chasm a withering record of the visitation of God's wrath upon his sinful creatures! Itself once a fertile vale, teeming with population and redundant with the products of a favored clime it now lies inert and sluggish, a mass of dark and bitter waters, with no living thing upon its shore, or above, or beneath its surface. Receiving at one extreme the mighty volume of a swift and unfailing river; and the numerous torrents that plunge into it through the clefts in its sides, it slowly rises and falls in its own solitary bed, with no visible outlet for its tributary waters. Its lofty and fretted sides riven by earthquakes:—here blanched by the rain, there blackened by the tempest—rise perpendicularly fifteen hundred feet on one side, and two thousand feet on the other; while from the summit the awe-struck spectator beholds floating upon its surface huge masses of bitumen, thrown up from its mysterious vortex. Mount Lebanon is 9,000 feet above the Mediterranean, and 10,300 above the Dead Sea, which is little more than one hundred miles distant from it. The "Corral" on the island of Madeira is wonderful, for it is the bed of a crater nearly level with the ocean; but here is a sea, forty miles distant from another sea, and upwards of thirteen hundred feet below it. The unhappy Costigan, the only man who has undertaken to circumnavigate this sea, and who perished in the attempt, could, in one place, find no bottom, and it was indicated by incessant bubbles and also an agitated surface.—Whether or not this be the crater of a submerged volcano, forming a subterraneous acqueduct with the ocean, who can tell? This unfathomable spot, whether or not through an extinct volcano, in connection with depression of surface and the height of a contiguous mountain, forms the most extraordinary vault or fissure in the known world.

One great object of investigation will be to ascertain whether the sea and its shores are of volcanic or non-volcanic origin, and to refute the position of infidel philosophers with regard to its formation. The elucidation of this subject is a desideratum to science, and would be most gratifying to the whole Christian world. It is a mystery which has remained impenetrable since the awful moment when the waters of that wonderous sea first rose above the smoldering ruins of the vale of Sidim. The configuration of one-half of its shores, and its very extent are unknown. Its waters of a petri-

ing' places all diseases absolutely at the control of the believer, we shall not be able to account for the fact that deaths occurred in the primitive church, as they certainly did, notwithstanding the 'gift of healing' was present in abundant measure. Paul testified, in 1 Cor. xv. 6, that some of the witnesses of Christ's resurrection had 'fallen asleep;' and it is not improbable that some even of those who had the gift of healing were among the number. Stephen, though he was 'full of faith and power, and did great wonders and miracles among the people,' was stoned, and God did not interpose to prevent his death, though he could have done it as easily as he did when Paul was stoned. (Acts xiv. 19,. 20.) Trophimus was left sick at Miletum, by an apostle who certainly had a full measure of the gift of healing. (2 Tim. iv. 20.) These and many similar facts show that the gift of healing in the primitive church did not absolutely make over to men the omnipotence of God against disease and death. 'E.'s' broad statement must be modified at least so far as to leave the actual dispensation of the power to control disease still in the hands of God. We are not bound to cure every malady that crosses our path and abolish death at once all around us, without waiting on the will of God, in order to substantiate a claim to the gift of healing.

Again, the power of those who have the gift of healing is limited not only by the discretion of God, but also by the measure of their own faith. Christ gave his disciples 'power and authority over all devils, and to cure diseases;' (Luke ix. 1;) and 'they departed and went through the towns, preaching the gospel and healing every where.' (Ver. 6.) But after all this we find that they encountered a devil which they were not able to cast out. A man brought his son to Jesus, complaining that he had besought his disciples to cast the devil out of him, '*and they could not.*' (Ver. 40.) Afterwards they asked Jesus why they could not cast out that devil: and he said—'*Because of your unbelief.* This kind goeth not out but by prayer and fasting.' (Matt. xvii. 20, 21.) Here is a case that clashes directly with 'E.'s' rigid rule, that if any one has the gift of healing, 'all diseases, whether chronic or acute, whether in an incipient or an advanced stage, are subject to his control.' The disciples certainly had the gift of healing, and yet they met with a disease which was not subject to their control. That disease was subject to the control of Christ, for he cast the devil out. Of course it was subject to the power which was the *source* of the gift of healing in the disciples. But their faith was not large enough to give that power vent sufficient for a difficult case.

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Are the questions answered? Or, shall a small pecuniary consideration withhold a country such as this from such an undertaking?

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Infidelity is more credulous than strong faith. Consequently men who could not credit the every day matters of Mormonism will undoubtedly be gullable enough to believe that Joseph and Hyrum are the two witnesses here spoken of, though they entirely fail of likeness in so many leading points, and without one word of affirmative evidence. If a fact is clearly stated and some very strong evidences introduced, men will scan that evidence with ten fold doubts and criticisms. But let a thing be insinuated and put afloat without one word of proof, and enough will seize on and credit it.—No wonder that error prevails.

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TO OUR SUBSCRIBERS.

We undertook some time since to enlarge the Herald to eight pages and issued several numbers of that size, but have since returned to the four page form. We wish our subscribers to understand that we expect to issue it on the larger size the principal part of the time, but the necessity of doing other printing has precluded our doing so for a short time past. We are quite behind in printing the hymn book and tracts. The small remittances we have received for these works have kept us crippled for means and embarrassed in all our operations. In December last we finished paying up for the printing establishment, and in anticipation of embarrassment at that time we some time since obtained assurances from various brethren of an accommodation loan in small sums to sustain us, but on all these promises we have been disappointed. Not one of them has been realized. However the engagement has been faithfully met, and the printing establishment purchased some fifteen months since under the most unpromising circumstances is now paid for. Let no one suppose, however, that this means has been made as so much profits. Not one dollar of profits has ever been realized. The liberality of a very few men, and they comparatively poor, has done all. The entire income of the printing office has been expended in the issue of our publications. The editor receives nothing. Yet there are men, professed saints, who have taken the paper a year and more and never paid one cent, who are possessed of twenty times as much property as he; but as we said we intend to return to the eight page form and keep it up the principal part of the time in future, and we earnestly hope to find our efforts in the cause of truth seconded in real earnest by the saints. We have not completed striking off from our list all the non-paying subscribers, but shall do so speedily. Consequently those who wish for the paper and are in arrears *must pay*. It is now one year since the commencement of volume two, but we intend to fill it up to 52 numbers, according to the original expectation. We hope, however, that those who intend to continue their subscriptions will not postpone remitting the money till they have none to remit. Now, while you are selling your crops and have the means, secure your papers, and thus put it in our power to send you a good paper.

We have a very few orders for tracts, &c., not yet filled up. If our friends will be patient a very short time we will attend to them. A little delay was necessary in order to give them as great a variety as is desirable. Be sure that we do our best all the time in our efforts to serve you.

NEVER RAIL AT THE WORLD.

Never rail at the world—it is just as we make it,
We see not the flower if we set not the seed;
And as for ill-luck, why it's just as we take it,
The heart that's in earnest no bars can impede.
You question the justice that governs man's breast,
And say that the search for true friendship is vain;
But remember, this world, tho' it be not the best,
Is next to the best we shall ever attain.

Never rail at the world, nor attempt to exalt
That feeling which questions society's claim,
For often poor Friendship is less in the fault,
Less changeable oft than the selfish who blame.
Then ne'er by the changes of Fate be deprest,
Nor wear like a fetter Time's sorrowful chain;
But believe that this world, tho' it be not the best,
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DIED,

In this place, on the 1st inst., after an illness of five days, Mrs. AMANDA, wife of PHINEAS WRIGHT, aged 26 years.

By this bereavement a most affectionate husband, 4 young children, and a large circle of brothers, sisters, and near friends, together with all the saints, were cast into mourning. With us the day of feasting truly became the day of mourning. She was followed to the grave Sunday, Jan. 2d, by the whole church and a numerous concourse of neighbors, all made sad by the loss of one of the best of God's creatures; and was the first to find a resting place in the cemetery at Voree.

We have seen thee pass
From the earth away,
As fadeth the light
Of a summer day:
Peaceful and glad were its early hours,
Beautiful—bright were its budding flowers,
Glorious its sun in its noontide strength,
Holier when sinking to rest at length.

So peaceful and glad
Was thy life, sweet one;
So gently, so holy
Its setting sun.
Bright were the ties that bound thee here,
Many the friends who held thee dear;
But tranquil thy spirit as death drew on,
For the will of the Lord thine own had won.

The light of thy home
Is darkened now;
Around its altar
How sadly they bow!
He who so tenderly pillowed thy head,
And guarded thy footsteps till laid with the dead—
The motherless ones, who talked of thy "sleep,"
And waited thy waking, but waited to weep.

Thy God will comfort;
He only can stay,
In the dark, dark hour,
When the loved pass away.
Thy love has been strong, but stronger His arm,
To guard them from sin, to shield them from harm;
His presence be with them, their darkness illume!
His promises LOOSEN *the* GRASP *of the* TOMB!

Aye, they "*shall come forth*
WHO SLEEP IN THE LORD,"
The *gates* of the *grave*
UNCLOSE AT HIS WORD.
How blessed before them the NEW EARTH SHALL RISE.
How sweet then the chorus that wakens the skies!
That earth which shall never by sin be defiled—
That song of thanksgiving from parent and child.

Rest, then, sweet sister,
For brief is the night;
The morning light beameth
E'en now on our sight!
How joyous that greeting
Of kindred and friend!
How blissful that meeting,
Where partings SHALL END.

TO OUR SUBSCRIBERS.

We undertook some time since to enlarge the Herald to eight pages and issued several numbers of that size, but have since returned to the four page form. We wish our subscribers to understand that we expect to issue it on the larger size the principal part of the time, but the necessity of doing other printing has precluded our doing so for a short time past. We are quite behind in printing the hymn book and tracts. The small remittances we have received for these works have kept us crippled for means and embarrassed in all our operations. In December last we finished paying up for the printing establishment, and in anticipation of embarrassment at that time we some time since obtained assurances from various brethren of an accommodation loan in small sums to sustain us, but on all these promises we have been disappointed. Not one of them has been realized. However the engagement has been faithfully met, and the printing establishment purchased some fifteen months since under the most unpromising circumstances is now paid for. Let no one suppose, however, that this means has been made as so much profits. Not one dollar of profits has ever been realized. The liberality of a very few men, and they comparatively poor, has done all. The entire income of the printing office has been expended in the issue of our publications. The editor receives nothing. Yet there are men, professed saints, who have taken the paper a year and more and never paid one cent, who are possessed of twenty times as much property as he; but as we said we intend to return to the eight page form and keep it up the principal part of the time in future, and we earnestly hope to find our efforts in the cause of truth seconded in real earnest by the saints. We have not completed striking off from our list all the non-paying subscribers, but shall do so speedily. Consequently those who wish for the paper and are in arrears *must pay*. It is now one year since the commencement of volume two, but we intend to fill it up to 52 numbers, according to the original expectation. We hope, however, that those who intend to continue their subscriptions will not postpone remitting the money till they have none to remit. Now, while you are selling your crops and have the means, secure your papers, and thus put it in our power to send you a good paper.

We have a very few orders for tracts, &c., not yet filled up. If our friends will be patient a very short time we will attend to them. A little delay was necessary in order to give them as great a variety as is desirable. Be sure that we do our best all the time in our efforts to serve you.

NEVER RAIL AT THE WORLD.

Never rail at the world—it is just as we make it,
We see not the flower if we set not the seed;
And as for ill-luck, why it's just as we take it,
The heart that's in earnest no bars can impede.
You question the justice that governs man's breast,
And say that the search for true friendship is vain;
But remember, this world, tho' it be not the best,
Is next to the best we shall ever attain.

Never rail at the world, nor attempt to exalt
That feeling which questions society's claim,
For often poor Friendship is less in the fault,
Less changeable oft than the selfish who blame.
Then ne'er by the changes of Fate be depress,
Nor wear like a fetter Time's sorrowful chain;
But believe that this world, tho' it be not the best,
Is next to the best we shall ever attain.

DIED,

In this place, on the 1st inst., after an illness of five days, Mrs. AMANDA, wife of PHINEAS WRIGHT, aged 26 years.

By this bereavement a most affectionate husband, 4 young children, and a large circle of brothers, sisters, and near friends, together with all the saints, were cast into mourning. With us the day of feasting truly became the day of mourning. She was followed to the grave Sunday, Jan. 2d, by the whole church and a numerous concourse of neighbors, all made sad by the loss of one of the best of God's creatures; and was the first to find a resting place in the cemetery at Voree.

We have seen thee pass
From the earth away,
As fadeth the light
Of a summer day:
Peaceful and glad were its early hours,
Beautiful—bright were its budding flowers,
Glorious its sun in its noontide strength,
Holier when sinking to rest at length.

So peaceful and glad
Was thy life, sweet one;
So gently, so holy
Its setting sun.
Bright were the ties that bound thee here,
Many the friends who held thee dear;
But tranquil thy spirit as death drew on,
For the will of the Lord thine own had won.

The light of thy home
Is darkened now;
Around its altar
How sadly they bow!
He who so tenderly pillowed thy head,
And guarded thy footsteps till laid with the dead—
The motherless ones, who talked of thy "sleep,"
And waited thy waking, but waited to weep.

Thy God will comfort;
He only can stay,
In the dark, dark hour,
When the loved pass away.
Thy love has been strong, but stronger His arm,
To guard them from sin, to shield them from harm;
His presence be with them, their darkness illume!
His promises LOOSEN *the* GRASP *of the* TOMB!

Aye, they "*shall come forth*
WHO SLEEP IN THE LORD,"
The *gates* of the *grave*
UNCLOSE AT HIS WORD.
How blessed before them the NEW EARTH SHALL RISE,
How sweet then the chorus that wakens the skies!
That earth which shall never by sin be defiled,—
That song of thanksgiving from parent and child.

Rest, then, sweet sister,
For brief is the night;
The morning light beameth
E'en now on our sight!
How joyous that greeting
Of kindred and friend!
How blissful that meeting,
Where partings SHALL END.

GOSPEL HERALD.

VOL. 2.] VOREE, W. T., THURSDAY, JAN. 13, 1848. [No. 43.

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A decent respect for truth and honesty now imperiously require them to speak out. If they are prophets and counsellors the times require them to speak the word of God. And if they are not, self-respect and every principle of integrity require them to disclaim and put an end to this imposition. If they continue thus to lay back and allow him thus to use their names, they give real occasion for others to believe that they are experimenting on the possibility of successful imposition, and are ready to come forward as associates and partners of McLellin, if he can get up a considerable church.—We have hitherto respected them as honest and well disposed, but this non-committal game has been carried quite too far. They cannot but know that many persons have been led off with the delusive hope that they were at the head of McLellin's church; and that a large portion of these have fallen back to stupor and apathy, because they do not show themselves. And if they have not learned it, they may now, that the few who here left the true church on that hope are returning to it. If they are not God's priesthood, it is wicked for them to knowingly allow their names to be used for such deceptive purposes. And if they are, it is cruel and unpardonable to allow their flock to go to destruction for want of one word from them. We say again a decent respect to common honesty renders it imperative on them to speak out and put an end to this imposition. If they really wish to practice such folly let them own it, and if not let them disclaim it. Our papers are read by many thousand saints. If Whitmer has the word of God and will send it along, we will publish it to them. If he thinks he is a prophet let him say it, and we will publish it; and if he has any proofs to give we will publish them also. If ye be honest men speak.

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"When the Lord called the child Samuel it was where he was under the immediate eye, care, and tuition of Eli, who preceded him." Yes, a truth told, but a lie implied, and so intended. Samuel *lived* in the Temple under the eye of Eli, but he DID NOT RECEIVE HIS PRIESTHOOD UNDER HIS HAND, CARE, *or* EYE. God spake to Eli, and put him out of the priesthood.

1 Sam. iii. 12, "In that day will I perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end.

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"When the Lord called the child Samuel it was where he was under the immediate eye, care, and tuition of Eli, who preceded him." Yes, a truth told, but a lie implied, and so intended. Samuel *lived* in the Temple under the eye of Eli, but he DID NOT RECEIVE HIS PRIESTHOOD UNDER HIS HAND, CARE, *or* EYE. God spake to Eli, and put him out of the priesthood.

1 Sam. iii. 12, "In that day will I perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end.

13. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves

vile, and he restrained them not."

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This view of the matter is strengthened by the fact that Jehu and Hazael were at the same time anointed *to be* kings of Israel and Syria, and yet did not become kings for many years. And after this anointing *to be* king, Jehu had to be anointed king before he could reign over Israel.

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Throughout the article the writer exhibits the most malignant and revengful passions. In a work professing to be merely argument he takes special pains to accuse Wm. Law of the murder of Joseph and Hyrum, for the purpose of reflecting on certain other persons who at some time have in some respects been Law's friends. There is no occasion for dragging those matters into the article but to gratify malignant passions. And in doing it McLellin has taken pains not to say that he was at the same time equally associated with Law, and pretended that God had revealed to him that Law was to be one of the leaders of the church in its future triumph.—And that he also went with the same men to Rigdonism, and tried his best to get them with him in his present operations.

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It is clear that the cure of a disease, according to the spiritual philosophy of the Bible, is a twofold operation, consisting of, 1, the expulsion of the evil spirit or breaking up the malignant power; and 2, the infusion of the spirit of life, or positive health. Now it is conceivable that the first of these operations should be performed without the second—that the devil should be cast out and yet the spirit of health not take possession. Christ puts a case of this very kind, in Matt. xii. 43, 45. He supposes the unclean spirit to have been expelled, but not superseded and excluded by the possession of a good spirit. The man is relieved of the devil, but left empty, i. e., he is half cured. What is the result? The evil spirit takes with him seven other spirits more wicked than himself and returns upon the man, and his last state is worse than the first. In such a case, we have no right to deny the miracle which expelled the evil spirit, because it was not followed by the further miracle of positive and permanent health.

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Thus it appears that it is not safe to try God's works by the test of their immediate completeness. The power of healing is modified in respect to its results in specific cases, as well as in respect to the number of cases to which it extends, by the discretion of God, by the degree of faith in the practitioner, by the degree of faith in the patient and his friends, by the nature of the disease, and by other circumstances too numerous to mention. God has a right to manifest his power in partial operations as well as in perfect; and no crude, sweeping rules of judgment like those which 'E.' has set up, can discharge men from the peril of neglecting and despising his manifestations.

We will now proceed to the proposed trial of Perfectionism. Our part in that trial for the present is simply to lay before the court such facts as are within our cognizance, and furnish references to other suitable sources of evidence.

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dence on this trial. A few only of those facts have been reported and placed on record in our papers. Of course we cannot immediately complete our testimony. We must wait for future reports; and we trust that the present call will bring out all witnesses who ought to be heard in this matter. In the meantime, so far as this general field of evidence is concerned, we shall content ourselves with referring our readers to the articles in our past papers in which cases of cure by faith are recorded. The following references will conduct any patient inquirer to a very considerable mass of appropriate facts:—Witness, Vol. i. No. 8, p. 61; No. 24, p. 162; Vol. ii. No. 19, p. 150. Perfectionist, Vol. iv. No. 5, p. 20; No. 21, p. 84; No. 23, p. 91; No. 24, p. 94; Vol. v. No. 1, p. 4; No. 4, p. 16. Spiritual Magazine, Vol. i. No. 11, p. 173; Vol. ii. No. 4, p. 62; No. 5, p. 69.

With reference to the field more immediately under our own observation, (to which we propose to attend more particularly,) we will first state a *general* fact. The association or church of Perfectionists in this town was established in 1838. During the nine years since that period, the average number of members, including those scattered abroad in the town, as well as those associated in the village, has been about *forty*. This body of persons has been from the beginning withdrawing more and more from confidence in the medical systems of the world, and relying more and more on the power of God. The physicians of the town have had but very little practice among them. Their diseases in most cases have been treated on the principles of the faith practice. The fact to be noted is, that *not a single death has occurred among them.** During the same nine years the average population of the town has been about 1400, and the average number of deaths about 24 annually, or 216 in all; i. e., the proportion of deaths to the population has been nearly as one to six. We have paid no part of this tax to the king of terrors, though our due proportion would have been six or seven deaths.

The fact we have stated is not to be attributed to our freedom from sickness. We have had a reasonable share of diseases, both chronic and acute. But they have been controlled, as we believe, by the power of God—certainly not by the power of medicine. Instances of recovery by faith among us have been very numerous.—We will present a few samples of them.

My own case deserves to be recorded. The facts are these. In consequence of long and loud speaking, and the wear and tear of a laborious life, I contracted in 1842 a disease of the throat and lungs, which deprived me of the use of my voice in public, and rendered ordinary conversation painful. I was evidently threatened with the consumption. At first I listened to friends and physicians, so far as to make some slight experiments of medication. But I obtained no help in this way, and finally, in the face of Dr. John Campbell's warning and advice, I gave up my case to the sole treatment of Jesus Christ. I grew worse till September 1845, and at that time had abundant external reason to expect a speedy death. When the symptoms were at the worst, Jesus Christ advised me to neglect my disease, and act as though I was well. I did so, and entered upon a course of new and severe labor with my voice, in meetings and in conversation. From that time I have been substantially well, and have performed more hard labor with my tongue in the last two years than in any other two years of my life.

The case of Mrs. Fanny Leonard is well known in this community. About a year ago, after the birth of a child, she began to decline. The symptoms of her disease were severe pain in her breast and side, and sinking weakness. She became worse, till her friends had little hope of her recovery. In March of the present year, a general persuasion manifested itself in our association that she would be healed by the power of God. As that persuasion arose, she still sunk. At length the crisis of faith and of her disease came together. She received strength at the very time when our faith predicted it, and she received it *by the laying on of hands.* She has been visibly improving ever since, and is now a healthy woman.

The case of Mrs. M. E. Cragin may be briefly referred to here, though she has given some account of it in a previous paper.—From the period of her sixteenth year till the past summer, she has been subject to frequent attacks of the "sick headache." The disorder increased upon her till its visits were expected regularly as often as once a week. Many attempts were made to subdue it by medicines, but nothing availed. In May last it became constant and terribly distressing. Death seemed inevitable. We resisted the disease as a spiritual power, not by medicine, but by the faith and will of our hearts. The devil was cast out of her stomach, and she has not had an attack of the "sick headache" since.

John R. Miller has long been subject to severe attacks of headache. On one of these occasions in the course of the last summer, I went into his room and found him on the bed suffering dreadfully. I laid my hand on his head, and told him to shake off the devil.—He arose at once, perfectly free from pain, and has not been troubled with this disease since.

These are samples of a great mass of experience which has been accumulating among us, without attracting much notice from the world around. We will advert now to two cases which have stood forth more directly before the public eye.

The cure of Mrs. Harriet Hall is as unimpeachable as any of the miracles of the primitive church. It is notorious that she had been sick eight years, with a complication of diseases; that she was completely bed-rid, and almost blind, lying in nearly total darkness. From this state, she was raised instantly, by the laying on of hands, and by the word of command, into strength which enabled her to walk, to face the sun, to ride miles without inconvenience, and with excessive pleasure. The afterthought of unbelief, that her sickness was a sham, is a gross abuse, not only of her, but of her father and family, and the eight or ten physicians who had attended her. The ascription of her cure to animal magnetism, is a shift by which any of the miracles of Christ might be explained away with equal plausibility. These subterfuges were hardly thought of when the case was fresh in the public mind. How many said—"If Harriet Hall only *holds out*, we will believe!" She *has* held out, and is daily walking your streets; and *how many of you have kept your promise*? Mr. Hall, her husband, the very man who was not liable to be humbugged by the foolish contradictions of her sickness which have been set afloat, is the only man (to his honor be it spoken) who has redeemed his pledge, by acknowledging the power of God and embracing Perfectionism.

A conversation in relation to this case which occurred in Miller's store, between Mr. Baker, (the father of Mrs. Hall,) a confirmed skeptic, and Dr. John Campbell, the principal physician of the village, is worth relating here, to show the strength of the facts which at first pressed on all minds. Mr. Baker said that there was one thing in the matter which he could not account for, viz., that Mrs. Hall, after having been so long in a dark room, (to say nothing of the disease in her eyes,) was able to face the light at once, and ride in open day, without suffering. 'For,' said he, 'after being in her room myself, for a short time, I could not go out into the light

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dence on this trial. A few only of those facts have been reported and placed on record in our papers. Of course we cannot immediately complete our testimony. We must wait for future reports; and we trust that the present call will bring out all witnesses who ought to be heard in this matter. In the meantime, so far as this general field of evidence is concerned, we shall content ourselves with referring our readers to the articles in our past papers in which cases of cure by faith are recorded. The following references will conduct any patient inquirer to a very considerable mass of appropriate facts:—Witness, Vol. i. No. 8, p. 61; No. 24, p. 162; Vol. ii. No. 19, p. 150. Perfectionist, Vol. iv. No. 5, p. 20; No. 21, p. 84; No. 23, p. 91; No. 24, p. 94; Vol. v. No. 1, p. 4; No. 4, p. 16. Spiritual Magazine, Vol. i. No. 11, p. 173; Vol. ii. No. 4, p. 62; No. 5, p. 69.

With reference to the field more immediately under our own observation, (to which we propose to attend more particularly,) we will first state a *general* fact. The association or church of Perfectionists in this town was established in 1838. During the nine years since that period, the average number of members, including those scattered abroad in the town, as well as those associated in the village, has been about *forty*. This body of persons has been from the beginning withdrawing more and more from confidence in the medical systems of the world, and relying more and more on the power of God. The physicians of the town have had but very little practice among them. Their diseases in most cases have been treated on the principles of the faith practice. The fact to be noted is, that *not a single death has occurred among them.** During the same nine years the average population of the town has been about 1400, and the average number of deaths about 24 annually, or 216 in all; i. e., the proportion of deaths to the population has been nearly as one to six. We have paid no part of this tax to the king of terrors, though our due proportion would have been six or seven deaths.

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Men and brethren, be not hasty in judgement. Mary Knight's case has not gone to the jury yet. You have heard the pleadings on one side. Let the other side now speak.

In the first place supposing this case to have been as complete a failure as it has been represented by our enemies, it was no worse failure than the disciples met with when they undertook to cast out the arch-devil described in Mark ix. 17. Their failure in that case did not annihilate their commission, or discredit the cures which they had previously performed. The worst that can be said of us in relation to Mary Knight's case, is what Christ said to his disciples, viz. that we failed 'because of our unbelief,' that we needed more 'prayer and fasting' in order to encounter successfully so tremendous a devil as consumption in its last stage.

But a simple statement of facts will place this affair in a still more favorable light. Mary Knight, a young woman not connected with Prefectionists, not professing religion, surrounded with unbelieveing friends, was in the last agonies of consumption, given up by her physicians. Her father in these circumstances requested me once and again to call upon her. I went with him to her bedside, and at the outset stated to her in the presence of the family, that I did not profess to be a physician, and could not take the responsibility of her case, but that I could recommend her to Jesus Christ, as a very successful physician of the body as well as the soul. Soon after, John R. Miller took her to ride a considerable distance, and, contrary to the forebodings of her friends, his faith sustained her, and she returned much invigorated. The next day, seeing that her father was disposed to place her under our care, I called on her, and said to her in the presence of her friends,—"Your room is very small and near the street, exposed to noise and dust and troublesome visitations. We have a room in our "hospital," a retired house, where you will be much more comfortable than you can be here.—The room is at your service. You will certainly have as good chance to live there as here, *and if you cannot live, it will be a pleasant place to die in.*

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PARENTAL INSTRUCTION.

The Lord has in all ages and dispensations made it the imperative duty of the saints to instruct their children in the principles which pertain to their present and future salvation. Some by their diligence in this respect have been highly favored of Him. Others by their negligence have been severely chastised. The Lord would not withhold from Abraham what he purposed to do with the cities of the plain. "For, (says God,) I know him, that he will command his children and his house after him, and they shall keep the way of the Lord to do justice and judgment." Gen. xviii. 19. The priesthood was taken from the house of Eli, "because his sons made themselves vile, and he restrained them not." 1 Sam. iii. 13. Moses, when speaking to the Israelites of the commandments that the Lord had given them by him, said:—

Deut. vi. 7, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Paul, the great apostle of the gentiles, when writing to the church at Ephesus, said:—

Eph. vi. 4, "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

By these passages, and many more which conld be quoted, it doth clearly appear that the saints anciently were required to instruct their children in the principles of truth and righteousness.—That they appreciated the importance of this duty is evident from the following saying of Solomon:—

Prov. xxii. 6, "Train up a child in the way he should go, and when he is old he will not depart from it."

Seeing therefore that the saints in former dispensations were required to teach their children in the law of God, how much more ought the saints in these last days to give heed unto this duty, who live in the dispensation of the fullness of times, in which all things will be gathered together in one, both in heaven and earth: when it shall no more be said, "The Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them."

These considerations ought to stir up the Latter Day Saints to duty, without any new commandment. But to impress it more fully upon the minds of the saints, the Lord says:—

D. & C. sec. xxii. p. 4, "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of their stakes which are organized, and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord."

Parents, do you consider the importance of parental instruction? Do you realize the responsibility you are placed under? If so, you will instruct your children in the great work of the last days, and thereby prepare a people for the coming of our Lord and Savior Jesus Christ when he comes to take vengeance on them that know not God and obey not the gospel. By so doing you will prepare yourselves for honor and glory in the church and kingdom of God. "For if a man know not how to rule his own house, how shall he take care of the church of God?" G. W.

Voree, Jan. 7th, 1848.

A CHANCE FOR IMPOSTORS.

We know of no better place for an impostor who wishes to raise a real flare up than among the pseudoes in this region. They are just about in the right state for a new excitement. All the fire of McLellinism is quenched. Their meetings have died down, and a deathlike apathy has fallen upon them. We think if Gladden Bishop, Rigdons little Hushi, or Isaac Sheene, or indeed almost any new impostor would come along he could raise a perfect blaze of excitement, and get up as large a society as Aaron Smith first and McLellin afterwards did. A very few who went into McLellinism just as a stepping stone out of the church intending to go to Brighamism or any other standard of loose morrals, as soon as they could get certain favorites with them, would doubtless keep back, but others who stood aloof from Mc. could be stirred up by a different individual. These people are like a sucking colt in a crowd of strange horses, running with all their might after every one by turns, and never knowing the right one. It would be a matter of compassion to come and stir them up, and relieve them of their present despondency. And any one who will undertake it may be assured of good success, so he will use plenty of energy and assertion and little or no good sense. Who will [illegible] pseudoes of ennui?

PESTILENCE AND FAMINE.

These scourges of mankind are again coming upon all the nations that forget God. The sufferings of Ireland were trumpeted forth to all the world last season, while many other nations, suffering almost equal with her, were scarcely mentioned. But with the great crops of last season many nations will this year suffer still severer famine, and the pestilence and exceeding sore sickness will come with it and follow after. The daughter of Babylon will get her share of this infliction, with all the miseries of her wars.

NOTICE.—The public are cautioned against purchasing a certain note for $50,00 against me, given to and now held by John W. Crane. Said note was given as the price of a lot in Voree, to which I have never yet received any title, and I do not intend to pay it till the Deed is executed to me. WILLIAM SAVAGE.

Voree, Jan. 8th, 1848.

GIVE! GIVE!

The Sun gives ever; so the earth,
What it can give, so much 't is worth.
The Ocean gives in many ways,—
Gives paths, gives fishes, rivers, bays.
So, too, the Air, it gives us breath;
When it stops giving, comes in Death.
Give, give, be always giving;
Who gives not is not living.
The more you give,
The more you live.

God's love hath in us wealth upheaped;
Only by giving is it reaped.
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not is not living.
The more we give,
The more we live.

CALVERT.

PARENTAL INSTRUCTION.

The Lord has in all ages and dispensations made it the imperative duty of the saints to instruct their children in the principles which pertain to their present and future salvation. Some by their diligence in this respect have been highly favored of Him. Others by their negligence have been severely chastised. The Lord would not withhold from Abraham what he purposed to do with the cities of the plain. "For, (says God,) I know him, that he will command his children and his house after him, and they shall keep the way of the Lord to do justice and judgment." Gen. xviii. 19. The priesthood was taken from the house of Eli, "because his sons made themselves vile, and he restrained them not." 1 Sam. iii. 13. Moses, when speaking to the Israelites of the commandments that the Lord had given them by him, said:—

Deut. vi. 7, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Paul, the great apostle of the gentiles, when writing to the church at Ephesus, said:—

Eph. vi. 4, "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

By these passages, and many more which conld be quoted, it doth clearly appear that the saints anciently were required to instruct their children in the principles of truth and righteousness.—That they appreciated the importance of this duty is evident from the following saying of Solomon:—

Prov. xxii. 6, "Train up a child in the way he should go, and when he is old he will not depart from it."

Seeing therefore that the saints in former dispensations were required to teach their children in the law of God, how much more ought the saints in these last days to give heed unto this duty, who live in the dispensation of the fullness of times, in which all things will be gathered together in one, both in heaven and earth: when it shall no more be said, "The Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them."

These considerations ought to stir up the Latter Day Saints to duty, without any new commandment. But to impress it more fully upon the minds of the saints, the Lord says:—

D. & C. sec. xxii. p. 4, "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of their stakes which are organized, and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord."

Parents, do you consider the importance of parental instruction? Do you realize the responsibility you are placed under? If so, you will instr uct your children in the great work of the last days, and thereby prepare a people for the coming of our Lord and Savior Jesus Christ when he comes to take vengeance on them that know not God and obey not the gospel. By so doing you will prepare yourselves for honor and glory in the church and kingdom of God. "For if a man know not how to rule his own house, how shall he take care of the church of God?" G. W.

Voree, Jan. 7th, 1848.

A CHANCE FOR IMPOSTORS.

We know of no better place for an impostor who wishes to raise a real flare up than among the pseudoes in this region. They are just about in the right state for a new excitement. All the fire of McLellinism is quenched. Their meetings have died down, and a deathlike apathy has fallen upon them. We think if Gladden Bishop, Rigdons little Hushi, or Isaac Sheene, or indeed almost any new impostor would come along he could raise a perfect blaze of excitement, and get up as large a society as Aaron Smith first and McLellin afterwards did. A very few who went into McLellinism just as a stepping stone out of the church intending to go to Brighamism or any other standard of loose morrals, as soon as they could get certain favorites with them, would doubtless keep back, but others who stood aloof from Mc. could be stirred up by a different individual. These people are like a sucking colt in a crowd of strange horses, running with all their might after every one by turns, and never knowing the right one. It would be a matter of compassion to come and stir them up, and relieve them of their present despondency. And any one who will undertake it may be assured of good success, so he will use plenty of energy and assertion and little or no good sense. Who will come and relieve the pseudoes of ennui?

PESTILENCE AND FAMINE.

These scourges of mankind are again coming upon all the nations that forget God. The sufferings of Ireland were trumpeted forth to all the world last season, while many other nations, suffering almost equal with her, were scarcely mentioned. But with the great crops of last season many nations will this year suffer still severer famine, and the pestilence and exceeding sore sickness will come with it and follow after. The daughter of Babylon will get her share of this infliction, with all the miseries of her wars.

NOTICE.—The public are cautioned against purchasing a certain note for $50,00 against me, given to and now held by John W. Crane. Said note was given as the price of a lot in Voree, to which I have never yet received any title, and I do not intend to pay it till the Deed is executed to me. WILLIAM SAVAGE.

Voree, Jan. 8th, 1848.

GIVE! GIVE!

The Sun gives ever; so the earth,
What it can give, so much 't is worth.
The Ocean gives in many ways,—
Gives paths, gives fishes, rivers, bays.
So, too, the Air, it gives us breath;
When it stops giving, comes in Death.
Give, give, be always giving;
Who gives not is not living.
The more you give,
The more you live.

God's love hath in us wealth upheaped;
Only by giving is it reaped.
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself.
Give, give, be always giving;
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The more we give,
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THE MORMONS.—This people, or the portion of them now encamped on the Western Prairies, are represented as being subjected to great suffering. A public meeting has been holden at Philadelphia, the Mayor in the chair, to raise funds to aid the emigrating Mormons, expelled from their homes in Illinois, and now encamped upon the Western Prairies without the means of further progress, *or of supporting life.* Col. Thomas L. Kane, of Philadelphia, who, from accidential circumstances, had witnessed the final expulsion of the Mormons from Ill., and who had subsequently visited several of their camping-grounds, and taken pains to ascertain their real condition, described the sufferings of these persecuted people as heart-rending, and eminently deserving the consideration of every philanthropic heart.

Charles Gibbons presented the following statement of facts, in connection with which, several resolutions were passed soliciting relief for them, to be forwarded to Frederick Brown, of Philadelphia, the Treasurer of the Committee appointed for the purpose:—

"It has been represented to this meeting, by citizens of Illinois, here present—that they [the Mormons] have been driven forth by force from their homes in that State, with other citizens, to the number of more than twenty thousand—that their houses, farms, and other possessions, have been confiscated to the use of armed men, by whom they were expelled—that the persons thus ejected and despoiled, have set out to seek a resting-place on the western shores of this Continent—that some of them have approached the place of their destination—that others are on this side of the Stony Mountains; and that others have advanced but a short distance beyond the confines of the State; that among these are many aged and decrepid persons, and many woman and children; and that all of them have suffered much from the want of shelter, clothing, and food, and from severe disease brought upon them by their destitution.

"It has been further represented that the government of the United States has, till now, permitted these persons to tarry on a part of the public domain, not yet appropriated, while endeavoring, by agricultural toil, to gather the means which are indispensable to their continued progress, and has otherwise recognized their character as citizens; and that the emigrants, in return, have justified this action of the government by carefully observing the laws, and have testified their gratitude towards it by engaging in large numbers, in the military service of the United States, to prosecute remote and dangerous expeditions, and the wives and children of the men who have so entered upon, and are now employed in the public service, are among the destitute and sick of the parties that remain encamped on the prairies.

"And the representations so made have been further verified by the recorded history of transactions to which they refer, and by disinterested oral testimony rendered before this meeting.

"It is thus made to appear that grievous wrong has been sustained by this large body of American citizens; and that they are exposed to increased and calamitous suffering, if it be not averted by the active sympathies of their brother citizens within the United States."—*Advent Herald.*

We publish the foregoing more than any thing else as a comment on the letters sent by the Brighamites in the camp to the Brighamites in this region. Several letters have been written from Brighamites at Council Bluffs urging their scattered friends to come on, and telling them that they have abundance of grain and provisions, and some to sell. Among others, Reuben Miller has such a letter from one of the chief men there, giving a glowing account of the place and assurance that there is abundance of all things in the camp, and that their followers are better off than they ever were before. We do not mention these things to dissuade any from assisting them. There is not the remotest doubt that they are in a state of utter starvation, and that the statements before the Philadelphia meeting come short of the truth We have the evidence in many letters coming from the poor and oppressed in that camp, by which we know that many hundreds there have died of mere starvation.—One third of all who went out in that camp have died of exposure and want, and the survivors are every day becoming worse off.—But a little few doubtless have abundance, and that few will undoubtedly get all that the charitable in Philadelphia give, and they are anxious also to get on some of the scattered flock who have a good fleece to shear, and are urging them forward by the pretense of wealth and abundance, at the same time that they beg for a little bread of the charitable. We do think however that common honesty should preclude them from inviting all their followers to come on there with the assurance of abundance, and at the very same time begging for bread on the score of mere starvation. And we are sorry to think that those who go with the hope of abundance will find starvation, and that given for the starving will be monopolized by a few wealthy leaders.

SENSE OF INTEREST.

There is no mistake in the fact that the nature of man is such that he will act, lend his aid, and make his best efforts to *secure* to himself that in which the *sense* of his greatest interest lies. If it is in securing wealth, so he will bend his means and lend his best efforts. If it is in *securing* to himself titles of honor, all is sacrificed to that end. If it is in *securing ease* and *pleasure*, all his means and efforts go that way. And according to his sense of interest in his eternal salvation he will act in all things. If he deems his salvation of but little worth, you may always know it by the appropriation he makes of the means he has in possession. And as he values his own salvation, so he values others. And in proportion as he seeks to save himself, so he will do for others. JOHN E. PAGE.

For the Gospel Herald.

POETRY.

Strange that the saints will lend an ear
To bitter calumny, or hear
Those vile outbreakings, when they know
That when God speaks it shall be so.

But Oh! alas! how few will stand
His word and works down to the end;
Their patience and obedience prove,
Devoted to the truth in love.

Tho' storms may gather, tempests beat,
Tho' foes assail, still let my feet
Stand firm upon old Israel's rock,
And safe abide within the flock.

Saved from *old error's* flattering bait,
From envy, strife, and cruel hate;
Let me in swift obedience prove
The God of truth, the God of love.

Far better is it to obey,
To harken—lest idolatry
Possess the soul with stubbornness,
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That when the day of rest is come,
And Israel's hosts are gathered home,
I may be found with them, and bless'd
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Voree, Jan. 8th, 1847. MARIETTE.

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GOSPEL HERALD.

VOL. 2.] VOREE, W. T., THURSDAY, JAN. 20, 1848. [No. 44.

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Caldwell Co., Dec. 24th, 1847.

MR. STRANG:—

DEAR SIR,—I expect the time of my paper has expired. I enclose two dollars and fifty cents, and want you to still continue sending me the Gospel Herald, until I do know beyond a doubt whom we are to receive as Prophet, Seer and Revelator. There is so many that lay claim to that gift that I need a revelation to know who is entitled to it. 1. I am satisfied myself that it belongs either to yourself or David Whitmer, and I do not know which. 2. Whitmer is considered an honest and honorable man. I am well acquainted with him. As for myself I am a looker on, and have been for years, and calculate to be until I am convinced which is wrong. I am inclined to believe that you and Whitmer are both honest men and mean to do right, but one or the other is deceived some way or other. 3. Yours with respect, —— ——

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2. There is just as much reason to say it lays between me and Rigdon or Law as between me and Whitmer, for the pretense in either case is, that they were ordained to *some other* office, and that Joseph having fallen they succeeded to his office. Rigdon and Law were ordained counsellors in the First Presidency, and each afterwards claimed by virtue of that ordination to be prophet. Whitmer was ordained President of a stake, and by virtue of that ordination it is claimed that he is prophet. I cannot see but their cases are as strong as his. Moreover, when Whitmer was ordained Wm. W. Phelps and John Whitmer were ordained his counsellors. Consequently, if this ordination made him First President of the church, it made them members of the First Presidency. And as Whitmer and his brother have never acted in Mormonism since 1838, I don't know but Phelps might put in a claim that Whitmer has fallen and that he has succeeded him and gone into the wilderness with the prophetic office. You cannot get over the fact that if this ordination made Whitmer First President, it also made his counsellors members of the First Presidency. It is, to say the least, a little singular that the whole First Presidency should have fallen at the same time, and extraordinary beyond conception that God should have appointed an entire new Presidency to lead the church; and that for thirteen years of such perils as the church has passed through in that time, not one of them should have found out that he was the true shepherd, and God should never have spoken one word in that time by his prophet.

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But in this place we have another reason for hoping that David Whitmer has not practiced deception, to wit: assured that he is not the prophet of the dispensation, we have good reason to believe he does not pretend to be. Of this we do not feel absolutely sure, but our reasons for holding to it are very strong, both affirmative and negative. The negative reasons are these:—It is now near 14 years since he received the ordination from which those who are crying him up date his prophetic authority, and I presume not less than ten years since he has stood aloof from the church, and I have yet to learn that during all that time he has ever once attempted to give the word of the Lord for a law unto them, or to offer them deliverance. For some three years or more after that ordination he continued to act under Joseph, receiving, acknowledging and upholding him in the prophetic office; and it is not possible that God should have made David Whitmer prophet and left him so entirely ignorant of it that he not only should not know what office he held, but should actually follow an apostate, a reprobate, and a castaway; and instead of leading the church to salvation should go with them to destruction. And I cannot believe that after all these facts have so transpired, and some man waking him up from the apathy of years and saying to him, "David, you are a prophet," that he would chime in and say, "yes, I know it." I may be mistaken, but like you I believe him an honorable, an honest man. And believing him to be an honest man I assume as a mere matter of course that he has acted like one, and do not believe that he is making false pretenses.

Again: you are doubtless aware that at the time of the emeute at Kirtland in the latter part of 1846, Wm. E. McLellin and various other persons wrote to Whitmer to set himself up as prophet and leader of the church. One of these letters was published in the paper started by that faction, yet it is not pretended that it was ever answered. I do not conceive it possible that such a call to a prophet should be unheeded. When Elijah cried out in utter loneliness, "they have killed thy prophets and hewn down thine altars, and I alone am left and they seek my life;" you will not doubt that a like call from a like number of those that God has reserved to himself would have brought out some kind of response. And the non-answer of that letter can only be accounted for on the ground that Whitmer considered himself no prophet. Add to this the fact that McLellin has gone as a delegate from Kirtland to Missouri to call out Whitmer as a prophet, and that he still has not got a single line of writing from him, and it certainly makes very strong negative evidence of his setting up any such pretensions.

The positive evidence that he does not make any such pretensions, is this: early in 1846 the tract reprint of the first number of the Voree Herald, containing the evidence of my calling and authority, strayed into upper Missouri. Immediately I received a letter from Hiram Page, one of the witnesses of the Book of Mormon, and a neighbor and friend to the Whitmers', informing me that he had received that tract and read it with joy and gladness, and went on to tell at length of reading it to the two Whitmers' who lived near him, and that they rejoiced with exceeding joy *that* GOD HAD RAISED UP ONE *to* STAND *in* PLACE *of* JOSEPH, and was so much overjoyed that they could not rest till they had gone and communicated the glad news to their brother who lived at some distance. He goes on to say that all the witnesses of the Book of Mormon living in that region RECEIVED *the* NEWS *with* GLADNESS, and finally that they *held a council* in which David and John Whitmer and this Hiram Page were the principal actors; and being at a loss what they ought to do about coming to VOREE, sent up to me AS A PROPHET *of* GOD to TELL THEM what to do. This letter I answered shortly after receiving it, and last April (1847) I received another letter from the same Hiram Page, acknowledging the receipt of mine and of many papers from me, and giving me the acts of another council of himself and the Whitmers', in which, among other things, they invite me to come to their residence in Missouri and receive from them, David and John Whitmer, church records, and manuscript revelations, which they had kept in their possession from the time that they were active members of the church. These documents they speak of as of great importance to the church, and offer them to me as the true shepherd who has a right to them, and were anxious that I should come and receive them in person because they were of too much importance to be trusted in the mails. It is very true that these letters were not written by David Whitmer, but they were written by Hiram Page as the common epistle of himself and the Whitmers'. I have just as much reason to believe Hiram Page is an honorable and an honest man as that Whitmer is, and do not think he would write those things unless they are true; and if they are true how can I believe that Whitmer professes to be prophet instead of Joseph? No, I think him too honest for that.

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41. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office."

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By taking the above into consideration we come to the conclusion that the ordinance of laying on of hands for consecrating priests belongs to the Melchisedec priesthood, which has power to administer in the things of the spirit, as we will show more fully in another place. At what time John the Baptist received his anointing we are not advised, probably under the administration of his father Zacharias, who was of the order of the Aaronic priesthood; by which *authority* he administered in the "burning of incense" in the Temple. Read Luke i. 5, 6, 7, 8, 9, 10.

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How greater? Ans. In priesthood. Why so? Ans. Because John could only administer in the outward ordinance of baptism by *water*, while Christ had the power of priesthood to administer in the baptism of the *Holy Ghost*.

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Rom. vi. 3, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?

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Col. ii. 12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

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And in keeping with that answer he commanded his apostles to preach to every creature in all the world, and baptize all nations of those that believed, Jews and Gentiles. Yet, in the face of high heaven, with the New Testament in hand, we have some people in our christian land that say we can be saved with or *without* baptism. We wish to attach *all* and no more importance or essentiality to it than Jesus attached to it, which was this: that no man can enter into the kingdom of God without it. But the baptism of the Holy Spirit is equally essential, and as indispensable; the two births, one of the *water* and the other of the *spirit* of God, both being inseparably connected in our salvation.

When I was quite a youth I heard an old man of three score years say "that he had been a minister of the gospel for thirty years, and he had not found out yet the design of baptism, or for what it was commanded." We quote the above as an example of the ignorance there is in our religious world concerning the ordinances ordained of Jesus Christ. Another instance we have as an example of folly, which is as popular as it is absurd and ridiculous, which is this: the practice of praying at anxious-seats, or mourners-benches, to gain a remission of sins; whereas there is not one practical example or commandment for it in the holy scriptures. But instead of that, John "baptized unto repentance FOR the remission of sins." Mark i. 4.

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Let the reader take particular notice of the term "name" in the above text, that in this and all other cases when used as signifying an official act, it always signifies *authority* or *priesthood*. By the following text we find by what means we are introduced to the *blood* and *name* of Jesus *for* the remission of sins. According to the commandment of Jesus the apostles began at Jerusalem, on the day of the Jewish passover, called pentecost, to preach the gospel to all nations; and as Peter stood up and preached Jesus, and him crucified, to the assembled multitude of the Jews, and some of them out of all nations heard the word, cried out, being pricked in heart, "Men and brethren, what shall we do?" This occasion, and the beginning of the ministry of the apostles, here indued with the power of the holy priesthood, demanded in all Godliness an answer to the interrogation that would answer for every creature in all the world, in every age to the end of time; and we leave it to the good sense of every efficient and candid reader if the answer Peter gave was not in view of the above reasons, dictated by the spirit of direct revelation.

Acts ii. 38, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

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If, then, three thousand souls received a remission of sins through baptism at one time, why not all the world by the same means?

Again: if it required an endued authority to be given to the then apostles, why not now to execute the same thing? And if baptism was a means of saving grace at that time, why not now? If it is so, why seek for the remission of sins where it is not promised, at *anxious-seats* and *mourners-benches*? "Yes! yes!!" says the Campbelite, "I believe in baptism for the remission of sins." Yes, I heard so; but where did you get the priesthood to administer it? inasmuch as the only way of gaining it is by direct revelation, as we have shown before.

At every time, in every place, in all the acts of the apostles they carried one uniform course, in their ministry to the Jews and Gentiles, in this matter to all that believed the gospel; they immediately baptized them unto repentance for the remission of sins. Even Saul of Tarsus, who afterwards was made an apostle, was directed by Ananias to be "baptized and wash away his sins." Acts xxii. 16. When Philip preached in Samaria the Samaritans "believed his preaching and were baptized, both men and women." And so with the jailer, Lydia, and their households, and all other cases where the gospel was preached by the apostles and their associates, where the people believed and repented. And not in one case do we read in the scriptures about anxious-seats or mourners-benches.

(To be continued.)

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Again: if it required an endued authority to be given to the then apostles, why not now to execute the same thing? And if baptism was a means of saving grace at that time, why not now? If it is so, why seek for the remission of sins where it is not promised, at *anxious-seats* and *mourners-benches*? "Yes! yes!!" says the Campbelite, "I believe in baptism for the remission of sins." Yes, I heard so; but where did you get the priesthood to administer it? inasmuch as the only way of gaining it is by direct revelation, as we have shown before.

At every time, in every place, in all the acts of the apostles they carried one uniform course, in their ministry to the Jews and Gentiles, in this matter to all that believed the gospel; they immediately baptized them unto repentance for the remission of sins. Even Saul of Tarsus, who afterwards was made an apostle, was directed by Ananias to be "baptized and wash away his sins." Acts xxii. 16. When Philip preached in Samaria the Samaritans "believed his preaching and were baptized, both men and women." And so with the jailer, Lydia, and their households, and all other cases where the gospel was preached by the apostles and their associates, where the people believed and repented. And not in one case do we read in the scriptures about anxious-seats or mourners-benches.

(To be continued.)

CHAPLAINS OF CONGRESS.

Can any good thing come out of Congress? Come and see.—Here we have a speech of Mr. Pettit, of Indiana, made in the House of Representatives, soon after the opening of the present Congress, on the election of Chaplain, which would do honor to a saint. This discourse of Mr. Pettit's contains more gospel principles doubtless than both the Chaplains will preach in all winter. We are not surprised that the assembled wisdom of the "Daughter of Babylon" rejected his counsels, and doubt not it was a strange sound in the ears of those sages when he told them there was but one true religion, and consequently if they employed two Chaplains of different faith, though one might be true, the other of necessity was false.

"Mr. Pettit rose to detain the House for a few moments only, simply to reiterate what he had heretofore said on the subject which this resolution presented to their consideration, and for the utterance of which he had been exposed to great reproach. He was impressed with the solemn conviction that this House had no power—that the two Houses of Congress together had no power—to appropriate the public money for religious purposes; and hence he was opposed to the passage of this resolution. To him the proposition was plain, that the National Legislature had no power at all to legislate on the subject of religion; and surely they could not appropriate money for purposes respecting which they had no power to legislate. No member on that floor would surely present the absurd proposition that they had power to legislate on the subject of religion in any form; for the framers of the Constitution had wisely prohibited their doing so by the provisions of that instrument, which was given to them for their government. When the States organized their government, in some of them there existed an established religion, in others there were various religions alike tolerated, while in some there was a great preponderance of one. The New England States were almost all Puritanical; Maryland was almost exclusively Catholic—the universal religion, the Catholic faith, having been adopted by them. Other States had many religions. In order, therefore, to avoid a collision of creeds and the interests of these various denominations, and to avoid trampling on the rights and privileges of any, in the Constitution a provision was inserted prohibiting Congress from making any law respecting an establishlished religion. If, then, Congress could not legislate on the subject of religion, it certainly followed—this at least was clear to his mind—that they could not appropriate money where they could not legislate.

"A few days since, in presence of the Speaker and of the House, he held up his hand, and, solemnly appealing to the Supreme Being, promised to support the Constitution of these United States, "so help me God;" and it was his sincere purpose to adhere to that solemn obligation. He was bound to support the Constitution as he understood it, and he could not recognize any power as possessed of the right to construe that instrument for him, or to control his actions under it.

"He did not wholly object to the adoption of the resolution; for he was prepared with an amendment to provide substantially for the accomplishment of the same purpose. He did not object to the election or appointment of Chaplains and the opening of the deliberations every morning by an appeal to the Throne of Grace; and he had no doubt, constituted as they were, that this body would need such appeals. Whether they should be able to derive much good from them he did not know. It would be well for them if they should get a devout man to pray for them: he hoped they should get one, for they were assured that the "fervent prayer of the righeous availeth much." The prayer of any other would not be heard; and hence, by the choice of any other, they should not be profited.

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INFANT BAPTISM.—The strong feature of the religion of this age is the disposition to reduce every thing to feeling, nothing to knowledge or certainty. Consequently few doctrinal works are published compared to the whole number of religious works. The great publishing societies generally reject every thing doctrinal, and pertinaciously avoid every thing that savors of reason and logic. There is a society however engaged in publishing doctrinal tracts, who have just issued one on the Baptism of Infants. We have not seen the tract itself, but we find the following extracts in a work of Dr. Beecher's:—

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"We commence the discussion of the subject, by stating this proposition, viz: Infant Baptism was sactioned by Christ, 1 and practiced by his apostles, 2 and universally adopted as a divine ordinance by the apostolic churches. 3. For the truth of this doctrine, we appeal to the history of the church.

"It has been said with great confidence by some, that Infant Baptism is an anti-scriptural practice, which was forced upon the church by the power of popes and councils, long after the apostles had finished their work of planting and setting in order the churches. But we ask for the proof. Where is the account of its commencement? By what rule in the church was it first recommended? By what council was it first decreed? By what church was it first adopted? We must insist upon a satisfactory answer to these questions. And until a definite and satisfactory answer is given, we shall assume the responsibility of affirming, that there is no evidence from the history of the church, that Infant Baptism originated in any age subsequent to that of the apostles. 4.

"During the first thousand years of the existence of the church, no ecclesiastical historian can be found who undertakes to give an account of the rise and progress of this practice. 5. We regard this as a fact of great importance.

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"Of other rites and ceremonies, we can ascertain the beginning. 7. Man's additions, and alterations, and inventions, are carefully noted. But of Infant Baptism,—unless it be from heaven,—it may be said as the Jews said of Messiah,—'No man knoweth whence it is.'

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"In our judgement, Augustine, and the church in his day, were right in supposing that the custom of which he speaks originated in the apostolic age, and was given to the church by its divine Head. With us a custom which has existed 'time whereof the memory of man runneth not to the contrary,' and of which the commencement cannot be found in our records, is very reasonably believed to have begun with our national existence, or to have been brought with our ancestors to this country. 11. We are writing upon the eve of our annual Thanksgiving, and are thus furnished with a striking illustration of the point under consideration. The custom of setting apart a day annually for the purpose of rendering public thanks to God for the mercies which have crowned the year,

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is universally observed in New England. It was not instituted in our day by governors and councils, but has always been observed, and is believed by everybody to have originated with the first settlers of this country. Our old men affirm that it was observed in their youth, and that they never heard it spoken of except as handed down from the Puritans. Is there any doubt upon this subject among us? We should think a man very unfortunate, or very perverse, who should undertake to prove that this practice has crept in unawares, and that it is inconsistent with the religion and spirit of our fathers. Now, the Christians of the fourth century were almost as near to the apostolic age as we are to that of the Puritans, and could as certainly determine whether infant baptism was transmitted to them from the inspired founders of the church, as we can determine whether we have received the custom alluded to from our ancestors. Will any one maintain that the universal church were mistaken in supposing that they had always practiced infant baptism, or that a custom, falsely claiming its parentage and birth in the first century, could by any means, within three hundred years of its alledged origin come to be regarded by all Christians, of every sect and every shade of belief throughout the world, not merely as expedient,—not merely as a thing that might be innocently done, but as absolutely essential?"

NOTE 1. "*Sanctioned by Christ.*" This is mere assertion, and as an assertion it is not true. Four writers, Matthew, Mark, Luke and John, have written a history of Christ's ministry, and not one of them records one word or act by which he sanctions it. Nor does one of them intimate that such a thing was thought of in his time. If the writers of his own time do not mention it, others need not. It is quite true that Christ administered some sacrament to children, and said, "of such (as children) is the kingdom of heaven." But that sacrament is not baptism. It is laying on the hands and blessing. Matt. xix. 13, 14, 15. Mark x. 13, 14, 15, 16.—Others have supposed that baptism was instituted instead of circumcision, and as children were the subjects of circumcision they infer that they are also the subjects of baptism. But it is an error to suppose that baptism is instead of circumcision, for circumcision is the seal of the covenant by which the seed of Abraham holds the title to the land of Canaan, and as such it is still in force. Gen. xvii. 2 to 14. Moreover, circumcision is an ordinance of male children only, and if baptism came in place of it females would not be subjects of baptism. I know not that it is pretended on any other grounds that Christ sanctioned infant baptism, and these two grounds are clearly fallacious. The pretension itself falls to the ground.

2. "*Practiced by his apostles.*" Mere assertion again without one word of proof, and equally without one word of truth. The entire scriptures contain not one word whereby such an assertion can be justified or excused. And the uncanonized writings of the apostolic age are equally barren on the subject. No one single instance can be found of the baptism of an infant. A few cases are found of the baptism of a household, but in none of those cases are we told that these households contained infants; and aside from the fact that infants are found in less than half the households, the business in which these were employed raises a presumption against it in their cases. The keeper of a Roman prison or a merchantwoman in a strange city is quite unlikely to have any infant children in the house. Withal, the saying that the jailer and his household were baptized would not imply that infants were baptized, even if were found in his household, until it was affirmatively shown such were subjects of baptism. A Baptist preacher, who baptizes none but believers, would as truly speak of baptizing such an one and his family (or household) when he has baptized all that have come to years of discretion, as does the Episcopalian who baptizes infants with the rest.

3. "*Adopted as a divine ordinance by the apostolic church.*" How singular that there should be a divine ordinance in the apostolic church, not once mentioned in the scriptures or the history of the times. If any author, sacred or profane, belonging to that age has mentioned such an event, let them name book and paragraph.

4. Until you can determine the exact age when accountability begins and infancy ceases, all these questions are impertinent. The apostolic church knew that without baptism there was no salvation. As the church rapidly departed from the faith, this principle was long retained amid the gathering darkness. The first christian parents doubtless taught their children the doctrine of the gospel and brought them forward to receive baptism as soon as they came to years of understanding. Those who followed after, in their accumulating ignorance knowing that there was no salvation without baptism, but not knowing that faith and repentance were equally essential, brought forward those of earlier age to be baptized, in order to secure their salvation. Of the gradual introduction of this practice we shall have more to say below. The evidence that it originated in an age subsequent to that of the apostles is perfectly clear, and is this,—The practice of infant baptism is not found in the apostolic church, and is found in the Catholic and sectarian churches of latter ages. Consequently it must have originated in a subsequent age. It is not presumed that it was introduced suddenly at any time by the act or decree of a pope or council. And if in the age of the apostles, persons were baptized at ten years of age, and fifty years after at the age of eight, and so continuing till after some hundred years, infants of a few hours were made subjects of baptism, what particular fact would mark its commencement so as to be noted by the historian? None.

5. It is not to be expected that historians of the Roman church would give a particular and minute account of the growing up of Roman heresies, or that if they wrote any such accounts they would have been suffered to publish them. Against this fact we wish to offset another of equal importance, to wit: that not a writer of the apostolic age mentions the existence of the practice. If the practice of baptizing infants could not grow up in the dark ages without being mentioned by historians, how could it in the days of the apostles?

6. 6. It is both credible and probable that such a practice should grow up in a corrupt age and no writer mark the fact by any historical monument, and equally probable that, having once grown into use, men should be found to defend it. It is supposing too much to say, "if the apostles baptized only adults," for their commission was to baptize *believers*, and there can be no reasonable doubt that there were many believers who were not adults; and it is perfectly credible that when believers of a tender age were brought forward for baptism other parents of more zeal than knowledge should bring forward still younger children; and as the change from infantile weakness to accountability is a gradual one, without definite and known land marks, it is not at all singular that it should be finally totally disregarded; and that from baptizing very young believing children, those whose power of exercising faith was doubtful, should be gradually and slowly made subjects of the ordinance, until finally the question whether the subject was capable of exercising faith was totally lost sight of, and the administrator satisfied himself with the assurance that the subject should be educated in the faith. We would like to know whether the members of the "DOCTRINAL TRACT SOCIETY" are willing to test all the articles of religious faith by the rule they have adopted in this case. Do they not know that the same evidences will equally prove the *spiritual supremacy* of the popes, the seven sacraments of the Roman church, and all the principal articles of her creed. History notes with tolerable accuracy the time when the bishops of Rome began to exercise *temporal* power, but no writer has marked the time when they began to claim and exercise *spiritual* superiority over all other bishops.—A power which could not insensibly grow up as the practice of baptizing infants. Yet in an early age of the church we find it almost

is universally observed in New England. It was not instituted in our day by governors and councils, but has always been observed, and is believed by everybody to have originated with the first settlers of this country. Our old men affirm that it was observed in their youth, and that they never heard it spoken of except as handed down from the Puritans. Is there any doubt upon this subject among us? We should think a man very unfortunate, or very perverse, who should undertake to prove that this practice has crept in unawares, and that it is inconsistent with the religion and spirit of our fathers. Now, the Christians of the fourth century were almost as near to the apostolic age as we are to that of the Puritans, and could as certainly determine whether infant baptism was transmitted to them from the inspired founders of the church, as we can determine whether we have received the custom alluded to from our ancestors. Will any one maintain that the universal church were mistaken in supposing that they had always practiced infant baptism, or that a custom, falsely claiming its parentage and birth in the first century, could by any means, within three hundred years of its alledged origin come to be regarded by all Christians, of every sect and every shade of belief throughout the world, not merely as expedient,—not merely as a thing that might be innocently done, but as absolutely essential?"

NOTE 1. "*Sanctioned by Christ.*" This is mere assertion, and as an assertion it is not true. Four writers, Matthew, Mark, Luke and John, have written a history of Christ's ministry, and not one of them records one word or act by which he sanctions it. Nor does one of them intimate that such a thing was thought of in his time. If the writers of his own time do not mention it, others need not. It is quite true that Christ administered some sacrament to children, and said, "of such (as children) is the kingdom of heaven." But that sacrament is not baptism. It is laying on the hands and blessing. Matt. xix. 13, 14, 15. Mark x. 13, 14, 15, 16.—Others have supposed that baptism was instituted instead of circumcision, and as children were the subjects of circumcision they infer that they are also the subjects of baptism. But it is an error to suppose that baptism is instead of circumcision, for circumcision is the seal of the covenant by which the seed of Abraham holds the title to the land of Canaan, and as such it is still in force. Gen. xvii. 2 to 14. Moreover, circumcision is an ordinance of male children only, and if baptism came in place of it females would not be subjects of baptism. I know not that it is pretended on any other grounds that Christ sanctioned infant baptism, and these two grounds are clearly fallacious. The pretension itself falls to the ground.

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universally acknowledged, and not one historic monument by which to tell when it commenced or how it originated. No record of its origin. And to make the case still stronger, the very few churches that did not thus acknowledge the superiority of the bishop of Rome all treated it as an ancient power long exercised, and not one of them rejected it as a new assumption. History has recorded that several bishops of different cities during the first six centuries attempted to set up their chairs equal to that of Rome, but not of any bishop or church questioning that the See of Rome had in times past been superior. Protestants acknowledge but two sacraments, baptism and the eucharist. Catholics seven. Will any of the members of the "doctrinal tract society" tell upon what grounds these five other sacraments were introduced? when they were introduced? and by the power of what pope or council? Will they tell us, too, when christians first began to pray for the dead? to do certain works to deliver souls from purgatory? to worship images, pictures and relics? &c. No, you cannot tell the origin of one of these; and, consequently, by your own reasoning, you are driven to the conclusion that all these doctrines and practices are of divine origin.

By this rule of evidence there is scarcely one point on which the Protestant can stand before the Catholic. Try the supremacy of the bishops of Rome by this rule, and where is Protestantism. The same St. Augustine, quoted a little below in this tract, speaking of the superiority of the bishops of Rome, says, addressing the schismatic Donatists:—

"Come brethren, if you have a mind to be ingrafted in the vine, it is a pity to see you lopped off in this manner from the stock.—Reckon up the prelates in the very see of Peter; and in that order of fathers see which has succeeded which. This is the rock over which the proud gates of hell prevail not. And in his 162d Epistle he tells the Donatists, that in the see of Rome the principality (or supremacy) of the apostolic Church was ever acknowledged.—*Semper Apostolicæ Cathedræ viguit Principatus.*

"St. Ignatius, disciple of the Apostles, in the beginning of his epistle to the Romans, where he calls the Church of Rome the presiding Church; St. Irenæus, l. 3, c. 3, who calls the same the greatest and most ancient Church, founded by the two most glorious Apostles, Peter and Paul; and adds, that all sectaries are confounded by the Roman tradition; for to this Church, by reason of its more powerful principality, says he, it is necessary that every Church resort, or have recourse; in which (Church) the apostolical tradition has always been preserved by those that are in every place; and St. Cyprian, in his 55th epistle to pope Cornelius, where he calls the see of Rome, the chair of Peter, and the principal Church from which the priestly unity has its origin. *Ecclesiam Principalem, unde Unitas Sacerdotalies exorta est.*

"See also St. Optatus, Bishop of Milevis, in his 2d Book against Parmenianus, the Donatist Bishop of Carthage: where he thus addresses himself to his adversary. You cannot pretend to be ignorant that Peter held first the bishop's chair in the city of Rome, in which Peter, head of all the Apostles sat; in which one chair unity might be maintained by all, lest the rest of the apostles should each one claim his own separate chair. So that he is now a schismatic, and an offender, who against this single chair erects any other.—In this one chair, which is the first of the properties of the Church, Peter first sat; to him succeeded Linus, to him Clement, &c.—Give you now an account of the origin of your chair, you who claim to yourselves the holy Church.

"And St. Jerome, writing to pope Damasus, Epist. 57, tells him, I am joined in communion with your holiness, that is, with the chair of Peter: upon that rock I know the Church is built: whosoever eats the lamb out of this house is profane: whosoever is not in (this) Ark shall perish in the deluge, &c.

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"Hence St. Peter's supremacy is acknowledged by the perpetual tradition of the holy fathers. See Origen, on the 6th chapter to the Romans, and in his 5th Homily upon Exodus; St. Basil, of the Judgment of God, t. 2, p. 402; St. Cyril, of Jerusalem, in his 2d Catechesis; St. Epiphanius, Hær. 51, § 17, & Hær. 54, § 7, and in his Anchoratus, § 6, p. 14, 15: St. John Chrysostom in his 2d Homily on the 50th Psalm, in his 54th Homily upon St. Matthew, &c. St. Cyril, of Alexandria, in his 12th Book upon St. John: St. Austerius, Bishop of Amasæa, in his sermon upon St. Peter and St. Paul; and among the Latins, St. Cyprian, Epist. 70, to Januarius: St. Optatus of Milevis, l. 2, and 7: St, Ambrose, l. 10, upon St. Luke: St. Hierome, in his 1st book against Jovinian: St. Augustine. l. 2 de Baptismo, c. 1; St. Leo, Epist. 84, to Anastasius: St. Gregory the Great, l. 4, Epist. 32, &c.

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8. And if you will stand to that inference, you have nothing to do but turn over yourselves to the Catholic church, because all or nearly all the leading tenets of the Catholic church are by the same means proved to have come down to us from an age prior to that of the earliest uninspired historians. Either you must allow the whole force of this argument in favor of others, or you cannot claim it for your own favorite bantling. You derived your infant baptism from the Catholics, and not from scripture; and if their traditions from the days of the early fathers is proof enough to sustain that institution, it is equally good for the dogmas you have protested against.

9. No; you have not given, and cannot give any such proof.—You have only the assertion of Augustine in the fourth century, and this same Augustine still more explicitly asserts the superiority of the bishops of Rome over all other pastors and bishops, as we have quoted above. And he does not merely assert their actual superiority, but that such superiority had ALWAYS BEEN ACKNOWLEDGED and NEVER QUESTIONED. And what is of more consequence, you can find no writer earlier than Augustine asserting that infant baptism was a custom of mother church. But the superiority of the bishops of Rome is asserted by a perpetual succession of christian fathers, going back to the cotemporaries of the apostles and including Clement, whose name Paul says is written in the Book of Life. As honest men, acknowledge papacy or renounce infant baptism.

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EXTRACT OF A LETTER.

Philadelphia, Dec. 28th, 1847.

PRESIDENT STRANG:—

MY EVER DEAR BROTHER,—It is with feelings of pleasure and delight I write to you at this time. The night is passing away and the day is dawning in these regions at last. I am to commence baptizing this week on Saturday. A number have given in their names already—not old "hunkers," but new ones—warm hearted ones. The fields here are all white, and will soon be ready to harvest, and may God help me to thrust in my sickle and reap. A reaction is already beginning to take place in the east. Rigdonism has gone by the board, and Brighamism is crumbling into ruins and falling down piece-meal. Thousands are hungering and thirsting after the word of life. I am preaching here every Sunday to overflowing houses. And saints and sinners said I preached last Sunday with more power, spirit, eloquence and energy than I ever did before, even in my most palmy days, particularly in the evening, when I was bearing testimony to the truth and divinity of your mission, priesthood and calling as the successor of Joseph. I suppose, from what every one that was present says, that for a few minutes toward the close of my testimony no power in language can describe the feelings of the entire audience, it was so intense. To God be all glory. I had over 300 young men between eighteen and twenty-five years of age to hear me, and what is still better they believed me. When I bore testimony of your labor, toil and hardships for the cause of truth, there was hardly a dry eye in the house.

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SPEAK NOT HARSHLY.

BY MISS JULIA A. FLETCHER.

Speak not harshly—much of care
Every human heart must bear;
Enough of shadows sadly play
Around the very sunniest way—
Enough of sorrows vainly lie,
Veiled within the merriest eye.
By thy childhood's gushing tears—
By thy grief's of after years—
By the anguish thou doest know,
Add not to another's woe.

Speak not harshly—much of sin
Dwelleth every heart within:
In its closely covered cells
Many a wayward passion dwells.
By the many hours misspent—
By the gifts to error lent—
By the wrong thou didst not shun—
By the good thou hast not done,—
With a lenient spirit scan
The weakness of thy brother man.

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The subscribers have entered into copartnership for the purpose of carrying on the business of making ploughs and doing common blacksmithing. We shall keep constantly on hand a good supply of the best steel plate ploughs of various descriptions, which we will sell as cheap as can be had anywhere the world over. And as we intend to make this a permanent and extensive business, pains will be taken that all our work be of such quality as to recommend itself in all markets. We are also prepared to iron carriages in the best style and with expedition. All kinds of work in our line done on short notice. Horses shod all round at $1,00 per head, *cash.*

Voree, Jan. 7th, 1848. JAMES K. KENT,
MILO WESTON.

EXTRACT OF A LETTER.

Philadelphia, Dec. 28th, 1847.

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Once in my ministry in the year 1840, in Geneva, near Jacksonville, Ill., I was an eye witness to the baptism of one Mr. Clarke and all his household, nine in all, (his lady had been baptized some time before.) In all there was not one infant, neither child under eight years of age. If in case there had no other history of this circumstance, (than that Mr. Clarke of Geneva, Ill., was baptized and all his straightway,) been published to the world, we ask if, in the lapse of time of 600 or 1800 years, the above historical fact could be referred to with any kind of propriety to prove that there were infants baptized in Mr. Clarke's family? All will say NO! Neither can the circumstance of the baptism of the families or households of Lydia or the jailer be referred to with any degree of propriety to prove that there were infants baptized belonging to Lydia or the jailer.

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Again: at a time when prejudice and persecution raged against the former day saints as it has against the latter day saints, and Saul of Tarsus was then in his ignorance acting the part of a persecutor of saints, (like all other ignoramuses who act in perpetrating the same thing in any age against any people;) "then Philip went down to the city Samaria and preached Christ unto them."—Acts viii. 5. The 12th verse tells us that both men and women were baptized. We are informed by historians that Samaria was surrounded by a very broad and deep valley, from which the city derived its supply of water for its inhabitants and their beasts. The waters of the valley was where the people (that believed the gospel) were probably baptized.

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We next notice the case of Cornelius of the town of Cesarea, (Cesarea was situated on the coast of the Mediterranean, sixty-two miles from Jerusalem.) Read Acts x. In the 43d verse Peter told Cornelius, "to him (Jesus) give all the prophets witness, that *through* his *name* (priesthood) whosoever believeth in him shall receive *remission of sins.*" 48th: "And he (Peter) *commanded* them to be baptized in the *name* (authority) of the Lord." So, in the case of Saul, Ananias told him to "be *baptized* and *wash away his sins*, CALLING *on the* NAME of the Lord."

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into the kingdom of God. Neither had Cornelius entered into the door into the sheepfold where Jesus the chief shepherd had entered, as found above.

When Jesus commanded the apostles to preach the gospel to *every creature*, he also commanded them to baptize all that believed without exception; he did not except even good (as a man) old Cornelius. The following texts show that Cornelius was *not* in a saved state previous to Peter's visit to him:—

Acts xi. 13. "And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon whose surname is Peter;

14. Who shall tell thee words, whereby thou and all thy house shall be saved."

In conclusion, there is nothing more clear or apparent than the fact that baptism in its original design was instituted of God as a saving ordinance in the light that Peter expressed it, in the following texts:—

1 Peter iii. 20, "Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

That as the ark was a salvation for Noah and his family from the destructive deluge of water, so is baptism (to him that believes and repents) a salvation from the destructive deluge of sin, and the only door into the *true fold* or *church* of God; it being the *door* in which Jesus the shepherd entered, as an example to all that should afterwards enter into the fold of God. As in the days of the flood all were destroyed who were not saved in the ark, so all that are not saved in baptism must be destroyed by fire when Jesus shall make his second advent.

It is equally as clear that no baptism is valid before God except that which is administered by a *valid priesthood*, called and set apart of God as the Levitical and apostolic priests were. We are astonished, yea, astounded, that this matter concerning priesthood is so little considered by the religionists of the age. For instance, there is the case of the Millerites or second adventists, who are vainly supposing that Christ is about to make his second advent, and that they are legally prepared to receive him or be received into his arms. When, in fact, they stand in no higher legal relation to Jesus Christ than the veritable heathen do, who never heard of Jesus Christ. Why? Because they know nothing of the nature or necessity of the priesthood to induct them into Jesus Christ, to constitute them Abraham's spiritual seed and legal heirs according to the promises.

Lest some should take umbrage at what we have said, we award great credit to the Millerites for talent, zeal and common moral rectitude, and believe them to be in many respects ahead of many of the sects of the day. Let this be as it may, still if they individually are as righteous as old Cornelius was before his baptism, yet without an indued priesthood they are not subjects of the legal church of Christ, and, consequently, are not prepared to be wedded to Christ as his bride. One may ask, when was the priesthood lost? When the "little horn" (spoken of by Daniel) gained dominion over all the earth, and made war with the saints or christian church and overcome it and wore them out. Millerites ought to understand that. Yes, and the Campbellites too. Those that care nothing about a reform, must wait till they do.

☞ A *bigot*, professing faith in the christian religion, when placed in *power* is more to be dreaded than a pagan monarch.

"INFANT BAPTISM.

(Continued from last week.)

"From a letter written by Cyprian to Fidus, who appears to have been an intimate friend, we learn that in a council, composed of sixty-six bishops, held at Carthage in the year 253, the question was proposed and discussed, 12 whether, under any circumstances, it would be proper to baptize an infant before he was eight days old. * * * The council unanimously decided that baptism might be administered any time after birth, and Cyprian, in the name and by the authority of the council, comunicated the decision to Fidus.

"Since the baptism of the church is given for the remission of sins infants also, agreeably to the usage of the church are baptized. Again, commenting upon Luke xiv, he says, 'I will here touch upon a point which is frequently discussed among the brethren,—infants are baptized for the remission of sins. Of what sins?—When have they sinned? And why are they baptized, except for the reason which I have already stated, viz: that no one is free from pollution, though his life be but the length of a day.' 13.—Again, in his commentary upon Romans, referring to the law which required a pair of turtle doves, or two young pigeons, to be offered upon the birth of a child—one for a sin-offering, 14 the other for a burnt-offering—he asks: 'For what sin was this one pigeon offered? Has a new-born child sinned?' And he replies, that 'it is the sin which every human being has by nature.' 'For this reason it was,' he adds, 'that the church received from the apostles a command *(traditio)* to administer baptism to infants. For they to whom the divine mysteries were committed, knew that in all persons there is the natural pollution of sin, which must be washed away by water and the Spirit.'"

12. We have not been able to obtain the work here referred to, but the brief reference here made by the "Doctrinal Tract Society" shows just what we have in a former note presumed, that infant baptism gradually grew up in the church, and, consequently, there was no question raised at each particular advance, because the advance was so trifling as not to be perceptible, until finally the first question raised was whether children could be baptized younger than they could be circumcised. On these facts, as stated by the Tractarians, we put the question, could the practice be so far unsettled and uncertain as to require the decision of a council whether children of eight days might be baptized, when infant baptism had been in practice more than 200 years? No, these questions arise only in new customs.

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into the kingdom of God. Neither had Cornelius entered into the door into the sheepfold where Jesus the chief shepherd had entered, as found above.

When Jesus commanded the apostles to preach the gospel to *every creature*, he also commanded them to baptize all that believed without exception; he did not except even good (as a man) old Cornelius. The following texts show that Cornelius was *not* in a saved state previous to Peter's visit to him:—

Acts xi. 13. "And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon whose surname is Peter;

14. Who shall tell thee words, whereby thou and all thy house shall be saved."

In conclusion, there is nothing more clear or apparent than the fact that baptism in its original design was instituted of God as a saving ordinance in the light that Peter expressed it, in the following texts:—

1 Peter iii. 20, "Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

That as the ark was a salvation for Noah and his family from the destructive deluge of water, so is baptism (to him that believes and repents) a salvation from the destructive deluge of sin, and the only door into the *true fold* or *church* of God; it being the *door* in which Jesus the shepherd entered, as an example to all that should afterwards enter into the fold of God. As in the days of the flood all were destroyed who were not saved in the ark, so all that are not saved in baptism must be destroyed by fire when Jesus shall make his second advent.

It is equally as clear that no baptism is valid before God except that which is administered by a *valid priesthood*, called and set apart of God as the Levitical and apostolic priests were. We are astonished, yea, astounded, that this matter concerning priesthood is so little considered by the religionists of the age. For instance, there is the case of the Millerites or second adventists, who are vainly supposing that Christ is about to make his second advent, and that they are legally prepared to receive him or be received into his arms. When, in fact, they stand in no higher legal relation to Jesus Christ than the veritable heathen do, who never heard of Jesus Christ. Why? Because they know nothing of the nature or necessity of the priesthood to induct them into Jesus Christ, to constitute them Abraham's spiritual seed and legal heirs according to the promises.

Lest some should take umbrage at what we have said, we award great credit to the Millerites for talent, zeal and common moral rectitude, and believe them to be in many respects ahead of many of the sects of the day. Let this be as it may, still if they individually are as righteous as old Cornelius was before his baptism, yet without an indued priesthood they are not subjects of the legal church of Christ, and, consequently, are not prepared to be wedded to Christ as his bride. One may ask, when was the priesthood lost? When the "little horn" (spoken of by Daniel) gained dominion over all the earth, and made war with the saints or christian church and overcame it and wore them out. Millerites ought to understand that. Yes, and the Campbellites too. Those that care nothing about a reform, must wait till they do.

A bigot, professing faith in the christian religion, when placed in power is more to be dreaded than a pagan monarch.

"INFANT BAPTISM.

(Continued from last week.)

"From a letter written by Cyprian to Fidus, who appears to have been an intimate friend, we learn that in a council, composed of sixty-six bishops, held at Carthage in the year 253, the question was proposed and discussed, 12 whether, under any circumstances, it would be proper to baptize an infant before he was eight days old. * * * The council unanimously decided that baptism might be administered any time after birth, and Cyprian, in the name and by the authority of the council, communicated the decision to Fidus.

"Since the baptism of the church is given for the remission of sins infants also, agreeably to the usage of the church are baptized. Again, commenting upon Luke xiv, he says, 'I will here touch upon a point which is frequently discussed among the brethren,—infants are baptized for the remission of sins. Of what sins?—When have they sinned? And why are they baptized, except for the reason which I have already stated, viz: that no one is free from pollution, though his life be but the length of a day.' 13.—Again, in his commentary upon Romans, referring to the law which required a pair of turtle doves, or two young pigeons, to be offered upon the birth of a child—one for a sin-offering, 14 the other for a burnt-offering—he asks: 'For what sin was this one pigeon offered? Has a new-born child sinned?' And he replies, that 'it is the sin which every human being has by nature.' 'For this reason it was,' he adds, 'that the church received from the apostles a command *(traditio)* to administer baptism to infants. For they to whom the divine mysteries were committed, knew that in all persons there is the natural pollution of sin, which must be washed away by water and the Spirit.'"

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sinned, Rom. v. 12, we reply true, but he does say that they are all sinners without having sinned; much less does he say that they all sinned the *first moment* of their existence. Adam sinned in fact, not by imputation; yet there was a time in his life when he was not a sinner, and Paul does not teach us otherwise in regard to other men; and Paul goes on to speak expressly that death reigned among men who had not, as Adam, sinned against a known law, and who were not counted guilty of the sins that they really committed because of their ignorance of the law. Rom. v. 13, 14. If God counted them not as guilty because of their ignorance of the law, how can he count them guilty of ANOTHER MAN'S *breach of the law* BEFORE *they knew* ANYTHING? Indeed it would seem to be an act of supererogation to prove that new born infants are not sinners, for it is a total disregard of language and sense to pretend that one is a sinner who has done no sin, or that the new born infant, scarcely conscious of its existence, has "of malice a forethought," or in any sense violated the law of God. This is clear, and speculate as men may with their metaphysics, no man can get over it—write their creeds as they will, these Tractarians perfectly understand that new born infants are not in fact and reality sinners. And because little children are not sinners, and have not rebelled against God, Christ says, "of such is the kingdom of God." Mark x. 14. Matt. xix. 14. In accordance with this doctrine Jesus taught the disciples, saying, "except ye be converted and become AS *little children*, ye shall not enter into the kingdom of heaven." Matt. xviii. 3. By which it clearly appears that little children, *as they are*, without conversion, shall enter into the kingdom of God, merely by the resurrection of the dead which Christ has brought to all mankind.

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4. These are they which were not defiled with woman; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb.

5. And in their mouth was found no guile: for they are without fault before the throne of God."

It will be observed that these had the name of God in their foreheads; that they stood on mount Zion with the Lamb of God; that they sung a song which nobody else could sing. They are called first fruits because first fruits were taken from that which was entirely pure and perfect and made an offering to God. They are children of both sexes, for it is said of them that they are not defiled with woman, and that they are virgins, and especially because NO GUILE *was found in their* MOUTH, and they were *without* FAULT before God. Let these Tractarians observe particularly that it is not said, "they have washed their robes and made them white in the blood of the Lamb," as was said of another class, Rev. vii. 14, but expressly that no guile was found in them. Rev. xiv. 5. And if we do not find the faultless and guileless who have no sins to remit by baptism among new born infants, where shall we look for them? The question immediately returns upon us, why do they die if they have not sinned? We answer,—The sin of one man brought death, not guilt, upon all men. We have inherited mortality from Adam, not criminality. And in the judgment of God Almighty every man will he judged acording to his works, Rev. xx. 12, not according to the works of his ancestors. The sin of Adam passes upon us all by death, its consequence, not guilt its turpitude; just as many sins that men commit now a days pass upon their posterity in weakness, and diseases of various kinds, of which they never can be cured, though no one thinks of holding them guilty of the parents' sins.

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took the ground that the flood, which destroyed the earth in the days of Noah, was a sure token that it would be again destroyed by fire. He gave notice that the next Sunday evening he should preach on the end of the world. This discourse we also listened to with pleasure. *His views accorded with our own*—that it would be a literal melting of the earth with fervent heat, by which it should be regenerated, and fitted for the abode of righteousness. He said, that were it not reserved, or kept, unto God's own appointed time, he should expect that before midnight, the element of flame every where prevailing, within and around the earth, might wrap the globe in a sheet of fire. But it would be kept till God saw fit to let loose this element of destruction, for which he faithfully exhorted his hearers to prepare, assuring them *that they would each one personally see it*; for even if they should die first, they would awake from their dusty beds and behold

'A God in grandeur, and a world in flame.' "—*Advent Herald.*

We do not doubt that there were many present at the meeting spoken of above who were well meaning and pious minded, and verily believed that they were fully prepared to receive a part in the "first resurrection;" but we doubt whether there were many or even any (Dr. Higgins not excepted) that even understood the first principle by which a person is prepared for such an event.—Let Dr. Higgins and J. V. Himes (editor of the Advent Herald) and *all others know assuredly* that there is not a promise in the scriptures of truth of any person receiving a "part in the first resurrection," but those who are ingrafted into the "body of Christ," but by *baptism administered by a called and qualified priesthood of* JESUS CHRIST *by* DIRECT REVELATION. "Ah," says one, "that's a Mormon idea." Yes, and we *challenge* a successful refutation of it.

1 Thes. iv. 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

The next quotation tells us (in point of time) how much "first" the "dead in Christ shall rise."

Rev. xx. 5, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

v. 10, "And hast made us unto our God kings and priests: and we shall reign on the earth."

The next quotation tells us how we are ingrafted into Christ.

Gal. iii. 27, "For as many of you as have been baptized into Christ have put on Christ."

Every Bible reader knows that baptism must be administered in the "*name* of the Father, Son, and Holy Ghost;" and every little boy or girl (let alone gentlemen of erudition) knows or ought to know that "*name*," in the administration of baptism, signifies "*authority*" or "*priesthood*;" and that no man has any business to baptize in the "name" of the Father, Son and Holy Ghost without being by them specially authorized to do it, any more than I have to remit and release debts in the "name" of Miller, Himes and Higgins, which are owing to them, without being by them specially authorized to do so. The next quotation tells us how the *priesthood* is derived.

Heb. v. 4, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

Aaron was placed in the priesthood by *revelation*. Now the great question is, who are those that are placed in the priesthood to administer in the "name" of God the Father, and the Son, and the Holy Ghost in this the 19th century? as Peter, Paul, Timothy, Titus and all the rest of Christ's ministers were in the first christian century, by the voice of God from the heavens, saying, "set apart" such and such ones "to the work of the ministry whereunto I have called them." If Mr. Higgins or any other man cannot recognize their calling as Paul and Barnabas did, then let them hide their faces in shame for their ignorance for telling their hearers "*that they would each one personally see*" the advent of Christ—"*A God in grandeur, and a world in flame.*"

When, in fact, except such men repent and obey the "everlasting gospel," now revealed from heaven to men that "dwell on the earth," they and their adherents must sleep on till the "thousand years are finished," instead of having a "part in the first resurrection" at the second advent of Christ. JOHN E. PAGE.

CORRESPONDENCE.

Centreville, Crawford Co., Pa., Dec. 31st, 1847.

BRO. J. J. STRANG:—To-day closes the year with all its cares, toils, anxieties, perplexities, &c. I wish you a happier year from the morrow's dawn than the past. Though at a distance from you, I have heard, and in some measure understood, the factions and disorder in the church you have to contend against. I trust, however, that the time of deliverance has fully come, as it will relieve you of a great weight of trouble and care. We look forward to the bright future with joyful anticipation that the time will soon come when Zion shall no longer be despised, but shall arise, put on her beautiful garments, and become the joy of all the earth. And O! may all saints also remember that "this is Zion, the pure in heart," and that the object of our assembling or gathering unto Christ into places or garners appointed of him is, that we may purify ourselves before him. O that the time past of our lives might truly suffice us in our walk after the present course of the world, and we be saints in very deed, without rebuke, in the midst of this wicked, crooked and gainsaying generation. I have in my labor the past year endeavored to sustain James J. Strang as First President, Prophet, Seer and Translator unto the Church of Jesus Christ of Latter Day Saints. On the 19th inst. I baptized two persons, which makes eleven that I have baptized during the season. Inclosed I send you one dollar, pass it to my credit and continue the two copies of the "Gospel Herald" to me for the year.

Your brother in Christ and the patience of the saints,

J. J. STRANG. STEPHEN POST.

A METHODIST SONG.

"*Beyond* the *bounds of time and space*,
Look forward to that heavenly place,
The *saints'* secure abode.
On faith's strong eagle pinions rise,
And force your passage through the skies,
And *scale* the mount of God."

THE SAINTS' SONG.

Rev. v. 8, "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we *shall* REIGN ON THE EARTH."

The contrast of the above songs is a fair example of the contrast that exists in almost every idea the sectarian world has of every thing spoken of in the scriptures concerning *heaven, earth, or hell.*

JOHN E. PAGE.

took the ground that the flood, which destroyed the earth in the days of Noah, was a sure token that it would be again destroyed by fire. He gave notice that the next Sunday evening he should preach on the end of the world. This discourse we also listened to with pleasure. *His views accorded with our own*—that it would be a literal melting of the earth with fervent heat, by which it should be regenerated, and fitted for the abode of righteousness. He said, that were it not reserved, or kept, unto God's own appointed time, he should expect that before midnight, the element of flame every where prevailing, within and around the earth, might wrap the globe in a sheet of fire. But it would be kept till God saw fit to let loose this element of destruction, for which he faithfully exhorted his hearers to prepare, assuring them *that they would each one personally see it*; for even if they should die first, they would awake from their dusty beds and behold

'A God in grandeur, and a world in flame.'"—*Advent Herald.*

We do not doubt that there were many present at the meeting spoken of above who were well meaning and pious minded, and verily believed that they were fully prepared to receive a part in the "first resurrection;" but we doubt whether there were many or even any (Dr. Higgins not excepted) that even understood the first principle by which a person is prepared for such an event.—Let Dr. Higgins and J. V. Himes (editor of the Advent Herald) and *all others know assuredly* that there is not a promise in the scriptures of truth of any person receiving a "part in the first resurrection," but those who are ingrafted into the "body of Christ," but by *baptism administered by a called and qualified priesthood of* JESUS CHRIST *by* DIRECT REVELATION. "Ah," says one, "that's a Mormon idea." Yes, and we *challenge* a successful refutation of it.

1 Thes. iv. 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

The next quotation tells us (in point of time) how much "first" the "dead in Christ shall rise."

Rev. xx. 5, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

v. 10, "And hast made us unto our God kings and priests: and we shall reign on the earth."

The next quotation tells us how we are ingrafted into Christ.

Gal. iii. 27, "For as many of you as have been baptized into Christ have put on Christ."

Every Bible reader knows that baptism must be administered in the "*name* of the Father, Son, and Holy Ghost;" and every little boy or girl (let alone gentlemen of erudition) knows or ought to know that "*name*," in the administration of baptism, signifies "*authority*" or "*priesthood*;" and that no man has any business to baptize in the "name" of the Father, Son and Holy Ghost without being by them specially authorized to do it, any more than I have to remit and release debts in the "name" of Miller, Himes and Higgins, which are owing to them, without being by them specially authorised to do so. The next quotation tells us how the *priesthood* is derived.

Heb. v. 4, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

Aaron was placed in the priesthood by *revelation*. Now the great question is, who are those that are placed in the priesthood to administer in the "name" of God the Father, and the Son, and the Holy Ghost in this the 19th century? as Peter, Paul, Timothy, Titus and all the rest of Christ's ministers were in the first christian century, by the voice of God from the heavens, saying, "set apart" such and such ones "to the work of the ministry whereunto I have called them." If Mr. Higgins or any other man cannot recognize their calling as Paul and Barnabas did, then let them hide their faces in shame for their ignorance for telling their hearers "*that they would each one personally see*" the advent of Christ—"*A God in grandeur, and a world in flame.*"

When, in fact, except such men repent and obey the "everlasting gospel," now revealed from heaven to men that "dwell on the earth," they and their adherents must sleep on till the "thousand years are finished," instead of having a "part in the first resurrection" at the second advent of Christ.

JOHN E. PAGE.

CORRESPONDENCE.

Centreville, Crawford Co., Pa., Dec. 31st, 1847.

BRO. J. J. STRANG:—To-day closes the year with all its cares, toils, anxieties, perplexities, &c. I wish you a happier year from the morrow's dawn than the past. Though at a distance from you, I have heard, and in some measure understood, the factions and disorder in the church you have to contend against. I trust, however, that the time of deliverance has fully come, as it will relieve you of a great weight of trouble and care. We look forward to the bright future with joyful anticipation that the time will soon come when Zion shall no longer be despised, but shall arise, put on her beautiful garments, and become the joy of all the earth. And O! may all saints also remember that "this is Zion, the pure in heart," and that the object of our assembling or gathering unto Christ into places or garners appointed of him is, that we may purify ourselves before him. O that the time past of our lives might truly suffice us in our walk after the present course of the world, and we be saints in very deed, without rebuke, in the midst of this wicked, crooked and gainsaying generation. I have in my labor the past year endeavored to sustain James J. Strang as First President, Prophet, Seer and Translator unto the Church of Jesus Christ of Latter Day Saints. On the 19th inst. I baptized two persons, which makes eleven that I have baptized during the season. Inclosed I send you one dollar, pass it to my credit and continue the two copies of the "Gospel Herald" to me for the year.

Your brother in Christ and the patience of the saints,

J. J. STRANG. STEPHEN POST.

A METHODIST SONG.

"*Beyond* the *bounds of time and space*,
Look forward to that heavenly place,
The *saints'* secure abode.
On faith's strong eagle pinions rise,
And force your passage through the skies,
And *scale* the mount of God."

THE SAINTS' SONG.

Rev. v. 8, "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we *shall* REIGN ON THE EARTH."

The contrast of the above songs is a fair example of the contrast that exists in almost every idea the sectarian world has of every thing spoken of in the scriptures concerning *heaven, earth, or hell.*

JOHN E. PAGE.

GOSPEL HERALD.

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From the (Boston) Advent Herald.

INSPIRATION OF THE JEWISH PROPHETS.

BY ALEXANDER KEITH, D. D.

(Continued from No. 39.)

PROPHECY.

"EDOM (or Idumea) shall be a desolation. I will make thee most desolate." Isa. xlix. 17. Ezek. xxxv. 3.

FULFILLMENT.

"The traces of many towns and villages are met with. At present all this country is a desert."—*Travels*, p. 36.

PROPHECY.

"I will stretch out my hand upon Edom; and will make it desolate from Teman." Ezek. xxv. 13.

FULFILLMENT.

"And Maan (Teman, as marked in the map prefixed to Burckhardt's Travels) is the only inhabited place in it."—*Travels*, p. 36.

PROPHECY.

"If grape gatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough. But I have made Esau bare, Edom shall be a desert wilderness." Jer. xlix. 9, 10.

FULFILLMENT.

"The whole plain presented to the view an expanse of shifting sands; the depth of sand precludes *all vegetation* of herbage."—*Burckhardt's Trav. in Syria*, p. 442.

PROPHECY.

"I will stretch out upon Idumea (Edom) the line of confusion, and the *stones of emptiness.*"

FULFILLMENT.

"On ascending the western plain, we had before us an immense expanse of dreary country, entirely covered with black flints, with here and there some hilly chain rising from the plain."—*Burckhardt's Trav.*, p. 444.

PROPHECY.

"Moreover, the word of the Lord came unto me, saying, Son of man set thy face against Edom, and prophecy against it, and say unto it, Thus saith the Lord God, Behold, O Mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate," &c. Ezek. xxxv. 1, 3.

FULFILLMENT.

"It is from the summit of (the mountain) El Nakb that one can judge of the general aspect of the country, of the melancholy and dismal state of which it is difficult to convey an idea with the pencil alone. Many prophets have announced the misery of Idumea, but the strong language of Ezekiel can alone adequately describe this great desolation."—*Laborde.*

PROPHECY.

"I will lay thy cities waste; and thou shalt be desolate, O Mount Seir." Ezek. xxxv. 3, 4.

FULFILLMENT.

"The following ruined places are situated in Djebal Shera (Mount Seir) Kalaab, Djirba, Ely, Ferdakh, Anyk, Birel-Beytar, Shamkh, and Syk."—*Laborde*, p. 443, 444.

PROPHECY.

"I will make thee perpetual desolations, and thy cities shall not return." Ezek. xxxv. 9.

FULFILLMENT.

"Of the towns laid down in D'Anville's map, Thoana excepted, no traces remain."—*Laborde*, p. 443, 444.

PROPHECY.

"I will make thee small among the heathen: thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the *clefts of the* rock, that holdest the height of the hill; though thou shouldst make thy nest as high as the eagle, I will bring the down from thence, saith the Lord. Also Edom shall be a desolation." Jer. xlix. 15, 17.

FULFILLMENT.

"The ruins of the city (of Petra, or the Rock, the capital of Edom) burst on the view in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys branch out in all directions; the sides of the mountains covered with an endless variety of excavated tombs and private dwellings, presented altogether the most singular scene we ever beheld."—*Irby and Mangles' Trav.* p. 422.

"The *rocks* are hollowed out into innumerable chambers of different dimensions," &c.—*Mackmichael's Journey*, p. 228.

"Some of them are so high, and the side of the mountain is so perpendicular, that it seems impossible to approach the uppermost," &c.—*Burckhardt's Trav.* p. 422.

PROPHECY.

"I will make thee perpetual desolation, and thy cities shall not return, and ye *shall know that I am the Lord.*" Ezek. xxxv. 9.

"Every one that goeth by it shall be astonished." Jer. xlix. 16.

FULFILLMENT.

"I would that the skeptic could stand as I did among ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead; though he would not believe Moses and the prophets, he believes the handwriting of God himself, in the desolation and eternal ruin around him."—*Stephens' Incidents of Trav. in Arabia Petræa, &c.* v. ii., p. 58.

PROPHECY.

"They shall be called the border of wickedness." Mal. i. 4.

FULFILLMENT.

The Arabs in Edom are called "a most savage and treacherous race."—*Irby and Mangles.* "They have the *reputation*," says Burckhardt, "of being very daring thieves." And Pococke describes

them as "a very bad people, and notorious robbers."—*Vol.* i. p. 136.

PROPHECY.

"They shall call the nobles thereof to the kingdom, but none shall be there; and all her princes shall be nothing." Isa. xxxiv. 12.

FULFILLMENT.

"There is not a single human being living near it."—*Irby and Mangles*, p. 439.

"The sepulchers are numerous and magnificent: and 'great,' says Burckhardt, 'must have been the opulence of a city which could dedicate such a monument to the memory of its rulers.'"—p. 425.

PROPHECY.

"Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof." Isa. xxxiv. 13.

FULFILLMENT.

"Most of the plants at Petra are thorny."—*Irba and Mangles*, p. 435,

"The thorns," as described by Laborde, "rise to the same height with the columns; creeping and prickly plants hide the remains of the works of man: the thorn or bramble reaches the top of the monuments, grows on the cornices, and conceals the base of the columns."

PROPHECY.

"Shall I not destroy the wise men out of Edom, and understanding out of the Mount of Esau?" Obad. i. 8.

FULFILLMENT.

"Even the clearing away of rubbish, merely 'to allow the water to flow' into an ancient cistern, in order to render it useful to themselves, is spoken of by Burckhardt 'as an undertaking far beyond the views of the wandering Arabs.'"—*Trav.* p. 366.

PROPHECY.

"The cormorant (Hebrew KATH) shall possess it." Isa. xxxiv. 11.

FULFILLMENT.

"The bird Katta is met with in immense numbers; they fly in such large flocks, that the Arab boys often kill two or three at a time, merely by throwing a stick among them."—*Trav.* p. 406.

PROPHECY.

"The owl shall dwell in it." Isa. xxxiv. 11.

FULFILLMENT.

"Eagles, hawks, and *owls* were soaring in considerable numbers above our heads, seemingly annoyed at any one approaching their lonely *habitation*."—*Irby and Mangles' Trav.* p. 415.

PROPHECY.

"And the raven (or crow) shall dwell in it." Isa. xxxiv. 11.

FULFILLMENT.

"The fields of Tafyle, in the immediate vicinity of Edom are frequented by an immense number of crows."—*Burckhardt's Trav.* p. 405.

PROPHECY.

"It shall be a habitation of dragons," Isa. xxxiv. 13.

FULFILLMENT.

"The Arabs in general avoid them (the ruins in Edom) on account of the enormous scorpions with which they swarm."—*Volney's Trav.* v. ii. p. 344.

PROPHECY.

"The satyr (or goat) shall cry to his fellow." Isa. xxxiv. 14.

FULFILLMENT.

"Large herds of mountain goats are met with."—*Burckhardt*, p. 405.

PROPHECY.

NINEVEH. "He will make an utter end of the place thereof.—I will make thy grave; for thou art vile." Nahum i. 8, 14.

FULFILLMENT.

"The *mounds* show neither brick, stones, nor other materials of building; but are in many places overgrown with grass."—*Buckingham's Trav. in Mesopotamia*, v. ii. p. 49, &c.

PROPHECY.

"She is empty, *void*, and waste." Isa. ii. 10.

FULFILLMENT.

"Eastward of the Tigris, at the end of the bridge of Mosul, *the great Nineveh* had formerly been erected: the city, and even the ruins, had long since disappeared; the VACANT SPACE afforded a spacious field for the operation of the two armies."—*Gibbon's Hist.* v. viii. p. 250, 251.

PROPHECY.

"Thy crowned are as locusts, and thy captains as the great grasshoppers which flee away, and the place is not known where they were." Nahum iii. 17.

FULFILLMENT.

"Where are those ramparts of Nineveh?"—*Ruins*, c. ii.

PROPHECY.

"The Lord hath given a commandment concerning thee, that no more of thy name be sown." Nahum i. 14.

FULFILLMENT.

"The name of Nineveh seems to be threatened with the same oblivion that has overtaken its greatness."—*Ruins*, c. iv.

PROPHECY.

"Tyre shall be a place for the spreading of nets in the midst of the sea. Ezek. xxvi. 5.

FULFILLMENT.

"Instead of that ancient commerce, so active and so extensive, Sour (Tyre) is reduced to a miserable village. They live obscurely on the produce of their little ground and a *trifling fishery*."—*Volney's Trav.* v. ii. p. 212, 225.

We are quite amused with the peculiar faculty the writers for the "Advent Herald" have in half telling a thing that pertains to the fulfillment of prophecy, in order to blind their readers to the true sense and full intent of the inspired prophets. It is self-evident that the "Millerites" have set up a principal standard in their religious faith, to which they are bound at all hazards to make all other points successfully subservient or they fall in one general crash, and that standard point is this: that as they understand the prophecies and their fulfillment, as confirmed in the history of past time, that the time has come in which they are to look *daily*, *hourly*, yea, *momentarily* for the advent of Christ in the clouds of heaven, with *power* and *glory* to commence his millenial reign on the earth.

Consequently every event foretold by the prophets must be understood as having been fulfilled in its fulness, so that all there is now to be looked for as the next event on the face of prophecy is the advent of Christ. Were it not that we are as fully aware that they (the adventists) are laboring under a delusive error in this thing, as we are aware of our existence, we would not strive to throw a straw in their way. And was it not that some might mistake our object in copying the above and some other extracts from the "Advent Herald," on the subject of the inspiration of the Jewish prophets, supposing that we accept them all as true in the sense and form they are presented, we would let them pass for what they are worth, be it little or much.

We call the attention of our readers to the references made in the above article to Isaiah xxxiv. concerning "*Idumea*." Copious references are made to history to prove their fulfillment. It all may be so as far as it goes, but it is only telling quite a minor part of what the prophet embraced in his sayings concerning what he said of Idumea. We solicit the reader to turn to the Bible and read it carefully and critically. In order to appreciate the whole chapter in its true and full sense, the reader will do well to read the nine preceding chapters.

Isa. xxvii. 6, "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit."

There is not a clearer point in the scriptures than that the *natural*

or *literal* seed of Jacob (the whole twelve tribes) will return to Palestine and occupy (as tribes) their inheritances there before Christ makes his *second advent*, and it is equally *plain* and *clear* that when the Lord doeth this he will utterly destroy all nations among whom Israel and Judah are now scattered, and that too by the samemeans he scattered Israel. Here read Deut. xxviii. xxx. 1 to 10 inclusive.

Jer. xlvi. 27, "But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

28. Fear thou not, O Jacob my servant, saith the Lord; for I am with thee: for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished."

Please read the whole of Jer. xxv. We have only room for a few verses. The reader will clearly discover that this chapter in its sayings is not confined to the cities of Palestine or the countries immediately adjoined to it, but the prophecy extends to *all nations, all cities, all countries, all people on all the face of the earth.* One may ask, when will this great overwhelming calamity happen in the fulfillment of this prophecy? When God "sets his hand the second time to gather Israel." Says one, where and when will it end?—Just where the prophets have said, in the valley of Jehosaphat and in the land of Idumea. Read Joel iii. Ezek.xxxviii. xxxix.Isa. xxxiv. *Idumea* and *Edom* are synonymous terms. The following extract we copy from the Union Bible Dictionary:—

"EDOM, (Judg. xi. 17,) called *Idumea* (Isa. xxxiv· 5) by the Greeks and Romans, was the name of a district of country inhabited by the Horites, (Gen. xxxvi. 21,) or *Horims*, (Deut. ii. 12,) lying south of the Dead Sea, and bordering on Moab. Edom, or mount Seir, was originally a small strip of elevated land between the desert of Zin on the west, and Arabia Petrea on the east. The climate was delightful, and it was remarkable for the richness of its soil and the almost impregnable fortress it contained. (Gen. xxvii. 39. Jer. xlix, 16.) It derives its name from Esau, called also Edom, (Gen. xxxvi. 43,) whose descendants are supposed to have settled there. The same province is now called *Sherath*, and extends across the whole southern border of Canaan, from the Dead Sea to the eastern gulf of the Red Sea, including mount Seir. Of the eastern division of their territory, Bozrah, or Bezer, was the capital, and Petra, or Sela, of the southern. Teman, a grandson of Esau, (Gen. xxxvi. 11,) resided here, and gave his own name to part of the province. (Job ii. 11. Jer. xlix. 7. 20.) The Edomites were governed by kings (Gen. xxxvi. 31) until they were conquered by David, (2 Sam. viii. 14,) thus fulfilling the prophecy. (Gen. xxvii. 29.) Hadad, a lineal decendant of one of the Idumean kings regained the control of the eastern province. The inhabitants of south Edom afterwards revolted from Jehoram, (2 Chron. xxi. 10,) and sustained some severe reverses, (2 Kings xiv. 7. 2 Chron. xxv. 11,) and were finally conquered by Nebuchadnezzar."

Relative to the chapter under consideration, viz., Isaiah xxxiv., as far as its fulfillment is concerned, the things that have transpired are but simple omens to the things which are yet future to transpire in the land of *Idumea* or *Edom*. The most that can be said is, that what little has taken place in fulfillment of prophecy establishes the truth of what we may look for in the future. This sentiment is equally true relative to almost every topic spoken of by the Jewish prophets. And the reason that the Millerites and the most of all other religious denominations are so perfectly blind to the things in future as set forth by the prophets is, that if the prophets are to be understood in a literal sense in respect to the things future, the same as they are understood relative to the things that are past, the whole popular religious world are at once disrobed of all their claims to *true christianity*, and at once exposed to the naked gaze of all lovers of truth, as were the Jews to the gaze of Christ and the apostles.

The fact is, there never was yet a people on whom the *fierce indignation* and *judgments* of God fell with fury on their heads, but what at the time of the visitation of God's wrath they supposed themselves to be the favored ones of God's pleasure. So it will be with all the nations of all the earth to whom the prophet addresses himself in the eight first verses of the chapter under consideration. When these things are fulfilled in their fulness then look for the *temporal salvation of Israel*, according to the following:—(Esau was the original father of the Edomites.)

Obadiah 15, "For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

17. But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

18. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.

19. And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim and the fields of Samaria: and Benjamin shall possess Gilead.

20. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

21. And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

Certainly no person can recognize any historical event in which this has been fulfilled. But when it is, then look for the millenium of the birds spoken of in the 9th and 17th verses inclusive of the 34th chapter of Isaiah, and not before.

Let our readers keep constantly in view this one important fact, that when the scriptures are understood as an exact inductive science, and read in their proper connection, they are their own expounder. and are not clothed with that incomprehensible mystery as some vainly imagine. Consequently the events of the future are as clearly staked out on the face of prophecy as the events of the past have been. But when men set up some favorite dogma which in itself is erroneous, they will split, cut, carve and twist the scriptures into as many meanings as there are contradictory sects, with their dogmas to sustain at all hazards; so much so, it seems that there are many that would rather be *damned* than yield to the force of common sense truth, on which the scriptures seem to be founded.

Therefore, to talk about the second advent of Christ before Judah and Israel are gathered, is only talking as did the Jews relative to the first advent according to the prophets, they fixed their eyes on the prophets respecting the second. The result was, they were mistaken; and so will every one be who looks for Christ's second advent before Israel and Judah are gathered, or before the Gentile nations are involved in one universal clamor of war.

JOHN E. PAGE.

(To be continued.)

☞ **After this number we shall not send papers to any in arrears. Subscribers to Vol. 3 will receive the remainder of Vol. 2 without charge.**

MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS,

HELD IN ILION, HERKIMER CO., N. Y., ON THE 8TH AND 9TH OF JANUARY, 1848.

Organized on the evening of the 8th. Official members present, 1 High Priest and 4 Elders. Samuel P. Bacon, High Priest, presiding. George England chosen Clerk. This meeting was for prayer. After singing, and prayer by the President, the saints testified to the truth of the work of God in these last days, and acknowledged brother J. J. Strang as Prophet, Seer, Revelator and Translator of this church; after which there was some business attended to.—Adjourned till Sunday morning, the 9th, at half past 10, A. M., to the school house.

Jan. 9th, met agreeable to adjournment. After singing and prayer, brother Hewit addressed the congregation from the 14th Psalm 1st verse, followed by brother Bacon. Adjourned for one hour.

Met agreeable to adjournment. After singing and prayer, brother Bacon addressed the congregation from the 24th chapter of Matthew, on the dispersion and restoration of the children of Israel.—Adjourned to brother Nicholas G. Steele's for prayer meeting, at early candle light.

Met agreeable to adjournment. After uniting our petitions to the throne of grace, and giving our evidences in favor of the work of God as taught by the Church of Jesus Christ of Latter Day Saints, the sacrament of the eucharist was administered.

Resolved, That the next Conference be held at Middlefield, one mile east of Cooperstown, Otsego Co., N. Y., the time to be specified by brother Strang, in the Gospel Herald.

Resolved, That the minutes of this Conference be published in the Gospel Herald. After making some arrangements concerning the next Conference we adjourned. SAMUEL P. BACON, *Pres.*

GEORGE ENGLAND, *Clerk.*

DEAR BROTHER STRANG,—I feel to rejoice in the work that pertains to the dispensation of the fullness of times. A good spirit prevails in the hearts of the saints generally. We have held two Conferences since your visit in Otsego county. We propose to hold our next Conference at or near my house, one mile east of Coopersstown, to which I have moved since you was in that county. We should be glad of the services of either yourself or brother John E. Page. If either of you can come, (this Conference has voted to raise means to send to you to bear your expenses,) we think a good congregation could be obtained. We propose to have it in June, on the second Saturday and following Sunday. If either of you cannot come, please publish as above; but if either of you can come, set your own time, still we propose to have it in June, and publish it in the Gospel Herald. SAMUEL P. BACON.

NOTE.—Brother Page may be looked for with confidence, and possibly myself. We cannot now propose a better time than that named by brother Bacon, (second Saturday and following Sabbath.) If any change should be necessary, we will give due notice at an early day.

REFERENCES.—We call the attention of the saints to the reading of the following references:—

"For the office of a bishop is in *administering* ALL temporal things." D. & C. sec. iii. par. 32.

"Ye *shall observe* the *laws* which ye *have* received, and be faithful." D. & C. sec. xiii. p. 18. Read p. 8, 9, 10, 11, 19. Also sec. xxiii. all of it. Also sec. lxx. p. 5, 6. sec. xcix. p. 1, 2. sec. cvii. all of it.

"Trifle not with sacred things." Sec. viii. p. 5.

"Be *one*, and if ye are not *one* ye are *not mine*." Sec. xii. p. 6.

"Ye shall *instruct* and *edify* each other, that ye may *know how* to act and *direct* my church; how to act upon the *points* of my *law* which I *have* given." Sec. xiv. p. 3. sec. xxi. p. 8, first four lines. sec. xxvi. p. 3, last sentence. sec. xxx. p. 1, 2.

"Remember the church articles and covenants to keep them."—Sec. lv. p. 3.

"They shall observe the covenants and church articles to do them." Sec. xiii. p. 5. sec. lxi. p. 2.

We have not the least doubt that if the laws contained in the above references are strictly adhered to as they ought to be, that it would result in a complete *temporal* salvation of the rich and poor of God's people. J. E. P.

"INFANT BAPTISM.

(Continued from last week.)

"Finally, infant baptism did not originate in the second century; for writers who belong to that century, refer to it as the common practice of the church. We shall quote only Irenæus, Justin Martyr and Clement of Alexandria.

"Irenæus says, 'being a master, he (Christ) had the age also of a master. * * * For he came to save all persons by himself; all, I mean, who by his authority are baptized unto God; infants, and youth, and older persons.'—(Exam. Gnostic Errors.) 15.

"Justin Martyr says, 'we who through him (Christ) have obtained access to God, have not received this carnal, but the spiritual circumcision, which Enoch, and those who resembled him, observed. And we have received it by baptism, because we were sinners—through the mercy of God—and it is lawful for all to receive it in the same way.'

"Many among us, men and women sixty and seventy years of age, who were discipled to Christ, in early childhood, 16 still remain uncorrupt.'

"Clement of Alexandria, speaking of rings, on which the heathen often wore indecent engravings, says, 'let your seal be a dove, or a fish, or a ship under sail, or a harp, or an anchor. And if any one be a fisherman, let him think of an apostle, and the children taken from the water.'" 17.

15. The references to these names is professedly to prove that infant baptism was the universal practice of the church in the second century. From the wicked and corrupt manner in which this tract treats the scriptures, a book in every body's hands, we have no confidence in their quotations to books so little in use as the writings of the christian fathers; books proscribed and detested wherever Protestantism has sway, and scarcely to be found except in Catholic libraries. We have found above a most gross falsification of scripture, and a mistranslation of Origen, by which they render the latin "*traditio*" (tradition) "command." And we are not free from suspicion that by some means Irenæus is here made to say more than he ever wrote. It is, to say the least, a little singular that so distinguished a writer should use but the single expression, "older persons," to include all adults, and four various expressions, "infants," "little ones," "children," and "youth," to include non-adults. This is making too much of the matter, and raises a reasonable suspicion that some of these words have been added in latter times. Now we wish all readers to understand that 'little ones, children and youth' are all proper subjects of baptism, even with those who practice only believers baptism; for 'little ones, children and youth' may all be believers, and frequently are, and the little one of ten years often doubtless exercises stronger faith than the hoary headed hypocrites of the Doctrinal Tract Society know any thing of.

The word infant is the only one from which infant baptism could

be inferred. But the English word "infant" and the latin "infans" frequently includes all under legal age. So if it can be shown that Irenæus really used that word to distinguish who were baptized, it still leaves a doubt whether he taught the baptism of others than believers. It is true that when we now speak of baptism of infants we have reference only to very young children, according to the modern *theological* sense, just as we use the word baptism only in speaking of a christian sacrament; though in ancient times every thing was said to be baptized which was dipped in the water, and it was as common to speak of baptizing cups, pans, tables, &c., as it is now to speak of washing them. Indeed every thing was said to be baptized which was actually dipped in water, no matter what the purpose. We should make no difficulty in believing that cases of infant baptism did really occur as early as the time of Irenæus, if a good unsuspected authority could be found for it. Our doubt is founded on the fact that he is the very first to mention it, if indeed he mentioned it at all.

16. "*In early childhood.*" This was written by Justin Martyr, probably about 150 or 160 years after Christ. He is evidently endeavoring to show the greatest possible time of church membership, and merely asserts that some old men were members from early childhood. Now I was a member of the Baptist church from early childhood, but I was baptized on profession of my faith, and almost every Baptist church has such in its embraces. The fact that men were baptized in early childhood does not raise so much as an inference that they were not baptized on profession of faith.

17. So the nearer we approach the time of the apostles the less do we find in favor of infant baptism. till with Justin Martyr and Clement there is not one word, for we do not believe any man of sense will pretend for one moment that the simple expression "*children taken from the water*" is any proof of *infant baptism*.

(To be continued.)

PASTORAL LETTER.

JAMES J. STRANG, an Apostle of the Lord Jesus Christ, and a Prophet of Almighty God, to the Churches in all the world, and to all the Saints scattered abroad, greeting:—

For as much as it hath pleased God to reserve unto himself a people to serve him in these times, when the whole world is sunk in wickedness, and the fullness of the Gentiles is very nearly come in, and the time is near that God will pour out his wrath on them without measure, it behooves us that we commune oft with one another, and communicate spiritual treasures, such as God bestows upon us; and especially that we gather together and strengthen one another's hands, lest we be overcome of Satan and perish in the destruction of the ungodly. I am more impressed to address you now, because when iniquity is pouring forth among the Gentiles without measure the church has not altogether escaped from the inevitable consequence of too great a conformity to the world: except so far as influenced and changed by gospel principles, mankind are much the same in all countries and all ages. And if we do not PRACTICALLY conform to gospel principles, their influence is lost on us. Though men may snbscribe to and teach gospel principles all their lives, yet unless they conform thereto in the transaction of our common intercourse with men their influence will be directly lost upon us. And the same consequence which has fallen upon the Gentile world in consequence of their corrupt systems, will also befall the saints if they continue therein. Of this truth the history of the last few years has furnished us many sad examples.

There has been much speculation among men as to the cause of the great falling away in the church during the last four years. It has been attributed to a great variety of different causes, none of which are sufficient to produce so general corruption and such wide spread ruin. But there is one unnamed cause, abundantly equal to the production of such results, which remains to this day, still active and doing its work. So long as the saints conform in all things to Gentile usages and customs, so long they must expect to share the fate of those they thus imitate. And the poverty, suffering and sin which are wide spread throughout the earth, as the consequence of speculation, swindling and the most unblushing oppression of the poor and needy, cannot be escaped among the saints while they do these things. Let us now try to make our religion a reality. The time has come that the saints must practice their religion and profess their faith, and he that will not do it will be cut off from them. The same causes under like circumstances cannot fail to produce like effects. And as the Gentile social system has produced poverty, want and crime in all the world, in the face of the greatest improvements in the science of agriculture and the mechanic arts, so that in countries where machinery, steam and water do the work of millions of men there is a real want of both food and clothing, we cannot flatter ourselves that while we pursue the same course we can escape a still greater amount of suffering, beginning in poverty, as most of us do.

I have been constrained by the most obvious signs of the times to look over the world and see if there was anything in the state of the nations to justify the oft repeated assertion that the Lord delayeth his coming. Again, I have turned my thoughts inwardly, to contemplate the things which God has revealed relative to these days; and as the servant of God set upon the walls of Zion to watch, I admonish you to come out of Babylon and separate yourselves from her uncleanness. For the day of God's wrath upon her is near, and the time is at hand when his vengeance will be poured out.

The earth presents to us a most unhappy picture. The United States are engaged in a most bloody war against the most powerful sister republic which she has on the earth. This war she has waged without the authority of God, and for causes very far from commensurate to the blood she has shed or the misery she has inflicted. And passing by the nature of the cause (for I will not pretend that this war is causeless) there is good reason, from what God has said, to believe that the greatest portion of its evils will fall on those who have waged it. In the period of less than two years that has elapsed since its commencement, with the very small force engaged, the loss of life has been not less than ten thousand Americans, and probably three times that number of Mexicans. And the hatred, blood-thirstiness, and passion for violence it is engendering, will remain through generations to come, the consequences of men's corruptions and the instruments of God's wrath upon the nations.—Whatever may be the future fate of Mexico, she is practically denationalized. Yet every object professedly sought by the war is further off than at the beginning. Unceasing hostility and the desolation and waste of cities, towns and provinces will follow thick in the future history of the daughter of Babylon, and pestilence and famine will soon commence their work, as they have already in the old world.

So, too, though Europe is not convulsed with any general war, the elements of disorder and destruction are every where active.—The British Empire, which has by her policy and arms for a long time held sway throughout the earth, is just beginning to crumble to dust. A little territory of the extent of a small State, she has extended her dominion throughout the sea and to the four quarters of the earth. The sun never sets on her empire. The reveille on her legions beats time to the hours as the earth rolls round. The terror of her arms has carried desolation into every country on the face of the earth, and the bones of her sons who have fallen in her

wars lie bleaching in the sun forever. So omnipresent has been her power that neither wilderness, mountain or island sufficed to hide the refugee from the emissaries of her oppression. The very name of Britain has become a terror to the most secluded and savage tribes. And with a mechanical power in actual use equal to the labor of one half the human race, the fifteen or sixteen millions of inhabitants of England are now in a state of destitution bordering on starvation. A majority of the people are real paupers, dependent on public and private charities for the bread that preserves life.—And with the immense wealth and power of the nation, it has not the ability to furnish bread to fill the mouths of starvation.

France, Germany, Poland, Hungary and provinces of other countries of Europe have suffered for want of food. And this not because there is any lack of men to work the lands, not because there is a lack of skill or any indisposition to work, but because the established order of things makes some men drones and others swindlers; and the habit of individual spunging and swindling induces those habits in nations. And the loss of that fellow-feeling among men which is necessary to heartily loving our neighbors as ourselves and doing as we would be done by is so general and pervasive in its influence, that few men ever think of consulting the interest and general good of mankind in any of their undertakings or avocations. And the man whose entire income is derived from the labors of others, without making any real return, and, consequently, who in a moral and religious view lives by mere swindling and robbery, is no less respected in society than those who are engaged in producing that which is necessary for the use of man.

Such are the consequences of the Gentile social system, under the most favorable circumstances. The examples I have named can be found in kind wherever man is, differing only in degree as the system has been more or less expanded. So entirely have they carried out the system of setting man against man, that the very commandment "Thou shalt love thy neighbor as thyself" has been struck out of the decalogue, and men have forgotten that God has engraved it on stone as a perpetual memorial against this ungodly generation. The selfishness engendered in all the intercourse of men is the fruitful cause of national wars and individual sufferings. The affairs of men have been so regulated, and the institutions established among them are of such kind and nature as to set man against his fellow man, and make it the interest of every one to injure others. While the interest of man is sought in the injury of his neighbor, it is vain to hope that men will do to others as they would that others should do to them. And though we may go forth proclaiming gospel brotherhood and gospel equality from year to year, yet so long as we practice on the same system which has produced all these evils among the Gentiles, so long we must suffer them among ourselves. It is vain to talk about or to hope for the fullness of the spirit of God, or the establishment of his kingdom, if we will not make our religion a practical reality, by doing the things we teach.

The doctrine of the equality of the saints in their temporal things was taught in the beginning of the church. Such an equality has been the hope of the poor and the virtuous from the commencement of the gathering. As early as January, 1831, the word of the Lord came by his prophet showing by parable the justice of equality among the children of the kingdom; (D. & C. sec. xii. p. 5;) and adds, "BE ONE; if ye are not one, *ye are* NONE OF MINE." A most thrilling admonition is also given, that the cry of the poor has ascended up to God, (id. 4,) and that the *enemy in secret chambers* sought their lives, and in consequence thereof the Lord said, "ye hear of wars in far countries, and ye say there will soon be wars in far countries, but ye know not the hearts of them *in your* OWN LAND; wherefore treasure up wisdom in your bosoms, *lest the wickedness of men* REVEAL *these things to you* WITH A VOICE LOUDER *than that which* SHALL SHAKE THE EARTH." D. & C. sec. xii. p. 4, 6.

This revelation by the wickedness of wicked men has been made so often, that the saints ought now to seek to obey God rather than to follow their own devices. As the saints learned not wisdom by what they heard, will they also refuse to learn by what they suffer? When God requires us to make any sacrifice to his cause, he requires a willing sacrifice. But if we give not willingly, he will not suffer us to possess what he requires. When the church went up to Missouri they went under a special command to consecrate their property, that all might be made equal. This command was never kept; yet they did not keep that which they refused to consecrate. Because the rich refused to make the poor rich with them, their enemies made them poor with the poor. Together were they driven out in destitution. From that time to this they have been driven from city to city, and from country to country; constantly going out robbed and plundered of that which they have greedily kept back from the Lord. Saints, will you that these things shall always be?

In February, 1831, less than one year after the organization of the church, a command was given that the saints consecrate their property for the poor, by a deed which could not be broken; receiving their inheritances according to their several wants, and requiring them to put all their surplus production from time to time into a common storehouse, and receive supplies of what they lack from it. D. & C. sec. xiii. p. 8, 9, 10, 12. In May, 1831, those who had so consecrated their substances, are commanded to organize themselves that they may *be alike* and RECEIVE ALIKE, and have a common storehouse. D. & C. sec. xxiii. In August, the same year, Martin Harris and all who were going up to Zion were *commanded* to make this *consecration*, to purchase lands in Zion *for the saints*. D. & C. sec. xviii. p. 6, 7, 10, 11, 12. In November, of the same year, the Lord said, "in your TEMPORAL THINGS *you* SHALL BE EQUAL, and this NOT GRUDGINGLY, otherwise the abundance of the *manifestations* of the SPIRIT shall be withheld. Now this commandment I give unto my servants *for their benefit* while they remain, *for a manifestation of my blessings* on their heads, and *for a reward of their diligence*; *and for their* SECURITY *for* FOOD and *for* RAIMENT, *for an* INHERITANCE; *for* HOUSES *and for* LANDS, in *whatsoever circumstances* I the Lord shall *place them*, and *whithersoever* I the Lord shall *send them*." D. & C. sec. xxvi. p. 3, 4.

In the succeeding years the ancient order established by revelation of God in the antediluvian world was again revealed as the order of the church for an EVERLASTING ORDER, and with many other precepts and commandments the following were received:—

D. & C. sec. lxxv. p. 1, 2. 3. "Verily I say unto you, the time has come, and is now at hand, and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things, yea and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things: for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

"And now, verily thus saith the Lord, it is expedient that all things be done unto my glory; wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

"And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of satan until the day of redemption. Behold this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion."

Sec. lxxxvi. p. 4, 5. "It is expedient for my servant Alam and Ahashdah, Mahalaleel and Pelagoram, and my servant Gazelam, and Horah, and Olihah, and Shalemanasseh, and Mehemson, to be bound together by a bond and covenant that cannot be broken by transgression except judgment shall immediately follow, in your several stewardships, to manage the affairs of the poor, and all things pretaining to the bishopric both in the land of Zion, and in the land of Shinehah; therefore I give unto you this commandment, that ye *bind yourselves* by this *covenant*, and it shall be done according to the laws of the Lord. Behold here is wisdom, also, in me, for your good. And you are to be EQUAL or in other words, you are to have *equal claims on the properties*, for the benefit of managing the concerns of your stewardships, every man according to his *wants* and his *needs*, inasmuch as his wants are just: and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred fold, to be cast into the Lord's storehouse, to become the COMMON PROPERTY of the whole church, *every man seeking the interest of his neighbor*, and doing all things with an eye single to the glory of God.

"This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not."

Sec. xcviii. p. 1, 2. 3. 10. 11. 12. "Verily I say unto you my friends, I give unto you counsel and a commandment, concerning all the properties which belong to the order, which I commanded to be organized and established, to be an united order, and an everlasting order for the benefit of my church, and for the salvation of men until I come, with promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful, they should be blessed with a multiplicity of blessings; but inasmuch as they were not faithful, they were nigh unto cursing. Therefore inasmuch as some of my servants have not kept the commandment, but have broken the covenant, by covetousness and with feigned words, I have cursed them with a very sore and grievous curse: for I the Lord have decreed in my heart, that inasmuch as any man, belonging to the order, shall be found a transgressor; or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will.

"A commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him: for it is expedient that I the Lord should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I the Lord stretched out the heavens, and builded the earth as a very handy work; and ALL *things therein are* MINE; and it is my purpose to PROVIDE *for my* SAINTS *for* ALL THINGS ARE MINE; but it must needs be done in *mine own way*: and behold this is the way, that I the Lord have decreed to provide for my saints: that the POOR shall be exalted, in that the rich are *made* LOW; for the earth is full, and there is enough and to spare, yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

"Let all things be done according to counsel of the order, and *united consent*, or VOICE *of the* ORDER.

"And again, a commandment I give unto you concerning your stewardship which I have appointed unto you: behold ALL THESE PROPERTIES ARE MINE, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken: and *if the* PROPERTIES *are* MINE then ye *are* STEWARDS, otherwise *ye are no* STEWARDS. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed: and for this purpose I have commanded you to organize yourselves, even to *shinelah*, (write or publish,) my words, the fulness of my scriptures, the revelations which I have given unto you, and which I shall hereafter, from time to time, give unto you, for the purpose of building up my church and kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.

"And ye shall prepare for yourselves a place for a treasury, and consecrate it unto my name; and ye shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing; and there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury, and *no man* among you *shall call it* HIS OWN, *or any* PART *of it*, for it *shall belong* TO YOU ALL *with* ONE ACCORD; and I give it unto you from this very hour: and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of shinelane, (writing or publishing,) these sacred things, as I have said: and the avails of the sacred things shall be had in the treasury, and a seal shall be upon it, and it shall not be used or taken out of the treasury by any one, neither shall the seal be loosed which shall be placed upon it, only by the voice of the order, or by command.

"And again, there shall be another treasury prepared and a treasurer appointed to keep the treasury, and a seal shall be placed upon it; and all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys by hundreds or by fifties, or by twenties, or by tens, or by fives; and *let not* ANY MAN among you *say* that *it is* HIS OWN, for it *shall not* be CALLED HIS, *nor any part of it*; and there shall not any part of it be used, or taken out of the treasury, *only* by the VOICE and COMMON CONSENT of the ORDER."

These commandments, though they are more perfect in system than any other wheres recorded, contain no other doctrine than what has always been taught by the gospel and the Melchisedec priesthood. Before Israel went into Egypt each patriarch was the head of a house, consisting in some instances of many thousands of persons, all holding one common estate and inheritance, in the use of which they enjoyed equal benefits. The family of Job could not have been less than 10,000 souls; that of Melchisedec was doubtless larger, and Abraham's probably numbered 4,000, ALL HEIRS WITH HIM of the promise of the land of Canaan for a perpetual inheritance. Gen. xvii. 7, 8, 9, 10, 11, 12, 13. Israel, when they entered into the land of Canaan, received their inheritances by famlies, not by individuals, and usually each family received a city and the country around extending half way to the next city for its possession. During the ministry of Christ he and the chief of his disciples had no separate property, but Judas, one of the twelve, was treasurer and purveyor for the whole. And though doubtless some individual disciples retained their estates, yet when a certain rich young man came inquiring what he should do to inherit *eternal life*, Christ told him to "*sell what he had and give to the poor*," and follow him. Matt. xix. 21. And about a year after the crucifixion of Christ, when the church was receiving great accessions, "the multitude of them that believed were of one heart and one soul; neither said any of them that ought of the things which he possessed was his own; but they had ALL THINGS COMMON: neither was there any among them that lacked; for as many as were possessors of houses or lands, sold them and brought the prices of the things that were sold and laid them at the Apostles' feet; and distribution was made to every man according as he had need." Acts iv. 32, 34, 35.

Finally, it pleased the Lord, when he chose me to be the shepherd of the flock, as he chose David to be king of Israel, not from among princes and rulers, but from the field, to show me still more clearly by many visions and revelations the true order for establishing judgment and justice, exalting the poor and delivering the needy. The work was once begun both in Kirtland and Zion, but failed by means of a multitude of transgressions. And from that time till this the church has not ceased to be scourged by her enemies, nor will she until she obeys this commandment. So general was the feeling in favor of the common stock and equality at the time the church was finally driven from Missouri, that Joseph wrote from prison to prevent it, telling them that though the principle was correct they had no authority to do the act, and must wait until God gave commandment. In his wisdom he has withheld the commandment till the great falling away is past.

The time has now come. The command went forth in July, 1846. (See Voree Herald, No. 7.) The work is begun, and every thing is ready for those who will come up to the help of the Lord, against those who have trodden down his children and had no compassion on the needy and the oppressed. The organization (including children) now consists of sixty persons, and applications for admission are being constantly received. The entire system is founded on UNION, EQUALITY, and a strict regard to the LAW OF GOD and the DISCIPLINE *of the* CHURCH. The association owns a farm of five hundred and sixty acres of land, four hundred acres of which might be cropped the coming season, and considering soil, water, salubrity and location, probably the very best in Wisconsin; several good stone buildings, a valuable water power and a property in all worth not less than $11,000, on which they owe debts a very little over three thousand. This property lies in, and in the immediate vicinity of Voree, is beautifully located, very productive and entirely healthy.

This we offer to the saints as the home of the poor and the asylum of the oppressed. Here we propose to share each others joys, and each others sorrows; each others toils, and each others possessions; and to teach mankind that LOVE *and* TRUTH WINS with *peace* and *sweetness*, what FORCE and FRAUD *labors* in vain to COMPEL. Here we intend to gather a COMMUNITY WHO SHALL BE EQUAL IN THEIR TEMPORAL THINGS; WHO SHALL DO TO OTHERS AS THEY WOULD BE DONE BY; AND WHO SHALL LOVE THEIR NEIGHBORS AS THEMSELVES. HERE SALVATION SHALL BE PRESENT, *and the* GOSPEL *a* PRACTICED REALITY. HERE PEACE SHALL REIGN.

The Lord and his saints say come. Let him that heareth say come. He that is poor and needy, let him come. Yea, come buy food, raiment and habitation, a perpetual inheritance in Zion, without money and without price. And whosoever will, let him come and possess the land with us freely. JAMES J. STRANG.

Palestine, Lee Co., Ill., Dec. 29th, 1847.

Mr. Strang:—

Sir,—I take this opportunity to drop you a line in answer to the line I received from you by Mr. Wasson, on his return, in which letter you seem to state that I am owing you as agent to the Voree Herald. If so, I should like to know the amount. I am willing to acknowledge to you, sir, that I am owing you, and you are owing me. And as well as I can recollect the accounts stand about thus: Sometime in the winter of 1845 I received a prospectus of the Herald from you, and to which I obtained, I think, two subscribers, and then I handed the prospectus to some one of your church, and he obtained several subscribers to the same and kept the money; and then some other member of your church took the paper and sent it across the Mississippi river into Iowa Territory to get subscribers, and that was the last that I ever saw of the paper, and if you know where it is, it is more than I know. And further, you will recollect that was the time of the troubles in Hancock. But no matter, I am ready and willing at all times to pay all I owe any one, and if you have an account against me and is just that I should pay the same, I will pay you all, deducting what you owe me on postage and per cent; and please let me hear again from you if you see fit. If you got the subscription paper that I had, you may possibly come at the thing, but if you have not you nor I nor any one else can make it out. But, sir, if you will make out my account, and I find it is just, I will pay every farthing, &c. Yours, &c.,

James J. Strang. Wm. BACKENSTOS.

This is certainly the richest excuse for *cheating* we ever saw.—1st, He collected money and passed the account into another man's hands, and therefore did not pay over the money or any part of it. 2d, He received the money in the time of the Hancock troubles.—3d, We owe him postage. (No, not unless you charge us the postage on a dun we sent you.) 4th, We owe him per centage for receiving this money, which he has never paid over or accounted for. Will Mr. Backenstos be so kind as to make out his account for per centage. If all the money will not pay him for receiving it, we should like to know how much odds he asks, and we will try for once to square the account, if we can find anything of such value that we can put it in his hands without paying him odds for taking it.

Post Office Abuses.—We had hoped, after the rather rigorous measures taken by us a few months since against certain faithless postmasters, to have no more trouble in that quarter. But complaints continue to come in from a few places. It is unaccountable to us that the Herald cannot be got at Montrose, Iowa, as well as at Burlington or Fort Madison, or that it should fail of being delivered to subscribers at Waynesville, Ohio, while they receive it without difficulty at all the other offices in that State. We do feel seriously wronged when the papers are kept back from the subscribers on any account; but if the postmasters or their families want the reading of the papers, and will write to us to that effect, we will furnish them gratis.

FRIENDSHIP WHICH NEVER WILL FADE.

In the tempest of life when the wave and the gale
Are around and above thee, if thy footing shall fail,
If thine eye shall grow dim and thy caution depart,
Look aloft! and be firm, and be fearless of heart.

If the friend who embraced in prosperity's glow,
With a smile for each joy, and a tear for each wo,
Should betray thee, when sorrows like clouds are array'd
Look aloft to that friendship that never shall fade.

Should they who are dearest—the son of thy heart,
The wife of thy bosom, in sorrow depart,
Look aloft from the shadows and dust of the tomb,
To the soil where affection is ever in bloom.

And O! when Death comes in terrors to cast
His tears o'er the future, his pall o'er the past,
In that moment of darkness, with hope in thy heart,
And a smile in thine eye, *look aloft* and depart.

FAITH.

We read that faith the assurance is
Of things the Lord is pleased to give,
If saints will ask in Jesus' name,
The blessing ask'd they may obtain.

By faith Jehovah fram'd the world,
And many wonders yet untold,
In ancient days, by faith were wrought,
By men who sought the law of God.

By faith an Enoch sought the Lord;
By faith obtain'd a just reward;
By faith beheld his maker's face,
And triumph'd o'er the powers of death.

By faith Elijah raised the dead:
And for three years the prophet said,
It should not rain in all the land;
'Twas done by Jesus' great command.

By faith a Joshua could say,
Stand still thou glorious king of day,
Thou splendid orb of night be still
Till I Jehovah's word fulfill.

By faith the walls of Jericho
Met with a dreadful overthrow;
For Israel trusted in the Lord,
Believed he would fulfill his word.

But time would fail, the scripture saith,
To mention all who liv'd by faith.
Some quench'd the violence of fire,
And others waxed strong in war.

While some were mock'd and scourg'd, and ston'd,
Some for the gospel lost their homes;
Others were in the prison shut;
They kept the faith, denied it not.

And many wandered to and fro
As pilgrims on the earth below,
Knowing that they their Lord would see
On Zion's mount, from bondage free.

By faith proud Jordan's wave was stay'd;
In years to come the Lord hath said,
He will roll back the mighty flood,
Israel pass through the sea dry shod.

Remember, saints, the scripture saith,
The Lord doth work only by faith,
Among the sons of men below,
By faith he doth his wonders show.

O then, ye saints of latter days,
Come, let us study wisdom's ways;
Shake off the power of carnal sloth,
Obtain this glorious living faith.

Help us, O Lord, to fear thy name,
Help us this mighty faith to gain;
That we with ancient saints may stand,
When Christ shall reign on Zion's land.

Then let our faith and works agree,
Until from all our sins we're free;
O, may we practice peace and truth,
That we may dwell with Christ on earth.

Mary Page.

GOSPEL HERALD.

VOL. 2.] VOREE, W. T., THURSDAY, FEB. 10, 1848. [No. 47.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

THE CONSTITUTION OF THE STATE OF WISCONSIN,

AS PASSED IN CONVENTION, MADISON, FEB. 1ST, 1848.

PREAMBLE.

We, the people of Wisconsin, grateful to Almighty God for our freedom, in order to secure its blessings, from a more perfect government, insure domestic tranquility, and promote the general welfare, do establish this Constitution.

ARTICLE No. I.

DECLARATION OF RIGHTS.

Section 1. All men are born equally free and independent, and have certain inherent rights; among these are life, liberty, and the pursuit of happiness. To secure these rights governments are instituted among men, deriving their just power from the consent of the governed.

Sec. 2. There shall be neither slavery nor involuntary servitude in this State, otherwise than for the punishment of crime, whereof the party shall have been duly convicted.

Sec. 3. Every person may freely speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right, and no laws shall be passed to restrain or abridge the liberty of speech or of the press. In all criminal prosecutions or indictments for libel, the truth may be given in evidence, and if it shall appear to the jury that the matter charged as libellous be true, and was published with good motives and for justifiable ends, the party shall be acquitted; and the jury shall have the right to determine the law and the fact.

Sec. 4. The right of the people peaceably to assemble to consult for the common good, and to petition the goverment or any department thereof, shall never be abridged.

Sec. 5. The right of trial by jury shall remain inviolate: and shall extend to all cases at law, without regard to the amount in controversy; but a jury trial may be waived by the parties in all cases, in the manner prescribed by law.

Sec. 6. Excessive bail shall not be required nor shall excessive fines be imposed, nor cruel and unjust punishment inflicted.

Sec. 7. In all criminal prosecutions, the accused shall enjoy the right to be heard by himself and counsel; to demand the nature and cause of the accusation against him; to meet the witnesses face to face; to have compulsory process to compel the attendance of witnesses in his behalf; and in prosecutions by indictment or information, a speedy public trial by an impartial jury of the county or district wherein the offence shall have been committed, which county or district shall have been previously ascertained by law.

Sec. 8. No person shall be held to answer for a criminal offense, unless on the presentment or indictment of a grand jury, except in cases of impeachment, or in cases cognizable by justices of the peace, or arising in the army or navy, or in the militia when in actual service in time of war or public danger, and no person for the same offense shall be put twice in jeopardy of punishment, nor shall be compelled in any criminal case to be a witness against himself. All persons shall before conviction be bailable by sufficient sureties, except for capital offences when the proof is evident or the presumption great; and the privilege of the writ of habeas corpus shall not be suspended unless, when, in cases of rebellion or invasion, the public safety may require it.

Sec. 9. Every person is entitled to a certain remedy in the laws, for all injuries or wrongs which he may receive in his person, property, or character; he ought to obtain right and justice freely, and without being obliged to purchase it; completely and without denial, promptly and without delay, conformably to the laws.

Sec. 10. Treason against the State shall consist only in levying war against the same, or in adhering to its enemies, giving them aid and comfort. No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court.

Sec. 11. The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrant shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Sec. 12. No bill of attainder, ex post facto law, nor any law impairing the obligation of contracts shall ever be passed, and no conviction shall work corruption of blood, or forfeiture of estate.

Sec. 13. The property of no person shall be taken for public use without just compensation therefor.

Sec. 14. All lands within the State are declared to be allodial, and feudal tenures are prohibited. Leases and grants of agricultural lands, for a longer term than fifteen years, in which rent, or service of any kind shall be reserved, and all fines and like restraints upon alienation, reserved in any grant of land, hereafter made, are declared to be void.

Sec. 15. No distinction shall ever be made by law, between resident aliens and citizens, in reference to the possession, enjoyment, or descent of property.

Sec. 16. No person shall be imprisoned for debt arising out of, or founded on a contract, express or implied.

Sec. 17. The privilege of the debtor to enjoy the necessary comforts of life shall be recognized by wholesome laws, exempting a reasonable amount of property from seizure or sale for the payment of any debt or liability hereafter contracted.

Sec. 18. The right of every man to worship Almighty God according to the dictates of his own conscience shall never be infringed, nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any ministry, against his consent. Nor shall any control of, or interference with the rights of conscience be permitted, or any preference be given by law to any religious establishments or modes of worship. Nor shall any money be drawn from the treasury for the benefit of religious societies, or theological or religious seminaries.

Sec. 19. No religious test shall ever be required as a qualification for any office of public trust under the State, and no person shall be rendered incompetent to give evidence in any court of law or equity, in consequence of his opinions on the subject of religion.

Sec. 20. The military shall be in strict subordination to the civil power.

Sec. 21. Writs of error shall never be prohibited by law.

Sec. 22. The blessings of a free government can only be maintained by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by frequent recurrence to fundamental principles.

ARTICLE II.—BOUNDARY.

Sec. 1. It is hereby ordained and declared that the State of Wisconsin doth consent and accept of the boundaries prescribed in the act of Congress entitled "an act to enable the people of Wisconsin Territory to form a Constitution and State government, and for the admission of such State into the Union," approved August sixth, one thousand eight hundred and forty-six, to wit: Beginning at the north east corner of the State of Illinois, that is to say, at a point in the centre of Lake Michigan, where the line of forty-two degrees, and thirty minutes of north latitude crosses the same; thence, runningwith the boundary line of the State of Michigan, through Lake Michigan, Green Bay, to the mouth of the Monomonee river; thence up the channel of said river to the Brule river, thence up said last mentioned river to Lake Brule; thence along the southern shore of Lake Brule, in a direct line to the centre of the channel, between Middle and South islands, in the Lake of the Desert; thence in a direct line to the head waters of the Montreal river, as marked upon the survey made by captain Cram; thence down the main channel of the Montreal river to the middle of Lake Superior; thence through the centre of Lake Superior to the mouth of the St. Louis river; thence up the main channel of said river to the first rapids in the same, above the Indian village according to Nicolet's map; thence due south to the main branch of the river St. Croix; thence down the main channel of said river to the Mississippi; thence down the centre of the main channel of that river, to the north west corner of the State of Illinois; thence due east with the northern boundary of the State of Illinois, to the place of beginning, as established by "an act to enable the people of the Illinois territory to form a constitution and State government, and for the admission of such State into the Union on an equal footing with the original States," approved April 18th, 1818. *Provided, however*, That the following alteration of the aforesaid boundary be, and hereby is, proposed to the Congress of the United States as the preference of the State of Wisconsin, and if the same shall be assented and agreed to by the Congress of the United States, then the same shall be and forever remain obligatory on the State of Wisconsin, viz: Leaving the aforesaid boundary line at the foot of the Rapids of the St. Louis river; thence in a direct line, bearing southwesterly to the mouth of Iskodewaba or Rum river, where the same empties into the Mississippi river; thence down the main channel of the said Mississippi river, as prescribed in the aforesaid boundary.

Sec. 2. The propositions contained in the act of Congress aforesaid, are hereby accepted, ratified and confirmed, and shall remain irrevocable without the consent of the United States, and it is hereby ordained that this State shall never interfere with the primary disposal of the soil within the same, by the United States, nor with any regulation Congress may find necessary for securing the title in such soil to *bonafide* purchasers thereof; and no tax shall be imposed on land, the property of the United States; and in no case shall non-resident proprietors be taxed higher than residents. *Provided*, That nothing in this constitution, or in the act of Congress aforesaid, shall in any manner prejudice or affect the rights of the State of Wisconsin to five hundred thousand acres of land granted to said State, and to be hereafter selected and located, by, and under the act of Congress, entitled "an act to appropriate the proceeds of the sales of the public lands, and grant pre-emption rights," approved September fourth, one thousand eight hundred and forty-one.

ARTICLE III.—SUFFRAGE.

Sec. 1. Every male person of the age of twenty-one years or upwards, belonging to either of the following classes, who shall have resided in the State for one year next preceding any election, shall be deemed a qualified elector at such election:

1st. White citizens of the United States.

2d. White persons of foreign birth who shall have declared their intention to become citizens in compliance with the laws of the United States on the subject of naturalization.

3d. Persons of Indian blood who have once been declared by law of Congress to be citizens of the United States, any subsequent act of Congress notwithstanding.

4th. Civilized persons of Indian descent, not members of any tribe.

Provided, That the legislature may at any time extend by law the right of suffrage to persons not herein enumerated; but no such law shall be in force until the same shall have been submitted to a vote of the people at a general election to be held subsequent to the passage thereof, and approved by a majority of all the votes cast at such election.

Sec. 2. No person under guardianship, or non compos mentis, insane, or convicted of treason or felony, shall be permitted to vote at any election, unless restored to civil rights by law, or by removal of natural or other inability.

Sec. 3. All votes shall be given by ballot, except for such township officers as may by law be directed or allowed to be otherwise chosen; and in all elections to be made by the legislature, the members thereof shall vote *viva voce*, and their votes shall be entered on the journal.

Sec. 4. No person shall be deemed to have lost his residence in this State by reason of his absence on business of the United States or of this State.

Sec. 5. No soldier, seaman, or marine in the army or navy of the United States, shall be deemed a resident of this State in consequence of being stationed within the same.

Sec. 6. Laws may be passed excluding from the right of suffrage all persons who have been or may be convicted of bribery or larceny, or of any infamous crime, and for depriving every person who shall make, or become directly or indirectly interested in any bet or wager depending upon the result of any election, from the right to vote at such election.

ARTICLE IV.—LEGISLATIVE.

Sec. 1. The legislative power shall be vested in a senate and assembly.

Sec. 2. The number of the members of the assembly shall never be less than fifty-four, nor more than one hundred. The senate shall consist of a number of members not more than one-third, nor less than one-fourth of the number of the members of the assembly.

Sec. 3. The legislature shall provide by law for an enumeration of the inhabitants of the State, in the year one thousand eight hundred and fifty-five, and at the end of every ten years thereafter; and at their first session after such enumeration, and also after each enumeration made by the authority of the United States, the legislature shall apportion and district anew, the members of the senate and assembly, according to the number of inhabitants, excluding Indians not taxed, and soldiers and officers of the United States army and navy.

Sec. 4. The members of the assembly shall be chosen annually

by single districts on the Tuesday succeeding the first Monday of November, by the qualified electors of the several districts, such districts to be bounded by county precincts, town or ward lines, to consist of contiguous territory, and be in as compact form as practicable.

Sec. 5. The senators shall be chosen by single districts of convenient contiguous territory, at the same time and in the same manner as members of the assembly are required to be chosen, and no assembly district shall be divided in the formation of a senate district. The senate district shall be numbered in regular series, and the senators chosen by the odd numbered districts, shall go out of office at the expiration of the first year, and the senators chosen by the even numbered districts, shall go out of office at the expiration of the second year, and thereafter the senators shall be chosen for the terms of two years.

Sec. 6. No person shall be eligible to the legislature, who shall not have resided one year within the State, and be a qualified elector in the district which he may be chosen to represent.

Sec. 7. Each house shall be the judge of the elections, returns, and qualifications of its own members; and a majority of each shall constitute a quorum to do business; but a smaller number may adjourn from day to day, and may compel the attendance of absent members in such manner and under such penalties as each house may provide.

Sec. 8. Each house may determine the rules of its own proceedings, punish for contempts and disorderly behavior, and, with the concurrence of two-thirds of all the members elected, expel a member; but no member shall be expelled a second time for the same cause.

Sec. 9. Each house shall choose its own officers, and the senate shall choose a temporary president, when the lieutenant governor shall not attend as president, or shall act as governor.

Sec. 10. Each house shall keep a journal of its proceedings, and publish the same except such parts as require secrecy. The doors of each house shall be kept open except when the public welfare shall require secrecy. Neither house shall, without consent of the other, adjourn for more than three days.

Sec. 11. The legislature shall meet at the seat of government, at such time as shall be provided by law once in each year, and not oftener, unless convened by the governor.

Sec. 12. No member of the legislature shall, during the term for which he was elected, be appointed or elected to any civil office, in the State, which shall have been created, or the emoluments of which shall have been increased during the term for which he was elected.

Sec. 13. No person being a member of Congress, or holding any civil or military office under the United States, shall be eligible to a seat in the legislature; and if any person shall, after his election as a member of the legislature, be elected to Congress, or be appointed to any office, civil or military, under the government of the United States, his acceptance thereof shall vacate his seat.

Sec. 14. The governor shall issue writs of election to fill such vacancies as may occur in either house of the legislature.

Sec. 15. Members of the legislature shall in all cases except treason, felony, and breach of the peace, be privileged from arrest, nor shall they be subject to any civil process, during the session of the legislature, nor for fifteen days, next before the commencement and after the termination of each session.

Sec. 16. No member of the legislature shall be liable in any civil action or criminal prosecution whatever, for words spoken in debate.

Sec. 17. The style of the laws of the State shall be, "The People of the State of Wiscousin represented in senate and assembly, do enact as follows:" and no law shall be enacted except by bill.

Sec. 18. No private or local bill, which may be passed by the legislature, shall embrace more than one subject, and that shall be expressed in the title.

Sec. 19. Any bill may originate in either house of the legislature, and a bill passed by one house may be amended by the other.

Sec. 20. The yeas and nays of the members of either house, on any question, shall, at the request of one-sixth of those present, be entered on the journal.

Sec. 21. Each member of the legislature shall receive for his services two dollars and fifty cents for each day's attendance during the session, and ten cents for every mile he shall travel in going to and returning from the place of the meeting of the legislature, on the most usual route.

Sec. 22. The legislature may confer upon the boards of supervisors of the several counties of the State such powers of a local, legislative and administrative character as they shall from time to time prescribe.

Sec. 23. The legislature shall establish but one system of town and county government, which shall be as nearly uniform as practicable.

Sec. 24. The legislature shall never authorize any lottery or grant any divorce.

Sec. 25. The legislature shall provide by law that all stationary required for the use of the State, and all printing authorized and required by them to be done for their use, or for the State, shall be let by contract to the lowest bidder; but the legislature may establish a maximum price. No member of the legislature, or other State officer, shall be interested either directly or indirectly, in any such contract.

Sec. 26. The legislature shall never grant any extra compensation to any public officer, agent, servant, or contractor, after the services shall have been rendered or the contract entered into. Nor shall the compensation of any public officer be increased or diminished during his term of office.

Sec. 27. The legislature shall direct by law in what manner and in what courts suits may be brought against the State.

Sec. 28. Members of the legislature, and all officers, executive and judicial, except such inferior officers as may be by law excepted, shall before they enter upon the duties of their respective offices, take and subscribe an oath or affirmation to support the constitution of the United States and the constitution of the State of Wisconsin, and faithfully to discharge the duties of their respective offices to the best of their ability.

Sec. 29. The legislature shall determine what persons shall constitute the militia of the State, and may provide for organizing and disciplining the same in such manner as shall be precribed by law.

Sec. 30. In all elections to be made by the legislature, the members thereof shall vote *viva voce*, and their votes shall be entered on the journal.

ARTICLE V.—EXECUTIVE.

Section 1. The executive power shall be vested in a governer, who shall hold his office for two years. A lieutenant governor shall be elected at the same time and for the same term.

Sec. 2. No person except a citizen of the United States, and a qualified elector of the State, shall be eligible to the office of governor or lieutenant governor.

Sec. 3. The governor and lieutenant governor shall be elected by the qualified electors of the State, at the times and places of choosing members of the legislature. The persons respectively having the highest number of votes for governor and lieutenant governor shall be elected; but in case two or more shall have an equal and the highest number of votes for governor or lieutenant governor, the two houses of the legislature, at its next annual session, shall forthwith, by joint ballot, choose one of the persons so having an equal and the highest number of votes for governor or lieutenant governor. The returns of election for governor and lieutenant governor shall be made in such manner as shall be provided by law.

(To be continued.)

Philadelphia, January 18th, 1848.

President James J. Strang:—

My ever Dear Brother,—It is with pleasure I address you at this time. I now see the reason why God has permitted my way to be hedged up so as to keep me here this winter. There has been great confusion in the camp of late, and Orson Hyde was sent on here to Philadelphia; but it was no go. Orson has been frightened out of town. He was much disappointed to find me here. Last Sunday tried the strength of the parties of truth and error. Their congregation numbered nearly one hundred—old hunkers, spiritual women, Gentiles, our friends that went out of curiosity, and all—that is, it numbered one hundred in the morning, but in the afternoon they did not number seventy-five, and in the evening less yet. Our congregation numbered four hundred in the morning, over six hundred in the afternoon, and in the evening over nine hundred and fifty, besides many that stood up, and many that went away that could not get in the hall. It was a great day—"one of the days you read about"—it was a death blow to Hyde's hopes and expectations. Many that went to hear him said they never would go again. They said he was all darkness. And when he saw the small congregation in the afternoon he said, "Brethren, it is a dark day." Some of the Brighamites told him to preach on authority.—He said he could, but had not time. They don't like his answer. They think he is afraid, and they think just right. I wrote Orson a letter yesterday that I think will stir him up some. I have just heard that he left the city this morning very sudden, and that he has not left a line to tell where roams the disappointed fallen hero. He has not gone to New York, for there he will find no rest for the sole of his foot. And in Boston I know they will drum him out. Report is, that he has gone back to the camp. Thus you see "the wicked flee when no man pursues, but the righteous are as bold as a lion." I would advise him to go to the camp, and never show his polluted, corrupted carcase in civilized society again. And I expect that Orson has come to the conclusion that they must decrease, but we must increase.

God is raising us up friends on every side. I am more than ever convinced of true policy, of drawing the lines hard on old hunkers. Some of them, both Brighamites and Ex-Rigdonites, have offered themselves for baptism, but I have refused them, and told them to bring forth fruits meet for repentance. And when I am convinced they do, I will receive them. My object in keeping them back is, that the new members may get strength to overpower them, and keep the devils in them down. My only fear now is, that we will get in too much old leaven—it was the old leaven that destroyed the work at Boston for the time being; and look at the injury it has done you at Voree through ——— ——— and others, but, thank God, they are gone. I have lately had a vision that has given me great comfort. Our prospect here is glorious. I expect to baptize again this week. To God be all the glory. Amen.

I am putting up with our old friend Peter Hess, who is still firm in the faith and has never flinched or wavered. Brother Syphert and many other brethren join with brother Hess in love to you all. I have preached here six weeks, and I intend to stay until the first of March, when I start for Voree. Give my love to brother John E. Page. I don't think there is a Rigdonite left on the earth; and if you knew the wickedness they engaged in you would be glad they were broken up. I have written three or four letters to you since I have heard from you. God bless and prosper you forever, is my sincere prayer.

G. J. ADAMS.

☞ In this No. we commence the publication of the new Constitution of Wisconsin. Many of our readers will doubtless feel much interest in it, and we feel a little in the pay for printing it.

Bowling Green, January 23d, 1848.

Brother James J. Strang:—

Dear Sir,—I now add a few lines to inform you of the state of things here in this part of the country. Brother R. Anderson and myself have this day and last evening been promulgating Mormonism to quite a respectable audience. People here seem inclined to hear, but slow to believe. But prejudice seems to be decreasing, and I hope to see the day arrive when truth will crush falsehood and error to rise no more. There is a branch organized at Pleasant Garden in Putnam Co., Ia., of which brother Anderson has the oversight. They are united I believe in the faith, and uphold or sustain you as the legal successor of Joseph Smith. Which branch numbers ten or twelve, and some few Brighamites around them, and there is another branch in Clay and Green counties which numbers about twelve, but they are not all united as yet.

The great abomination which took place at Nauvoo seems to cause a wavering of the minds of some, yet I feel as though they most probably will be reclaimed yet. My circumstances and health since I left your vicinity have been such as to prevent me from devoting much of my time in preaching the gospel of the kingdom, and have been in a great degree destitute of some necessary instruction. And at any time when you have an opportunity of giving me any important news please do so, and be assured it will be received with cheerfulness. Please inform brother Wagener that myself and family are well at this time, and all the brethren in those parts with whom he was acquainted desire to hear from him and his family, and the prosperity of all the saints in the city of Voree.

With esteem and regard, I remain yours in the bond of gospel love,

GEORGE W. DUNCAN.

We publish the following to show how much real progress the world is making towards a sectarian millenium:—

"RAW COTTON AND RAW MORALITY.

"An eminent merchant of Boston lately testified in Court that the morals of people engaged in the cotton trade had so far deteriorated in that city that it is no longer safe to buy raw cotton there by the sample, which it was perfectly safe to do about thirty years ago. This deterioration of morals is not confined to Boston nor to the cotton trade. The progress of the age in many things is remarkable,—but in nothing is it more remarkable than in roguery. A multitude of frauds have been introduced into almost every kind of business, and half of the great inventions of the day are cheating contrivances. It is not safe to buy anything by the sample, or to trust to the outside appearance of any merchandise. The gentlemen who cart oysters, fruit and vegetables about the streets, keep some of these articles of a superior quality for samples; the best are placed on the top to gratify the eye of the customer, but when a sale is to be made, a very inferior kind of merchandise is raked out from below. Once it was safe to rely upon the brand in purchasing flour, but now second hand flour barrels of approved brands are often purchased, refilled with something quite different from the original contents, and sold to the unsuspicious for prime Genesee, &c.

"In short, we might fill a whole paper with a mere catalogue of the impositions practiced by different tradesmen—impositions which were unthought of thirty years ago. Talk of the cotton trade! We have as much roguery in the linen trade, the woolen trade and the hemp trade—for even oakum is not picked now as faithfully as it was thirty years ago.

"'Come bright improvement on the car of time,'

says Mr. Tom Campbell. The improvements in roguery may be said to travel on cars with steam propulsion. They advance rapid-

ly—no other kind of improvement can keep pace with them. It is distressing to think that as the human species improve in knowledge, they fall off in honesty and virtue. Our school boys know more than their grandfathers did in their old age—but the best use that most people now make of their extended knowledge is to outwit and defraud their neighbors.

"The testimony of the old Boston cotton merchant has led us into a mournful train of reflections. The mention of 'thirty years ago' induces many unpleasant comparisons. What have we gained by the progress of art and science, if moral depravity is one of the results? Give us rude and uncivilized honesty in preference to cultivated and refined rascality."—*Scott's Weekly.*

For the Gospel Herald.

"WE WANT TO SEE THE CHURCH RISE AND PROSPER."

The foregoing is a common saying among some who profess to be members of the Church of Jesus Christ of Latter Day Saints, yet these same individuals do little if anything to bring about so desirable a result. They seem to forget that they are members of the church, required by the law of the Lord to give their time, their talents, their money, in short, their all to the cause of God. Brethren, this ought not so to be. Remember that the Lord requires of you, as saints, to serve him with all your might, mind, and strength.—Those who are neither cold nor hot, but are lukewarm, the Lord has said he would spew out of his mouth. There is no such thing as standing still in the work of God. If you want to see the church rise and prosper you must do your part. "He that gathereth not with us scattereth." Do not think you have done enough by subscribing fifty cents or two dollars for the "Herald," but tithe yourselves of all you possess to build a Temple according to the command of God, that he may come and reveal unto us those things which he revealed unto his church anciently; those principles by which the poor will be exalted and delivered from deceit and violence, and those things which have been kept in the secrets of heaven before the foundation of the world. Let the interest of the church be your interest, and the church will rise and prosper, and you be saved in her when the judgments of Almighty God passeth like a whirlwind on the ungodly of this generation. G. W.

LAW.—Strange are the delusions under which we have lived!—The age is one of active intellect, of sound thought, and of vigorous common sense. Old heresies in government and ethics have exploded and no one doubts the capability of the people to govern themselves—to select their own religion—to choose their own schools—to manage their own families, and, respecting their neighbor's rights, to protect their own. The searching hand of reformation has winnowed away the rottenness which mildewed the public intelligence. The freshness of youth is around every thing except the rotten and misshapen trunk of LAW. Rotten to the heart by chicanery, its original beauty has perished, and by vicious usage, its blessings have been turned into curses. Controlling it is the full spirit of law-craft, which borrows its spurious wisdom from the age in which witches were burnt in which judical combats decided right. It has no affinity with common sense—candor is its aversion, and simple truth its enemy. Its principles are a confused mass of conflicting counts, pleading, precedents, dicta, forms, mystery and jargon; its spoils, the money of the people wrung from them by a system, the pillage which, is utterly unparalleled in the history of taxation.—*Dem. Review.*

☞ We hope soon to complete several unfinished publications, among them the two discussions, the social relations, &c.

"INFANT BAPTISM.

(Concluded.)

ERRATUM.—In the last No. there was an error in the printing of the following paragraph, which entirely destroyed the force of our animadversion. The words in capitals, the very subject of criticism, were left out of the print.

"Irenæus says, 'being a master, he (Christ) had the age also of a master. * * * For he came to save all persons by himself; all, I mean, who by his authority are baptized unto God; infants, AND LITTLE ONES, AND CHILDREN, and youth, and older persons.'" (Exam. Gnostic Errors.)

"Let it be borne in mind that John lived until near the close of the first century. (He died A. D. 100.) Polycarp must have been familiar with the doctrines and practice of John and the apostolic church. And Irenæus, his scholar, could not have been mistaken, when he said, infants were baptized by the authority of Christ.—We say with confidence, then, that infant baptism was not brought in as an innovation after the death of John.

"We have traced this doctrine back to its fountain. Let us now inquire whether it has ever met with any opposition in its progress to our own times. 18.

"Tertullian was, so far as we know, the first writer who attempted to change the custom of the church in relation to this doctrine.—He was born in Carthage, in the year 160. He was a great man, but he had great faults, &c., &c. His reason for delaying baptism till old age was, 'His belief that baptism washed away all sin committed before baptism, and that it was impossible to obtain the remission of sins committed after its administration.

"From the time of Tertullian to the twelfth century, infants were universally regarded and treated as proper subjects of baptism; and so far as we know, there was no one who taught a different doctrine, or endeavored to unsettle the long established practice of the church.

"From this rapid historical view it appears that infant baptism was practiced by the whole church from the first century 19 to the sixteenth, with the exception of those who held that infants were incapable of salvation, and those who denied all baptism.

"That each age received this practice from its predecessor as a divine ordinance, that he who first advised parents to delay it, and those who rejected it, did not so upon scriptural or historical grounds, but for reasons derived from theis manifestly erroneous systems,—and that the doctrine now quite prevalent, that adult believers are only proper subjects of baptism, is an error of very recent date, and has been, and is now, rejected by the great body of christians throughout the world. 20.

"Let us pause and reflect seriously before we deny the validity of the historical argument for infant baptism. 21. For in doing this, we not only deprive ourselves of a most precious ordinance, but we assume a principle which sweeps away all the other ordinances of religion. Let it be borne carefully in mind, that every witness almost whom we examine touching the genuineness of the Bible, or the divine origin of the christian Sabbath, testifies also to the fact that infant baptism begun with the christian Sabbath, and was sanctioned by the same authority. How can any one receive their testimony on one point and reject it on another, equally important, and equally within their knowledge? 22.

"If we give up infant baptism on the ground that the uniform testimony of the fathers of the church, for many hundred years after the apostles, is not sufficient to produce conviction,—how shall we answer the infidel, who denies the genuineness of the Bible, or the seventh-day Baptist, who rejects the christian, and keeps the Jewish Sabbath? 23.

"*It is a rule in law, that no man shall* impeach his witnesses upon one point, and use them on another.

"This rule is founded in common sense, and doubtless will be rigidly enforced in the case before us.

"We shall not *be permitted* to reject the united testimony of the fathers, in relation to a material fact, merely because that fact may have an unfavorable bearing upon our *novel* systems, and yet sustain it in support of other facts we may wish to prove." 24.

Note 18. Yes, you have traced it to its fountain, and then you have traced much further, where there is neither rivulet or fountain. You trace infant baptism to Irenæus, (if what you attribute to him be not a forgery,) and no further. Not a writer who preceded him so much as alludes to it. And you cannot torture their words into an allusion to it. The fact that Irenæus was a scholar of Polycarp, and that Polycarp received his ministry and faith from John, proves just precisely nothing. That, like the present, was a day of innovation. And this pretension that John must have taught the doctrine because Irenæus believed it, is just as rational as to say that my grandfather was most certainly a teacher of Mormonism because I am a believer of that faith.

19. No, it does not appear what was the practice of *any part* of the church in the *first century*. It merely appears that in *one bishopric* in the 2d century *very young children were* SOMETIMES BAPTIZED, and that *one bishop* was found to defend it; and that it was so far from universal that Tertullian in the third century publicly opposed it. Though the grounds of his opposition were not sound, the fact that he opposed it shows that its authority was then doubted, and it was not received as an established apostolic practice.

20. As well might you say that refusing to worship the mass, pray for the dead, and pray to saints and angels, denying the seven sacraments, &c., were all errors of a recent date, rejected by the great body of christians throughout the world. The various churches of the east which have been separate from the Catholic church from the times of the early fathers, and, consequently, could not have derived their customs, ceremonies, sacraments and doctrine from the decrees of popes and councils, almost without exception practice the same sacraments allowed in the Catholic church.—They believe in purgatory and relief to the dead. They pray to saints, and they adore images, pictures, &c., and respect and preserve relics as do the Catholics, and most of them baptize infants, while others reject it. Here several practices are all equally sustained by the general practice through successive ages by the great body of christians. They are all in like manner traceable back to the early fathers. Such as are true run back to their fountain with Christ and the apostles, while the false run out just where infant baptism does with some of the fathers in the beginning of the great falling away spoken of by Paul. Either the testimony of these christian fathers is valid, or it is not. If it is, it is just as valid to prove what Protestants don't believe, as what they do. If these Tractarians believe the testimony which they quote, then they not only believe in infant baptism, but in popish supremacy, seven sacraments, transubstantiation, adoration of images, prayers to saints, &c. And if they do not believe these things, then they have been offering false witness to prove a favorite dogma, which they cannot find in the scriptures.

21. Ah, gentlemen, stick to that text or let it alone. Be one thing or the other. Allow the testimony of your historic facts all round, or as consistent men deny it altogether. Either go the load as Catholics, that tradition and the writings of the fathers is pertinent evidence in theology, or as Protestants confine yourselves to the Bible as your sufficient rule of faith and *practice*.

22. So say we; and in note 24 we will give you a little of their testimony on several other points besides infant baptism, which, as you have quoted their testimony, you will receive.

23. "*How shall we answer the* INFIDEL *or the* SEVENTH-DAY BAPTIST?" You cannot answer them at all. But the fact that your system involves you in difficulties and absurdities does not prove it true. You are equally unable to answer them if it is conceded to you that tradition is sufficient to prove the change of the Sabbath and the divine authority of the scriptures. For if tradition is allowed to be sufficient to establish facts, doctrines and religious ceremonies for a period of many hundred years, the infidel will quote the traditions of half the human race equally well authenticated *against* the scriptures. He will bring in the traditions and written history of Hindoos, Chinese, Persians, Mohammedans and many other nations just as well proved as your traditions of the apostles, and writings of the fathers, to prove that their sacred books are really divine, and, of consequence, that the scriptures are false. And the seventh-day Baptist will produce a dozen doctrines better supported by tradition and the fathers than your bantling, and say to you, "*we will not impeach a witness on one point and use him on another.*" The grand error of your system lies in this,—You begin like all Protestants, with the declaration that the Bible is a whole entire and sufficient rule in all matters of faith and practice. Directly some opposing Protestant attacks you on one of the errors you have received on the Roman Catholic tradition, and after a vain search for scriptural authority you abandon your Protestant standard of faith and chase off through the Catholic fathers for an institution not known in the scriptures. When will men learn that there is but one real and true standard of religious truth—that same first fountain of living water, continually flowing, the revelation of God?

24. In conclusion of this matter we beg to say that we cannot look upon such a work, emanating as it does from an association of learned Protestant divines, in any other light than as one mass of hypocrisy and deceit. It is impossible that they should have looked over the writings of the early fathers enough to bring the extracts they have made from them, without knowing that on every point of disagreement between Catholics and Protestants these same fathers one and all have given just as strong testimony on the Catholic side as they have in this case for infant baptism. Consequently, when they ask us to believe infant baptism a true ordinance of christianity, quoting the fathers for it, and tell us "*it is a rule of law that no man shall impeach his witnesses on one point, and use them on another,*" they confess that they are bound to believe what even these fathers have written in favor of the Roman Catholic faith.—*They have* used them on the one point, infant baptism, and tell us they cannot reject them on others. These same fathers, and many of their cotemporaries, have left their testimony on many points of christian faith. Allowing it to stand as these Tractarians say, what comes of Protestantism? It is not so much as chaff before the wind. Upon the subject of confession to the priest, and *absolution*, Tertullian, who lived in the age next to that of the apostles, and is the earliest Latin writer whose works we possess, writes thus: "If you withdraw from confession, think of hell-fire, which confession extinguishes." (Lib. de Pœnit.) Origen, who wrote soon after him, and whom you now quote for infant baptism, inculcates the necessity of confessing our most secret sins, even those of thought, (Hom. 3 in Levit.,) and advises the sinner "to look carefully about him in *choosing* the *person* to whom he is to confess his sins."—(Hom. 2 in Ps. xxxvii.) St. Basil, in the fourth century, wrote thus: "It is necessary to disclose our sins to those (the priests) to whom the dispensation of the divine mysteries is committed."—(Rule 229.) St. Paulinus, the disciple of St. Ambrose, relates, that this holy doctor used to "weep over the penitents whose confessions he heard, but never disclosed their sins to any but to God alone." (In Vit. Ambros.) St. Augustin writes, "Our merciful

God wills us to confess in this world, that we may not be confounded in the other;" (Hom. 20;) and elsewhere he says, "Let no one say to himself, I do penance to God in *private*. Is it then in vain that Christ has said, 'Whatsoever you loose on earth shall be loosed in heaven?' Is it in vain that the keys have been given to the church?" (Hom. 49.)

On the real presence and sacrifice of Christ, in the eucharist, St. Justin, who appears to have been, in his youth, contemporary with St. John the Evangelist, says, "Christ instituted a sacrifice in bread and wine, which christians offer up in every place," quoting Malachi i. 19. Dialog. cum Tryphon.. St. Irenæus, whose master, Polycarp, was a disciple of that evangelist, says, that "Christ, in consecrating bread and wine, has instituted the sacrifice of the new law, which the church received from the apostles, according to the prophecy of Malachi." L. iv. 32. St. Cyprian calls the eucharist "a true and full sacrifice;" and says, that "as Melchisedec offered bread and wine, so Christ offered the same, namely, his body and blood." Epist. 63. St. Chrysostom, St. Augustin, St. Ambrose, &c., are equally clear and expressive on this point. The last mentioned calls this sacrifice by the name of *missa*, (mass,) so do St. Leo, St. Gregory, Bede, &c. I should write a huge folio volume, were I to transcribe all the authorities in proof of the real presence and transubstantiation which may be collected from the ancient fathers, councils, and historians. St. Ignatius, an apostolical bishop of the first century, describing certain contemporary heretics, says: "They do not admit of eucharists and oblations, because they do not believe the eucharist to be the flesh of our Savior Jesus Christ, who suffered for our sins." (Ep. ad Smyrn.) I pass over the testimonies, to the same effect, of St. Justin Martyr, (Apolog. to Emp. Antonin,) St. Irenæus, (L. v. c. 11,) St. Cyprian, (Ep. 54 ad Cornel,) and other fathers of the second and third centuries, but will quote the following words from Origen, already quoted for infant baptism: "Manna was formerly given as a figure; but now, the flesh and blood of the Son of God is specifically given, and is real food." (Hom. 7 in Levit.) I must omit the clear testimonies which St. Hilary, St. Basil, St. John Chrysostom, St. Jerom, St. Augustin, and a number of other illustrious doctors of the fourth and fifth ages furnish; but I cannot pass over those of St. Cyril of Jerusalem, and St. Ambrose of Milan, because these, occurring in catechetical discourses or expositions of the christian doctrine to their young neophytes, must evidently be understood in the most plain and literal sense they can bear. The former says: "Since Christ himself affirms thus of the bread, *This is my body*, who is so daring as to doubt it? And since he affirms, *This is my blood*, who will deny that it is his blood? At Cana of Galilee, he, by an act of his will, turned water into wine, which resembles blood; and is he not then to be credited when he changes wine into blood? Therefore, full of certainty, let us receive the body and blood of Christ; for, under the form of bread, is given to thee his body, and, under the form of wine, his blood." (Catech. Mystagog. 4.) St. Ambrose thus argues with his spiritual children: "Perhaps you will say, Why do you tell me that I receive the body of Christ, when I see quite another thing? We have this point, therefore, to prove. How many examples do we produce to show you, that this is not what nature made it, but what the benediction has consecrated it; and that the benediction is of greater force than nature, because, by the benediction, nature itself is changed! Moses cast his rod on the ground, and it became a serpent; he caught hold of the serpent's tail, and it recovered the nature of a rod." (De his qui Myst. Init. c. 9.

If testimony of an earlier age is deemed better, possibly that of Christ is sufficiently in point: "I am the bread of life. If any man shall eat of this bread he shall live forever, and the bread that I will give is my flesh, which I give for the life of the world. Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." John vi. 48 to 54. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins." Matt. xxvi. 26 to 28.

On the subject of purgatory St. Chrysostom, in the third century, wrote, "It was not without good reason ordained by the apostles, that mention should be made of the dead in the tremendous mysteries, because they knew well that these would receive great benefit from it." (In cap. i. Philip. Hom. 3.) Tertullian, who lived in the age next to that of the apostles, speaking of a pious widow, says: "She prays for the soul of her husband, and begs refreshment (L. De Monogam. c. 10) for him." Similar testimonies of St. Cyprian, in the following age, are numerous. I shall satisfy myself with quoting one of them, where describing the difference between some souls, which are immediately admitted into heaven, and others, which are detained in purgatory, he says, "It is one thing to be waiting for pardon; another to attain to glory; one thing to be sent to prison, not to go from thence till the last farthing is paid; another to receive immediately the reward of faith and virtue: one thing to suffer lengthened torments for sin, and to be chastised and purified for a long time in that fire; another to have cleansed away all sin by suffering." (S. Cypr. l. 4, ep. 2.)

St. Cyril, Eusebius, St. Epiphanius, St Ambrose, St. Jerome, St. Augustin, and many other ancient writers, demonstrate this to have been the universal doctrine of the church in the fourth century. All the eastern churches of any note including those that have never held communion with the Roman See, hold this doctrine. Augustin, the earliest writer who pretends that infant baptism is of universal authority, testifies also,—"Through the prayers and sacrifices of the church, and alms deeds, God deals more merciful with the departed than their sins deserve." Serm. 172. Enchirid cap. 109, 110. And in writing of the death of his mother, St. Monica says, "she entreated him to remember her soul at the altar," and declared that he performed this duty after her decease "to obtain pardon of her sins." Confess. l. ix. c. 13.

Such are the testimonies of these same fathers on various other christians and ordinances. If their testimonies are taken on infant baptism, they cannot be impeached on any other point. Will the managers of the Doctrinal Tract Society allow their testimony?

CAUTION.—One Theopholis W. Nixon is reported at Watertown, N. Y., representing himself as a Mormon elder. He is a gross impostor and a worthless scamp, long since cut off from the church.

☞ Brother Brownson at Clayton, N. Y., brother Wait at Jackson, Mich., brother Adams at Philadelphia, brother Brown at Koskonong, Wis., and Page and Blakeslee near Elgin, Ill., have been engaged in the pleasing work of baptizing new disciples.—The whole number of baptisms reported to us this week is over fifty, all new converts.

☞ We received the minutes of a Conference held at Clayton, N. Y., some weeks since and put them on file for publication, but by some means they are mislaid and cannot be found. This is the sole reason why they have not appeared.

THE FAULTS OF CHILDREN.

It may be well to drop a hint against the folly and impropriety of making the faults of your children the subject of conversation with other people. If you wish your children to reform, or improve, you must throw a shield around their character. However foolishly they may have acted, let them see that you are anxious to keep open the way for their return to propriety and respectability. Many a youth has been hardened and driven to reckless despair by being tauntingly upbraided before strangers with misconduct which never needed, and, therefore, never ought to have been known beyond his own family. On the other hand, many a wanderer has been encouraged to return by observing in those most injured by his follies a generous readiness cordially to reinstate him in their esteem, and to shield his reputation from the reproaches of others. It is not wise for a mother either to boast of the excellence, or to publish the faults, of her children—but rather to ponder them in her heart; to mention them only at the throne of mercy, there to implore grace to confirm what is right and correct what is wrong, and, in all things, to make plain before her face the way of her own present duty in reference to them.—*Wright's Casket.*

Mr. Brownson has come out recently with the doctrine that *there is no salvation out of the Roman Church.* In consequence a writer in the Pilot of Nov. 17th addressing the bishop of Boston, calls on him "not to allow the Catholic community to be so disgraced and their principle brought into suspicion—that under his approval no modern scholiast whose empiricisms have grown stale, may fillip the pulled ear of the public with new paradoxes tortured from Catholic theology," &c.—*Republican Journal.*

☞ And O. A. Brownson has shown his good sense, and the Pilot's correspondent his folly. Why join a church if he can be saved just as well out as in? Why seek for true religion if the false is sufficient for salvation? What do men mean by pretending that error is as good as the truth? When we hear a man talking about being saved out of *any* church we conclude he believes that church false. If Brownson is, sincerely a Catholic, of *course* he believes there is no salvation out of that church. And so of every member of every other church.

We live in an age scarcely less remarkable for progress in the physical sciences, than for the decay of faith and hope. The conventional forms of religion continue, it is true, to be held in outward respect, but the spirit of them is gone; they even spread from day to day, but in the same manner as a taste spreads for the architecure of the middle ages and for old pieces of furniture in fashionable drawing rooms. There is an evidence of a growing disposition among all classes to regard what are called the proprieties of life, or the habits of decent society; but none of growing belief. The stern protestant spirit of the reformation, and the non-conformists' earnestness, which succeeded, have given place to the hollow maxims of expediency. Men do not now fight for their religious scruples, nor struggle for the rights of conscience; they remain silent and *conform.* This is perhaps a melancholy characteristic of the present age, but it is an age of transition. Indifference, or skepticism, on the highest subject of human contemplation it is not natural to man; the mind will not rest there. There are, after all realities in human destiny, realities which will one day be felt, and the moral courage of the human destiny, realities which will return with faith. The time will come when religion will be included in the circle of the sciences, or placed at their head. Already we are hastening to the discovery that the will of the Creator is recorded in his works, and if it be so, who shall say to what extent that *will* may yet be revealed to him by whom the works of the Creator may be rightly studied.—*Westminster and Foreign Quarterly Review.*

Another Prophetic Successor in the Field.—We are informed by letter from Franklinville, Ill., that John W. Crane has ordained one Joseph Robinson prophet, &c., instead of Joseph Smith.—We do not question that somebody will be gulled by this movement; certainly it is as good as any other *false* pretense. Truth is one, but error many.

☞ We have just received the Missouri Republican containing a long epistle from the apostate Twelve, giving an account of their wanderings, and a description of their new location. We shall probaby publish it entire in the next Herald.

BE ACTIVE.

Be active—be active—
Find something to do,
In digging a clam bank,
Or tapping a shoe.
Don't stop at the corners
To drag out the day;
Be active, be active,
And work while you may.

'Tis foolish to falter,
Or lag in the streets,
Or walk as if chain shot,
Were bound to your feet;
Be active, be active,
And do what you can;
'Tis industry only
That maketh the man.

'Tis industry maketh you;
Remember—be wise—
From sloth and from stupor
Awake and arise!
You'll live and be happy,
And never complain
Of the blues or the damps,
Or a dull heavy brain.

DIED,

In Rockford, Ill., Sept. 26th, 1847, Mihila, wife of Samuel Linnell, aged 35 years. She died in the triumph of faith, and by her expiring testimony made a strong impression on all around.

ATTACHMENT.

Wisconsin Territory, }
Walworth County, ss. }

Daniel Avery, }
vs. } In Justice Court before Daniel Salisbury, Esq.
John W. Crane. }

The defendant in the above entitled cause will please to take notice that an attachment has issued against him, and his property attached to satisfy the demands of the plaintiff, and that unless he appear before the said Daniel Salisbury, Justice of the Peace in and for said county, at his office in Spring Prairie on the 9th day of March next at one o'clock in the afternoon, judgment will be rendered against him and his property sold to pay the debt.

DANIEL AVERY, Plaintiff.

Dated at Spring Prairie, this 3d day of February, 1848. 47m.

GOSPEL HERALD.

VOL. 2.] VOREE, W. T., THURSDAY, FEB. 17, 1848. [No 48.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

CORRESPONDENCE.

Elgin, Ill., February 10th, 1848.

PRES. JAMES J. STRANG:—

DEAR BROTHER,—This will inform you that your's of the 4th of the present month was duly received by the hand of my son George, and I was much gratified to learn by your paper and letter that the time has come for the saints to practice that order of things which the gospel proposes, and which they have been preaching for at least the last 15 or 16 years, and without which the kingdom can never be established; for if men were never called upon to practice their religion, I mean in temporal as well as spiritual things, it would not be easily ascertained how much of their religion was really heart work or how much head work. Now I contend that it is possible for an individual to enjoy (if it might be called an enjoyment) nearly or quite all their religion in their heads, and if so, they are pretty sure to want to enjoy nearly or all of their temporal things themselves alone. But, dear brother, the order which the Lord has established in the equality association, of which you speak, will be very apt to prove every man's religion of what sort it is. And now, to make a long story short on that subject, suffice it to say that I am with you head, heart, hand and influence to establish that order of things which alone can save the church from those evils with which it has strayed from its rise to the present time. But I now begin to feel as though redemption was at the door, and may the Lord speed his work in his time. But now to answer your queries.

In the first place I will begin with saying that we spent one week at Fort Hill, preaching and visiting from house to house among the people and made a good impression, and we were treated kindly by the people, and should have tarried longer had it not been for certain reasons, of which I will speak when I see you face to face; however the time will come perhaps when good can be done even at Fort Hill. Well, since we left that place we have spent the time in this region of country. I have preached once in Elgin and twice in St. Charles, but in consequence of there being a protracted meeting in both those places I concluded to let them alone to enjoy their delusion awhile, and I would spend the time in the country. Bro. Page and myself have been together part of the time, and separate part. He has been down to Blackberry, but was not received, and returned again. He is in the vicinity of King's Mills at present, and I am taking care of my wife here, who has been sick ever since she arrived, but I think she is now a little better.

We have baptized seven, six males and one female, in the vicinity of King's Mills, and there are several more in that neighborhood which I think will go forward soon. Many are believing in that region, and in this region there are many also believing. The Baptists and Methodists got up a debate at Fayville in the form of a lyceum, and the first question proposed was, "is Mormonism a gospel doctrine?" and sent for me, over at brother Hale's, to come and take the affirmative, which I did, and, of course, Mormonism (so called) was triumphant. We only met two evenings, and the last evening they yielded the point after the first fire on the part of the affirmative; and the house then clamored for me to preach an hour to them, it being crowded. And I did so, and all things went off well, and with the best of feeling. They have had no lyceum since. But the most of the people in Fayville and neighborhood are believing in Mormonism, and I believe we shall baptize a goodly number of them soon.

Brother Page has this moment arrived from the Hale neighborhood; he baptized four more yesterday in that vicinity, and we are to baptize several more to-morrow in that neighborhood. When we arrived here we found the most of the saints rather cold, but they are now beginning to wake up to a sense of their duty, and also rejoice to hear that the equality system is now going into practice, and are ready to practice (with us) their religion and show to the church and the world and to the Lord that their religion is at heart. I have the vanity to believe that the saints in this region will receive our teachings, and practice their religion. O how I see the necessity of some able elders being sent among the eastern branches, and also among all the branches, to beget them again to a lively hope in Christ Jesus, by proclaiming to them the pure principles of the gospel, and stirring them up to the necessity of practicing their religion. I have reason to believe that, if some able ministers could visit the branches the coming season, much good would be done, but we must wait patiently the Lord's time.

P. S. Friday morning, 11th. Last evening we had a good meeting, after which brother Page and I administered to my wife, and this morning she is well but weak. Write again soon.

JAMES BLAKESLEE.

☞ We have seen the Ensign of Liberty, No. 4. It does not yet contain one word from David Whitmer, or any of McLellin's First Presidency. We speak advisedly when we say that Oliver Cowdery has nothing to do with the matter, and we believe the like with regard to the Whitmers'. The whole, except a few old letters, is made up of McLellin's writing, but without his usual fire.—Among the letters is one written last spring by Hiram Page, the publication of which is any thing but fortunate to his cause; for instead of giving assurance that his neighbor, Whitmer, is engaged in the work, it seems to *complain* that *he is not*. And this written before McLellin went to Missouri. Did he really go there at all! We have nothing but his word for it.

☞ We are under the necessity of postponing the publication of Brigham's epistle, which we promised this week, on account of making room for the Constitution of Wisconsin. We shall insert it very soon, with such remarks as it seems to call for. We wish our subscribers to take a little pains to get it before the Brighamites. We are satisfied that the weakness of their cause is most obvious in its defence.

GOSPEL HERALD.

46 & 47 gone

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RES. JAMES J. STRANG :—

DEAR BROTHER,—This will inform you that your's of the 4th of e present month was duly received by the hand of my son George, d I was much gratified to learn by your paper and letter that the ne has come for the saints to practice that order of things which the spel proposes, and which they have been preaching for at least the st 15 or 16 years, and without which the kingdom can never be es blished; for if men were never called upon to practice their re gion, I mean in temporal as well as spiritual things, it would not easily ascertained how much of their religion was really heart rk or how much head work. Now I contend that it is possible an individual to enjoy (if it might be called an enjoyment) near or quite all their religion in their heads, and if so, they are pretty re to want to enjoy nearly or all of their temporal things them ves alone. But, dear brother, the order which the Lord has es blished in the equality association, of which you speak, will be ry apt to prove every man's religion of what sort it is. And now, make a long story short on that subject, suffice it to say that I h with you head, heart, hand and influence to establish that order of ings which alone can save the church from those evils with which has strayed from its rise to the present time. But I now begin to l as though redemption was at the door, and may the Lord speed s work in his time. But now to answer your queries.

In the first place I will begin with saying that we spent one week Fort Hill, preaching and visiting from house to house among the ople and made a good impression, and we were treated kindly by e people, and should have tarried longer had it not been for cer n reasons, of which I will speak when I see you face to face; wever the time will come perhaps when good can be done even at rt Hill. Well, since we left that place we have spent the time this region of country. I have preached once in Elgin and twice St. Charles, but in consequence of there being a protracted meet g in both those places I concluded to let them alone to enjoy. their lusion awhile, and I would spend the time in the country. Bro. ge and myself have been together part of the time, and separate rt. He has been down to Blackberry, but was not received, and urned again. He is in the vicinity of King's Mills at present, d I am taking care of my wife here, who has been sick ever since e arrived, but I think she is now a little better.

We have baptized seven, six males and one female, in the vicini of King's Mills, and there are several more in that neighborhood ich I think will go forward soon. Many are believing in that ion, and in this region there are many also believing. The Bap tists and Methodists got up a debate at Fayville in the form of a lyceum, and the first question proposed was, "is Mormonism a gos pel doctrine?" and sent for me, over at brother Hale's, to come and take the affirmative, which I did, and, of course, Mormonism (so called) was triumphant. We only met two evenings, and the last evening they yielded the point after the first fire on the part of the affirmative; and the house then clamored for me to preach an hour to them, it being crowded. And I did so, and all things went off well, and with the best of feeling. They have had no lyceum since. But the most of the people in Fayville and neighborhood are believ ing in Mormonism, and I believe we shall baptize a goodly number of them soon.

Brother Page has this moment arrived from the Hale neighbor hood; he baptized four more yesterday in that vicinity, and we are to baptize several more to-morrow in that neighborhood. When we arrived here we found the most of the saints rather cold, but they are now beginning to wake up to a sense of their duty, and also re joice to hear that the equality system is now going into practice, and are ready to practice (with us) their religion and show to the church and the world and to the Lord that their religion is at heart. I have the vanity to believe that the saints in this region will re ceive our teachings, and practice their religion. O how I see the necessity of some able elders being sent among the eastern branch es, and also among all the branches, to beget them again to a lively hope in Christ Jesus, by proclaiming to them the pure principles of the gospel, and stirring them up to the necessity of practicing their religion. I have reason to believe that, if some able ministers could visit the branches the coming season, much good would be done, but we must wait patiently the Lord's time.

P. S. Friday morning, 11th. Last evening we had a good meeting, after which brother Page and I administered to my wife, and this morning she is well but weak. Write again soon.

JAMES BLAKESLEE.

☞ We have seen the Ensign of Liberty, No. 4. It does not yet contain one word from David Whitmer, or any of McLellin's First Presidency. We speak advisedly when we say that Oliver Cowdery has nothing to do with the matter, and we believe the like with regard to the Whitmers'. The whole, except a few old letters, is made up of McLellin's writing, but without his usual fire.—Among the letters is one written last spring by Hiram Page, the publication of which is any thing but fortunate to his cause; for instead of giving assurance that his neighbor, Whitmer, is engaged in the work, it seems to *complain* that *he is* NOT. And this written before McLellin went to Missouri. Did he really go there at all? We have nothing but his word for it.

☞ We are under the necessity of postponing the publication of Brigham's epistle, which we promised this week, on account of making room for the Constitution of Wisconsin. We shall insert it very soon, with such remarks as it seems to call for. We wish our subscribers to take a little pains to get it before the Brighamites. We are satisfied that the weakness of their cause is most obvious in its defence.

LINEAGE OF CHRIST.

Since the suspension of the Catholic discussion we have received the following letter from brothers Anderson and Duncan. One of the brethren in this place also has received a letter from a sister in Illinois, containing the extract below. Various inquiries have been made at different times on this subject, but these two cover the whole ground. We therefore publish them with our answer.

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"One thing I wish to inquire. The arguments and discussions have interested me much. But in the Catholic discussion towards the close respecting the birth of our Lord and Savior I own I was much shocked at the evident departure from the testimony of scripture—testimony abundantly scattered in the Old and New Testament; and from which I should not dare depart, let common sense say what it might. I think if common sense had been sufficient, what need of revelation? I can see no way to reconcile or explain satisfactorily or do away all this mass of evidence unless it is done by the new translations. And that I can hardly suppose, or I think I should have heard of it before." * *

ANSWER.—You will readily perceive that Luke i. 55 proves only that Mary was of the seed of ABRAHAM. Not that she was of the seed of Judah, much less of the house of David. All Israel were of the seed of Abraham; only one tribe of Judah, and a small part of that tribe of David. As for her going up to the city of David to be taxed, it proves merely that her husband was of the house of David. Certainly you will not assume that the husband would be taxed in one place and the wife in another, because they happened to be of different lineages. We are told expressly that they went to the city of David because *Joseph* was of his lineage. Luke ii. 4. As for Jesus claiming God as his father, Luke ii. 49, it is no more than we all do as often as we say, "Our Father, who art in heaven." In the verse immediately preceding Mary calls HER *husband* HIS *father*, and at the 41st verse Luke tells us that his (Christ's) parents went to Jerusalem to the feast of the passover.

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How any one can read these scriptures, especially in the order in which we arrayed them in responding to Mr. Rafferty, and then charge us with *departing* from the testimony of the scriptures, we are utterly at a loss to understand. In our answer to Mr. Rafferty we had a perfect right to rest our cause here. To him we were under no obligations to answer for any apparent discrepancy in the scriptures on this subject. The Church of Jesus Christ of Latter Day Saints has not been the keeper of the scriptures from the times when they were written down till its origin. *We are not responsible for* MISTAKES *in* COPYING, ERRORS *in* TRANSLATING, WILLFUL *or* ACCIDENTAL INTERPOLATIONS *or* OMISSIONS. No priesthood set in the church by authority of God has ever determined the canon of either Jewish or christian scriptures since. Much less has any such authority corrected the errors which many centuries have heaped up in them. Three thousand variations are now noted in the ancient copies from which translations are made, and standard editions printed. And neither Catholics or Protestants acknowledge any power on earth to correct these errors and discrepancies. The doctrine of the prophets and apostles from beginning to end is, that Christ came of the seed of Abraham, of the tribe of Judah, and of the house of David. This doctrine is interwoven into the Bible from beginning to end. Blot it out from the book and there would not be a skeleton of either Judaism or christianity remaining. But the doctrine that Joseph was not the father of Jesus is found in but a single passage of the entire scripture. The first chapter of Matthew, from the 18th verse to the end, is the sole testimony on that side of the question. Solitary and alone it stands out against not only the 24 testimonies above quoted, but many hundred more which might be mentioned. If space would admit it is an easy task to show at what age of the world the interpolation was made, and for what purpose; but as this matter was called up in a discussion with the Catholics, who established the canon of scripture, it belongs to them, not us, to settle those questions. If they have not preserved the scriptures in purity let them answer for the contradictions they have produced. More we would say, but we shall necessarily recur to the subject hereafter, and prefer to discuss the question first with the Catholics, and to answer the further questions of the saints afterwards.

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☞ He that is free in Christ seeks the freedom of others.—He that is bound in the chains of anti-Christ holds bond servants. (slaves.)

☞ The sheep of Christ seek the fold: the wolves of anti-Christ seek for prey.

MARRIED,

In Voree, on the 13th inst., by Pres. Strang, Mr. GEORGE BLAKESLEE, of the above place, to Miss LYDIA ALCOTT, of Fort Hill, Ill.

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SAMUEL BLAIR.

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☞ He that is free in Christ seeks the freedom of others.—He that is bound in the chains of anti-Christ holds bond servants, (slaves.)

☞ The sheep of Christ seek the fold: the wolves of anti-Christ seek for prey.

MARRIED,

In Voree, on the 13th inst., by Pres. Strang, Mr. George Blakeslee, of the above place, to Miss Lydia Alcott, of Fort Hill, Ill.

THE CONSTITUTION OF THE STATE OF WISCONSIN,

AS PASSED IN CONVENTION, MADISON, FEB. 1ST, 1848.

(Continued from last week.)

Sec. 4. The governor shall be commander-in-chief of the military and naval forces of the State. He shall have power to convene the legislature on extraordinary occasions; and in case of invasion or danger from the prevalence of contagious disease at the seat of government, he may convene them at any other suitable place within the State. He shall communicate to the legislature at every session the condition of the State, and recommend such matters to them for their consideration as he may deem expedient. He shall transact all necessary buisness with the officers of the government, civil and military. He shall expedite all such measures as may be resolved upon by the legislature, and shall take care that the laws be faithfully executed.

Sec. 5. The governor shall receive during his continuanee in office an anual compensation of one thousand two hundred and fifty dollars.

Sec. 6. The governor shall have the power to grant reprieves, commutations, and pardons, after conviction, for all offences except treason and cases of impeachment, upon such conditions and with such restrictions and limitations as he may think proper, subject to such regulations as may be provided by law relative to the manner of applying for pardons. Upon conviction for treason, he shall have the power to suspend the execution of the sentence until the case shall be reported to the legislature at its next meeting, when the legislature shall either pardon, or commute the sentence, direct the execution of the sentence, or grant a further reprieve. He shall annually communicate to the legislature each case of reprieve, commutation, or pardon granted, stating the name of the convict, the crime of which he was convicted, the sentence and its date, and the date of the commutation, pardon or reprieve with his reasons for granting the same.

Sec. 7. In case of the impeachment of the governor, or his removal from office, death, inability from mental or physical disease, resignation, or absence from the State, the powers and duties of the office shall devolve upon the lieutenant governor, for the residue of the term, or until the governor, absent or impeached, shall have returned, or the disability shall cease. But when the governor shall, with the consent of the legislature, be out of the State in time of war, at the head of the military force thereof, he shall continue commander-in-chief of the military force of the State.

Sec. 8. The lieutenant governor shall be president of the senate, but shall have only a casting vote therein. If during a vacancy in the office of governor, the lieutenant governor shall be impeached, displaced, resign, die, or from mental or physical disease become incapable of performing the duties of his office, or be absent from the State, the secretary of State shall act as governor until the vacancy shall be filled, or the disability shall cease.

Sec. 9. The lieutenant governor shall receive double the per diem allowance of members of the senate for every day's attendance as president of the senate, and the same mileage as shall be allowed to members of the legislature.

Sec. 10. Every bill which shall have passed the legislature shall, before it becomes a law, be presented to the governor. If he approve, he shall sign it; but if not, he shall return it, with his objections, to that house in which it shall have originated, who shall enter the objections at large upon the journal, and proceed to re-consider it. If after such re-consideration, two-thirds of the members present shall agree to pass the bill, it shall be sent, together with the objections, to the other house, by which it shall likewise be reconsidered, and if approved by two-thirds of the members present, it shall become a law. But in all such cases, the votes of both houses shall be determined by yeas and nays, and the names of the members voting for or against the bill shall be entered on the journal of each house respectively. If any bill shall not be returned by the governor within three days (Sundays excepted) after it shall have been presented to him, the same shall be a law, unless the legislature shall, by their adjournment, prevent its return; in which case it shall not be a law.

ARTICLE VI.—ADMINISTRATIVE.

Sec. 1. There shall be chosen by the qualified electors of the State, at the times and places of choosing the members of the legislature, a secretary of State, treasurer, and an attorney general, who shall severally hold their offices for the term of two years.

Sec. 2. The secretary of State shall keep a fair record of the official acts of the legisla ture and executive department of the State, and shall, when required, lay the same, and all matters relative thereto before either branch of the legislature. He shall be *ex-officio* auditor, and shall perform such other duties as shall be assigned him by law. He shall receive as a compensation for his services, yearly, such sum as shall be provided by law, and shall keep his office at the seat of government.

Sec. 3. The powers, duties, and compensation of the treasurer and attorney general, shall be prescribed by law.

Sec. 4. Sheriffs, coroners, registers of deeds, and district attorneys, shall be chosen by the electors of the respective counties, once in every two years, and as often as vacancies shall happen. Sheriffs shall hold no other office, and be ineligible for two years, next succeeding the termination of their offices. They may be required by law, to renew their security from time to time; and in default of giving such new security, their offices shall be deemed vacant.—But the county shall never be made responsible for the acts of the sheriff. The governor may remove any officer, in this section mentioned, giving to such officer a copy of the charges against him, and an opportunity of being heard in his defence.

ARTICLE VII.—JUDICIARY.

Sec. 1. The court for the trial of impeachments shall be composed of the senate. The house of representatives shall have the power of impeaching all civil officers of this State, for corrupt conduct in office, or for crimes and misdemeanors: but a majority of all the members elected shall concur in an impeachment. On the trial of an impeachment against the governor, the lieutenant governor shall not act as a member of the court. No judicial officer shall exercise his office after he shall have been impeached, until his acquittal.—Before the trial of an impeachment, the members of the court shall take an oath or affirmation, truly and impartially to try the impeachment, according to evidence; and no person shall be convicted without the concurrence of two-thirds of the members present. Judgment in cases of impeachment shall not extend further than removal from office, or removal from office and disqualification to hold any office of honor, profit or trust under this State; but the party impeached shall be liable to indictment, trial and punishment according to law.

Sec. 2. The judicial power of the State, both as to matters of law and equity, shall be vested in a supreme court, circuit courts, courts of probate, and in justices of the peace. The legislature may also vest such jurisdiction as shall be deemed neccessary, in municipal courts, and shall have power to establish inferior courts, in the several counties, with limited civil and criminal jurisdiction. *Provided*, That the jurisdiction which may be vested in municipal courts, shall not exceed, in their respective municipalities, that of circuit courts, in their respective circuits, as prescribed in this constitution. And that the legislature shall provide as well for the election of judges of the municipal courts, as of the judges of inferior courts, by

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the qualified electors of the respective jurisdictions. The term of office of the judges of the said municipal and inferior courts, shall not be longer than that of the judges of the circuit court.

Sec. 3. The supreme court, except in cases otherwise provided in this constitution, shall have appellate jurisdiction only, which shall be co-extensive with the State; but in no case removed to the supreme court, shall a trial by jury be allowed. The supreme court shall have a general superintending control over all inferior courts; it shall have power to issue writs of habeas corpus, mandamus, injunction, quo warranto, certiorari, and other original and remedial writs, and to hear and determine the same.

Sec. 4. For the term of five years, and thereafter, until the legislature shall otherwise provide, the judges of the several circuit courts, shall be judges of the supreme court, four of whom shall constitute a quorum, and the concurrence of a majority of the judges present shall be necessary to a decision. The legislature shall have power, if they should think it expedient and necessary, to provide, by law, for the organization of a separate supreme court, with the jurisdiction and powers prescribed in this constitution, to consist of one chief justice, and two associate justices, to be elected by the qualified electors of the State, at such time, and in such manner as the legislature may provide. The separate supreme court, when so organized shall not be changed or discontinued by the legislature; the judges thereof shall be so classified that but one of them shall go out of office at the same time, and their term of office shall be the same as is provided for the judges of the circuit court. And whenever the legislature may consider it necessary to establish a separate supreme court, they shall have power to reduce the number of circuit court judges to four, and subdivide the judicial circuits, but no such subdivision or reduction shall take effect until after the expiration of the term of some one of the said judges or until a vacancy occur by some other means.

Sec. 5. The State shall be divided into five judicial circuits, to be composed as follows: The first circuit shall comprise the counties of Racine, Walworth, Rock, and Green. The second circuit, the counties of Milwaukee, Waukesha, Jefferson, and Dane. The third circuit, the counties of Washington, Dodge, Columbia, Marquette, Sauk, and Portage. The fourth circuit, the counties of Brown, Manitouwoc, Sheboygan, Fond du Lac, Winnebago, and Calmet; and the fifth circuit shall comprise the counties of Iowa, Lafayette, Grant, Crawford, and St. Croix; and the county of Richland shall be attached to Iowa; the county of Chippewa to Crawford; and the county of La Pointe to the county of St. Croix, for judicial purposes, until otherwise provided by the legislature.

Sec. 6. The legislature may alter the limits, or increase the number of circuits, making them as compact and convenient as practicable, and bounding them by county lines; but no such alteration or increase shall have the effect to remove a judge from office. In case of an increase of circuits, the judge or judges shall be elected as provided in this constitution and receive a salary not less than that herein provided for judges of the circuit court.

Sec. 7. For each circuit there shall be a judge chosen by the qualified electors therein, who shall hold his office as is provided in this constitution, and until his successor shall be chosen and qualified, and after he shall have been elected he shall reside in the circuit for which he was elected. One of said judges shall be designated as chief justice, in such manner as the legislature shall provide. And the legislature shall at its first session provide by law as well for the election of as for classifying the judges of the circuit court to be elected under this constitution, in such manner that one of said judges shall go out of office in two years, one in three years, one in four years, one in five years, and one in six years, and thereafter the judge elected to fill the office shall hold the same for six years.

Sec. 8. The circuit courts shall have original jurisdiction in all matters civil and criminal within this State, not excepted in this constitution, and not hereafter prohibited by law, and appellate jurisdiction from all inferior courts and tribunals, and a supervisory control over the same. They shall also have power to issue writs of habeas corpus, mandamus, injunction, quo warranto, certiorary, and all other writs necessary to carry into effect their orders, judgments, and decrees, and give them a general control over inferior courts and jurisdictions.

Sec. 9. When any vacancy shall happen in the office of a judge of the supreme or circuit court, such vacancy shall be filled by an appointment of the governor, which shall continue until a successor is elected and qualified; and when elected, such successor shall hold his office the residue of the unexpired term. There shall be no election for a judge or judges at any general election for State or county officers, nor within thirty days either before or after such election.

Sec. 10. Each of the judges of the supreme and circuit courts shall receive a salary, payable quarterly, of not less than one thousand five hundred dollars annually; they shall receive no fees of office or other compensation than their salaries; they shall hold no office of public trust, except a judicial office, during the term for which they are respectively elected, and all votes for either of them for any office except a judicial office, given by the legislature or the people, shall be void. No person shall be eligible to the office of judge who shall not at the time of his election be a citizen of the United States, and have attained the age of twenty-five years, and be a qualified elector within the jurisdiction for which he may be chosen.

Sec. 11. The supreme court shall hold at least one term annually at the seat of government of the State, at such times as shall be provided by law, and the legislature may provide for holding other terms, and at other places when they may deem it necessary. A circuit court shall be held at least twice in each year, in each county of this State, organized for judicial purposes. The judges of the circuit court may hold courts for each other, and shall do so when required by law.

Sec. 12. There shall be a clerk of the circuit court chosen in each county organized for judicial purposes, by the qualified electors thereof, who shall hold his office for two years, subject to removal, as shall be provided by law. In case of a vacancy, the judge of the circuit court shall have the power to appoint a clerk, until the vacancy shall be filled by an election. The clerk thus elected or appointed shall give such security as the legislature may require, and when elected shall hold his office for a full term. The supreme court shall appoint its own clerk, and the clerk of a circuit court may be appointed clerk of the supreme court.

Sec. 13. Any judge of the supreme or circuit court may be removed from office, by address of both houses of the legislature, if two-thirds of all the members elected to each house concur therein, but no removal shall be made by virtue of this section, unless the judge complained of shall have been served with a copy of the charges against him, as the ground of address, and shall have had an opportunity of being heard in his defence. On the question of removal, the ayes and noes shall be entered on the journal.

Sec. 14. There shall be chosen in each county, by the qualified electors thereof, a judge of probate, who shall hold his office for two years and until his successor shall be elected and qualified, and whose jurisdiction, powers and duties shall be prescribed by law.—*Provided, however*, That the legislature shall have power to abolish the office of judge of probate in any county, and to confer probate powers upon such inferior courts as may be established in said county.

Sec. 15. The electors of the several towns at their annual town meetings, and the electors of cities and villages at their charter elections, shall, in such manner as the legislature may direct, elect justices of the peace, whose term of office shall be for two years, and until their successors in office shall be elected and qualified. In case of an election to fill a vacancy occurring before the expiration of a full term, the justice elected shall hold for the residue of the unexpired term, their number and classification shall be regulated by law. And the tenure of two years shall in no wise interfere with the classification in the first instance. The justices thus elected, shall have such civil and criminal jurisdiction as shall be prescribed by law.

Sec. 16. The legislature shall pass laws for the regulation of tribunals of conciliation, defining their powers and duties. Such tribunals may be established in and for any township, and shall have power to render judgments to be obligatory on the parties, when they shall voluntarily submit their matter in difference to arbitration, and agree to abide the judgment, or assent thereto in writing.

Sec. 17. The style of all writs and process shall be, "The State of Wisconsin." All criminal prosecutions shall be carried on in the name and by the authority of the same; and all indictments shall conclude against the peace and dignity of the State.

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Sec. 20. Any suitor in any court of this State shall have the right

to prosecute or defend his suit either in his own proper person or by an attorney or agent of his choice.

Sec. 21. The legislature shall provide by law for the speedy publication of all statute laws, and of such judical decisions made within the State as may be deemed expedient. And no general law shall be in force until published.

Sec. 22. The legislature at its first session after the adoption of this constitution, shall provide for the appointment of three commissioners, whose duty it shall be to inquire into, revise, and simplify the rules of practice, pleadings, forms, and proceedings, and arrange a system adapted to the courts of record of this State, and report the same to the legislature, subject to their modification and adoption: and such commission shall terminate upon the rendering of the report, unless otherwise provided by law.

Sec. 23. The legislature may provide for the appointment of one or more persons in each organized county, and may vest in such persons such judicial power as shall be prescribed by law. *Provided*, That said power shall not exceed that of a judge of a circuit court at chambers.

ARTICLE VIII.—FINANCE.

Sec. 1. The rule of taxation shall be uniform, and taxes shall be levied upon such property as the legislature shall prescribe.

Sec. 2. No money shall pe paid out of the treasury, except in pursuance of an appropriation by law.

Sec. 3. The credit of the State shall never be given or loaned in aid of any individual, association, or corporation.

Sec. 4. The State shall never contract any public debt, except in the cases and manner herein provided.

Sec. 5. The legislature shall provide for an annual tax sufficient to defray the estimated expenses of the State for each year; and whenever the expenses for any year shall exceed the income, the legislature shall provide for levying a tax for the ensuing year, sufficient, with other sources of income, to pay the deficiency, as well as the estimated expenses of such ensuing year.

Sec. 6. For the purpose of defraying extraordinary expenditures, the State may contract public debts; but such debts shall never in the aggregate exceed one hundred thousand dollars. Every such debt shall be authorized by law, for some purpose or purposes to be distinctly specified therein; and the vote of a majority of all the members elected to each house, to be taken by yeas and nays, shall be necessary to the passage of such law; and every such law shall provide for levying an annual tax sufficient to pay the annual interest of such debt, and the principal within five years from the passage of such law, and shall specially appropriate the proceeds of such taxes to the payment of such principal and interest; and such appropriation shall not be repealed, nor the taxes be postponed or diminished until the principal and interest of such debt shall have been wholly paid.

Sec. 7. The legislature may also borrow money to repel invasion, suppress insurrection, or defend the State in time of war; but the money thus raised shall be applied execlusively to the object for which the loan was authorized, or to the re-payment of the debt thereby created.

Sec. 8. On the passage in either house of the legislature of any law which imposes, continues, or renews a tax, or creates a debt or charge, or makes, continues, or renews an appropriation of public or trust money, or releases, discharges, or commutes a claim or demand of the State, the question shall be taken by yeas and nays, which shall be duly entered on the journal; and three-fifths of all the members elected to such house shall in all such cases be required to constitute a quorum therein.

Sec. 9. No scrip, certificate, or other evidence of State debt whatsoever, shall be issued, except for such debts as are authorized by the sixth and seventh sections of this article.

Sec. 10. The State shall never contract any debt for works of internal improvement, or be a party in carrying on such works; but whenever grants of land or other property shall have been made to the State, especially dedicated by the grant to particular works of internal improvement, the State may carry on such particular works, and shall devote thereto the avails of such grants, and may pledge or appropriate the revenues derived from such works in aid of their completion.

ARTICLE IX.—EMINENT DOMAIN AND PROPERTY OF THE STATE.

Sec. 1. The State shall have concurrent jurisdiction on all rivers and lakes bordering on this State, so far as such rivers or lakes shall form a common boundary to the State, and any other State or Territory now or hereafter to be formed and bounded by the same.—And the river Mississippi and the navigable waters leading into the Mississippi and St. Lawrence, and the carrying place between the same shall be common highways, and forever free as well to the inhabitants of the State as to the citizens of the United States without any tax, impost, or duty therefor.

Sec. 2. The title to all lands and other property which have accrued to the Territory of Wisconsin by grant, gift, purchase, forfeiture, escheat, or otherwise shall vest in the State of Wisconsin.

Sec. 3. The people of the State in their right of sovereignty are declared to possess the ultimate property in and to all lands within the jurisdiction of the State; and all lands the title to which shall fail from a defect of heirs, shall revert, or escheat to the people.

ARTICLE X.—EDUCATION.

Sec. 1. The supervision of public instruction shall be vested in a State superintendent, and such other officers as the legislature shall direct. The State superintendent shall be chosen by the qualified electors of the State in such manner as the legislature shall provide; his powers, duties, and compensation shall be prescribed by law: *Provided*, That his compensation shall not exceed the sum of twelve hundred dollars annually.

Sec. 2. The proceeds of all lands that have been or hereafter may be granted by the United States to this State for educational purposes, (except the lands hereafter granted for the purposes of a university,) and all moneys, and the clear proceeds of all property that may accrue to the State by forfeiture or escheat, and all moneys which shall be paid as an equivalent for exemption from military duty, and the clear proceeds of all fines collected in the several counties for any breach of the penal laws, and all moneys arising from any grant to the State, when the purposes of such grant are not specified, and the five hundred thousand acres of land to which the State is entitled by the provisions of an act of congress entitled "an act to appropriate the proceeds of the sales of the public lands, and to grant pre-emption rights," approved the 4th day of September, one thousand eight hundred and forty-one, and also the five per centum of the net proceeds of the public lands, to which the State shall become entitled on her admission into the Union, (if congress shall consent to such appropriation of the two grants last mentioned,) shall be set apart as a separate fund, to be called the school fund, the interest of which, and all other revenues derived from the school lands, shall be exclusively applied to the following objects, to wit:

1st. To the support and maintenance of common schools, in each school district, and the purchase of suitable libraries and apparatus therefor.

2d. The residue shall be appropriated to the support and maintenance of academies and normal schools, and suitable libraries and apparatus therefor.

Sec. 3. The legislature shall provide by law for the establishment of district schools, which shall be as nearly uniform as practicable, and such schools shall be free and without charge for tuition, to all children between the ages of four and twenty years, and no sectarian instruction shall be allowed therein.

Sec. 4. Each town and city shall be required to raise by tax annually, for the support of common schools therein, a sum not less than one-half the amount received by such town or city respectively for school purposes, from the income of the school fund.

Sec. 5. Provision shall be made by law for the distribution of the income of the school fund among the several towns and cities of this State, for the support of common schools therein in some just proportion to the number of children and youth resident therein, between the ages of four and twenty years, and no appropriation shall be made from the school fund to any city or town, for the year in which such city or town shall fail to raise such tax, nor to any school district for the year in which a school shall not be maintained at least three months.

Sec. 6. Provision shall be made by law for the establishment of a State university, at or near the seat of State government, and for connecting with the same, from time to time, such colleges in different parts of the State, as the interests of education may require.—The proceeds of all lands, that have been, or hereafter may be granted by the United States, to the State, for the support of a university, shall be and remain a perpetual fund, to be called the university fund, the interest of which shall be appropriated to the support of the State university, and no sectarian instruction shall be allowed in such university.

Sec. 7. The secretary of State, treasurer, and attorney general,

to prosecute or defend his suit either in his own proper person or by an attorney or agent of his choice.

Sec. 21. The legislature shall provide by law for the speedy publication of all statute laws, and of such judical decisions made within the State as may be deemed expedient. And no general law shall be in force until published.

Sec. 22. The legislature at its first session after the adoption of this constitution, shall provide for the appointment of three commissioners, whose duty it shall be to inquire into, revise, and simplify the rules of practice, pleadings, forms, and proceedings, and arrange a system adapted to the courts of record of this State, and report the same to the legislature, subject to their modification and adoption: and such commission shall terminate upon the rendering of the report, unless otherwise provided by law.

Sec. 23. The legislature may provide for the appointment of one or more persons in each organized county, and may vest in such persons such judicial power as shall be prescribed by law. *Provided*, That said power shall not exceed that of a judge of a circuit court at chambers.

ARTICLE VIII.—FINANCE.

Sec. 1. The rule of taxation shall be uniform, and taxes shall be levied upon such property as the legislature shall prescribe.

Sec. 2. No money shall pe paid out of the treasury, except in pursuance of an appropriation by law.

Sec. 3. The credit of the State shall never be given or loaned in aid of any individual, association, or corporation.

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Sec. 7. The secretary of State, treasurer, and attorney general,

shall constitute a board of commissioners for the sale of the school and university lands, and for the investment of the funds arising therefrom. Any two of said commissioners shall be a quorum for the transaction of all business pertaining to the duties of their office.

Sec. 8. Provision shall be made by law for the sale of all school and university lands, after they shall have been appraised, and when any portion of such lands shall be sold, and the purchase money shall not be paid at the time of the sale, the commissioners shall take security by mortgage upon the lands sold, for the sum remaining unpaid, with seven per cent. interest thereon, payable annually at the office of the treasurer. The commissioners shall be authorized to execute a good and sufficient conveyance to all purchasers of said lands, and to discharge any mortgages taken as security, when the sum due thereon shall have been paid. The commissioners shall have power to withhold from sale any portion of such land, when they shall deem it expedient, and shall invest all moneys arising from the sale of such lands, as well as all other university and school funds, in such manner as the legislature shall provide, and shall give such security for the faithful performance of their duties as may be required by law.

ARTICLE XI.—CORPORATIONS.

Sec. 1. Corporations without banking powers or privileges may be formed under general laws, but shall not be created by special act, except for municipal purposes, and in cases where, in the judgment of the legislature, the objects of the corporation cannot be attained under general laws. All general laws or special acts enacted under the provisions of this section, may be altered or repealed by the legislature at any time after their passage.

Sec. 2. No municipal corporation shall take private property for public use against the consent of the owner, without the necessity thereof being first established by the verdict of a jury.

Sec. 3. It shall be the duty of the legislature, and they are hereby empowered to provide for the organization of cities and incorporated villages, and to restrict their power of taxation, assessment, borrowing money, contracting debts, and loaning their credit, so as to prevent abuses in assessments and taxation, and in contracting debts by such municipal corporations.

Sec. 4. The legislature shall not have power to create, authorize or incorporate, by any general or special law, any bank or banking power or privilege, or any institution or corporation, having any banking power or privilege whatever, except as provided in this article.

Sec. 5. The legislature may submit to the voters at any general election, the question of 'bank' or 'no bank;' and if at any such election a number of votes equal to a majority of all the votes cast at such election on that subject shall be in favor of banks, then the legislature shall have power to grant bank charters, or to pass a general banking law, with such restrictions and under such regulations as they may deem expedient and proper for the security of all the bill holders: *Provided*, That no such grant or law shall have any force or effect until the same shall have been submitted to a vote of the electors of the State at some general election, and been approved by a majority of all the votes cast on that subject at such election.

ARTICLE XII.—AMENDMENTS.

Sec. 1. Any amendment or amendments to this constitution may be proposed in either house of the legislature, and if the same shall be agreed to by a majority of the members elected to each of the two houses, such proposed amendment or amendments shall be entered on their journals with the ayes and nays taken thereon, and referred to the legislature to be chosen at the next general election; and shall be published for three months previous to the time of holding such election. And if in the legislature so next chosen, such proposed amendment or amendments shall be agreed to by a majority of all the members elected to each house, then it shall be the duty of the legislature to submit such proposed amendment or amendments to the people in such manner, and at such time as the legislature shall prescribe, and if the people shall approve and ratify such amendment or amendments by a majority of the electors voting thereon, such amendment or amendments shall become part of the constitution: *Provided*, That if more than one amendment be submitted they shall be submitted in such manner that the people may vote for or against such amendments separately.

Sec. 2. If at any time a majority of the senate and assembly shall deem it necessary to call a convention to revise or change this constitution, they shall recommend to the electors to vote for or against a convention at the next election for members of the legislature; and if it shall appear that a majority of the electors voting thereon have voted for a convention, the legislature shall at its next session, provide for calling such convention.

ARTICLE XIII.—MISCELLANEOUS PROVISIONS.

Sec. 1. The political year for the State of Wisconsin shall commence on the first Monday in January in each year; and the general election shall be holden on the Tuesday succeeding the first Monday in November in each year.

Sec. 2. Any inhabitant of this State who may hereafter be engaged, either directly or indirectly, in a duel either as principal or accessory, shall forever be disqualified as an elector and from holding any office under the constitution and laws of this State, and may be punished in such other manner as shall be prescribed by law.

Sec. 3. No member of congress, nor any person holding any office of profit or trust under the United States, (postmasters excepted,) or under any foreign power; no person convicted of any infamous crime in any court within the United States, and no person being a defaulter to the United States, or to this State, or to any county or town therein, or to any State or territory within the United States, shall be eligible to any office of trust, profit, or honor in this State.

Sec. 4. It shall be the duty of the legislature to provide a great seal for the State, which shall be kept by the secretary of State; and all official acts of the governor, his approbation of the laws excepted, shall be thereby authenticated.

Sec. 5. All persons residing upon Indian lands within any county of this State, and qualified to exercise the right of suffrage under this constitution, shall be entitled to vote at the polls which may be held nearest their residence, for State, United States, and county officers. *Provided*, That no person shall vote for county officers out of the county in which he resides.

Sec. 6. The elective officers of the legislature, other than the presiding officers, shall be a chief clerk and a sergeant-at-arms, to be elected by each house.

Sec. 7. No county with an area of nine hundred square miles or less, shall be divided, or have any part stricken therefrom, without submitting the question to a vote of the people of the county, nor unless a majority of all the legal voters of the county voting on the question shall vote for the same.

Sec. 8. No county seat shall be removed until the point to which it is proposed to be removed shall be fixed by law, and a majority of the voters of the county, voting on the question, shall have voted in favor of its removal to such point.

Sec. 9. All county officers whose election or appointment is not provided for by this constitution, shall be elected by the electors of the respective counties, or appointed by the boards of supervisors or other county authorities, as the legislature shall direct. All city, town, and village officers whose election or appointment is not provided for by this constitution, shall be elected by the electors of such cities, towns and villages, or of some divisions thereof, or appointed by such authorities thereof, as the legislature shall designate for that purpose. All other officers whose election or appointment is not provided for by this constitution, and all officers whose offices may hereafter be created by law, shall be elected by the people or appointed as the legislature may direct.

Sec. 10. The legislature may declare the cases in which any office shall be deemed vacant, and also the manner of filling the vacancy where no provision is made for that purpose in this constitution.

ARTICLE XIV.—SCHEDULE.

Sec. 1. That no inconvenience may arise by reason of a change from territorial to permanent State government, it is declared that all rights, actions, prosecutions, judgments, claims and contracts, as well of individuals as bodies corporate, shall continue as if no such change had taken place, and all process which may be issued under the authority of the territory of Wisconsin previous to its admission into the Union of the United States, shall be as valid as if issued in the name of the State.

Sec. 2. All laws now in force in the territory of Wisconsin, which are not repugnant to this constitution, shall remain in force until they expire by their own limitation, or be altered or repealed by the legislature.

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(To be continued.)

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(To be continued.)

THE ENDOWMENT.

We have received a 24 page tract containing a pretended revelation of the proceedings of what was called the endowment of the apostate Twelve and their followers at Nauvoo, with a request for our opinion of the propriety of the publication. But as the author has already printed three editions, we doubt not he was more anxious for approbation than advice. This tract, besides many other things, some of which are well enough, and some extremely erroneous, gives seven dgrees of a kind of bastard Free Masonry, said to have been administered to several thousand persons in the Temple at Nauvoo under the direction of Brigham Young, &c., all committed to the authors of the work under the sanction of a solemn oath of perpetual secrecy. And that the readers of the tract may be certain that what they read is true, the authors have added their oath that these disclosures are strictly true. So, by their own showing, we have both their oath that they will not disclose and reveal, and that they have disclosed and revealed. Thus we know, by the testimony of perjured witnesses, that they either have or have not revealed the apostate endowment. The book contains some sterling truths in regard to the origin of the church of God, and, on the whole, we think is as likely to do good as hurt; but we cannot attempt to accomplish a good work by wicked means, and will have nothing to do with this trifling with oaths. If all the falsehood, all the perjury was left out, we would recommend the work; but as it is we cannot consent to advertise the book or the author, or place of publication, lest we should thereby become instrumental in rewarding perjury. Certainly some excuse is made in this case for violating an oath, and so every man who wishes to violate one has his excuse. Oh the inconsistency of man! How has half christendom cried out against the Catholic priesthood for granting dispensations? Yet all these men take to themselves a dispensation just when they please, and for what they please, and without terms or conditions. A few years ago nearly all the Protestant churches in the middle States granted general dispensations to break masonic oaths. Some time before most of the northern States of Europe granted like dispensations for various crimes. A strange pass the world is coming to. God deliver us from all men who regard not oaths or covenants, or prophets.

Extraordinary Phenomenon.—A letter to the editor of the Philadelphia Saturday Courier, dated Forest Hill, Ark., Dec. 12, 1847, says:—"One of the most extraordinary circumstances transpired immediately in this neighborhood on the 8th inst. perhaps that has ever been witnessed on this side of the moon, which I hasten to communicate to you. About a quarter past 3 o'clock, P. M., the sky, which a few minutes before and during the whole of the day had been perfectly clear, became suddenly overcast with a most awful darkness; the clouds (if they were clouds) whirled in the strangest contortions, and presented the appearance of a solid black fleece, lighted from above with the red glare of many torches—though this lurid appearance did not seem to reflect through nor penetrate the cloud, so as to impart any light to the under stratum of the dark mass rolling above, but seemed to be absorbed, and was only visible through the semi-transparency of the portions rolling below.—Whilst hundreds of spectators in our little village were spell-bound in dreadful suspense, the most tremendous explosion that ever deafened the ear of mortal emanated from above, shook the earth upon which we stood, and caused such a rocking of the houses that the new bell on our village church tolled three several times, which, as may readily be imagined, contributed to the general consternation. Immediately following, or rather accompanying the explosion, a fiery mass which appeared, whilst in the air, to be about the size of a hogshead, descended with the rapidity of lightning, and fell about twenty feet on the east side of a cotton gin, which stands just at the outskirts of the village—and in less than twenty minutes the clouds had disappeared, and the sky was as serene, and the sun shone as brightly, as it had done all the fore part of the day!

"When we repaired to the spot where the body had fallen, an excavation, or rather a hole was discovered, which was exactly round and measured 3 feet 2½ inches in diameter, and 8 feet deep, at the bottom of which was a black mass, which was yet so hot that when water was thrown on it, it hissed like hot iron. After considerable labor, in which all our citizens participated, we exhumed from the place a solid mass of something which was about as heavy as so much rock, completely incrusted with a black coat, which smelled like sulphur. The most astonishing of all is, that the mass presents the exact resemblance of *the bust of a human being!*—or rather it would be supposed to be a stone idol, executed by some barbarian sculptor in the early Pagan ages. Such a circumstance is truly astonishing to every one who has witnessed it, and had it descended a few centuries ago, or fallen among any portion of the heathen world, it no doubt would have been regarded as the descent of a *god*—but many of our citizens regard it as a meteoric substance, and the only thing which seems to puzzle the most learned among them is its shape.

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ATTACHMENT.

Wisconsin Territory, }
Walworth County, ss. }

Daniel Avery, }
vs. } In Justice Court before Daniel Salisbury, Esq.
John W. Crane. }

The defendant in the above entitled cause will please to take notice that an attachment has issued against him, and his property attached to satisfy the demands of the plaintiff, and that unless he appear before the said Daniel Salisbury, Justice of the Peace in and for said county, at his office in Spring Prairie on the 9th day of March next at one o'clock in the afternoon, judgment will be rendered against him and his property sold to pay the debt.

DANIEL AVERY, Plaintiff.

Dated at Spring Prairie, this 3d day of February, 1848. 47m.

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GOSPEL HERALD.

VOL. 2.] VOREE, W. T., THURSDAY, FEB. 24, 1848. [No 49.

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"GENERAL EPISTLE FROM THE TWELVE APOSTLES, TO THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS ABROAD, DISPERSED THROUGHOUT THE EARTH—GREETING:—

"BELOVED BRETHREN:—At no period since the organization of the Church on the 6th of April, 1830, have the Saints been so extensively scattered, and their means of receiving information from the proper source so limited, as since their expulsion from Illinois; and the time has now arrived when it will be profitable for you to receive, by our epistle, such information and instruction as the Father hath in store, and which he has made manifest by his spirit.

"Knowing the designs of our enemies, we left Nauvoo in February, 1846, with a large pioneer company, for the purpose of finding a place where the saints might gather and dwell in peace. The season was very unfavorable, and scarcity of provision, retarded our progress, and compelled us to leave a portion of the camp in the wilderness, at a place we called Garden Grove, composed of an enclosure for an extensive farm and sixteen houses, the fruits of our labor; and soon after, from similar causes, we located another place, called Mount Pisgah, leaving another portion of the camp, and after searching the route, making the road, and bridges, over a multitude of streams, for more than three hundred miles, mostly on lands then occupied by the Pottawatamie Indians, and since vacated in favor of the United States, lying on the south and west, and included within the boundary of Iowa, we arrived near Council Bluffs, on the Missouri river, during the latter part of June; where we were met by Capt. J. Allen, from Fort Leavenworth, soliciting us to enlist five hundred men in the service of the United States,—To this call of our country, we promptly responded; and before the middle of July, more than five hundred of the brethren were embodied in the "Mormon Battalion," and on their march for California, by way of Fort Leavenworth, under command of Lieut. Col. J. Allen—leaving hundreds of wagons, teams, and families, destitute of protectors and guardians, on the open prairie, in a savage country, far from the abode of civilized life, and farther still from any place where they might hope to locate.

"Our camp, although aware of a cold northern winter approaching, with all the attendant evils, famine, risk of life in an unhealthy climate, Indian depredations, and every thing of a like nature that would tend to make life gloomy, responded to the call of the President with all the alacrity that is due from children to a parent; and when the strength of our camp had taken its departure in the battalion, the aged, the infirm, the widow and the fatherless that remained, full of hope and buoyant with faith, determined to prosecute their journey, a small portion of which went as far west as the Pawnee Mission, where, finding it too late to pass the mountains, they turned aside to winter on the banks of the Missouri, at the mouth of the Running Water, about two hundred and fifty miles northward of the Missouri settlements; while the far more extensive and feeble numbers located at this place, called by us Winter Quarters, where upwards of seven hundred houses were built in the short space of about three months; while the great majority located on Pottawatamie lands. In July there were more than two thousand emigrating wagons between this and Nauvoo.

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to endure, have sickened and died by hundreds, while the Temple of the Lord is left solitary in the midst of our enemies, an enduring monument of the diligence and integrity of the saints.

"Lieut. Col. Allen died at Fort Leavenworth, much lamented by the "Mormon Battalion," who proceeded *en route* by way of Santa Fe, from whence a small portion, who were sick, returned to Pueblo to winter; while the remainder continued their march, mostly on half rations, or meat without salt, making new roads, digging deep wells in the desert, leveling mountains, performing severe labors and undergoing the utmost fatigue and hardship ever endured by infantry, as reported by Col. Cooke, their commanding officer, and arrived in California, in the neighborhood of San Diego, with the loss of very few men.

"Soon after the battalion left the Bluffs, three of our council took their departure for England, where they spent the winter, preaching and setting in order all things pertaining to the church, and returned to this place in the spring of 1847, as did also the camp from Running Water for provisions.

"On the 14th, the remainder of the council, in company of one hundred and forty-three pioneers, left this place in search of a location, and making a new road, a majority of more than one thousand miles westward, arrived at the Great Basin in the latter part of July, where we found a beautiful valley of some twenty by thirty miles in extent, with a lofty range of mountains on the east, capped with perpetual snow, and a beautiful line of mountains on the west, watered with daily showers; the Utah Lake on the south, hid by a range of hills, with a delightful prospect of the beautiful waters of the Great Salt Lake on the north west, extending as far as the eye can reach, interspersed with lofty islands, and a continuation of the valley, or opening on the north, extending along the eastern shore about sixty miles to the mouth of Bear river. The soil of the valley appeared good, but will require irrigation to promote vegetation, though there are many small streams emptying in from the mountains, and the Western Jordon, (Utah Outlet,) passes through from south to north. The climate is warm, dry, and healthy; good salt abounds at the lake; warm, hot, and cold springs are common; mill sites excellent; but the valley is destitute of timber. The box, the fir, the pine, the sugar maple, &c., may be found on the mountains sufficient for immediate consumption, or until more can grow.

"In this valley we located a site for a city, to be called the Great Salt Lake City, of the Great Basin, North America; and, for the convenience of the saints, instituted and located the Great Basin Post Office at this point. The city is surveyed in blocks of ten acres, eight lots to a block; with streets eight rods wide, crossing at right angles. One block is reserved for a Temple, and several more, in different parts of the city, for public grounds.

"Soon after our arrival in the valley, we were joined by that portion of the battalion who had been stationed at Pueblo, and a small camp of the saints from Mississippi, who had wintered at the same place, who united with the pioneers in ploughing, planting, and sowing near one hundred acres, with a great variety of seeds; and in laying the foundation of a row of houses around a ten acre block, and nearly completing the same on one side. Materials for brick and stone buildings are abundant.

"After tarrying four or five weeks, most of the pioneers commenced their return, nearly destitute of provision, accompanied by a part of the battalion, who were quite destitute, except a very small quantity of beef, which was soon exhausted. The company had to depend for their subsistence on wild beasts, such as buffalo, deer, antelope, &c., which, most of the way, were very scarce; and many obtained were exceedingly poor and unwholesome. Between the Green and Sweetwater rivers we met five hundred and sixty-six wagons of the emigrating saints, on their way to the valley; at our last encampment with whom we had fifty horses and mules stolen by the Indians; and a few days after we were attacked by a large party of Sioux, who drove off many of our horses, but most of these we recovered. Our route was by Fort Bridger, the South Pass, Fort John, (Laramie,) and from thence on the north bank of the Platte, to Winter Quarters, where we arrived on the 31st of October, all well; having performed this long and tedious journey, with ox as well as horse teams, and with little food except wild flesh, without losing a single man, although many were sick when they left in the spring, insomuch that they were unable to walk until we had traveled more than one half of the outward distance.

"On the 11th inst. fifteen of the battalion arrived from California, with a pilot from the valley, having suffered much on their return from cold and hunger, with no provisions part of the way but a little horse flesh of the worst kind. From these brethren we received the intelligence that the battalion was discharged in California in July, agreeably to the time of their enlistment; that a portion of the battalion, constituting a company, under Capt. Davis, had re-enlisted to sustain a military post in California; that many had commenced labor to procure means to return; that a small portion had come on to the Great Salt Lake City, where they found the emigrants which we passed in the mountains alive, and in good health and spirits, except three deaths; and that some of the battalion, who had left the valley with them, had stopped on the Sweetwater, searching for buffalo, who with others, in all about thirty, arrived here on the 18th inst., pennyless and destitute, having suffered much from cold and hunger, subsisting on their worn out mules and horses.

"All who possibly could, went to the valley this season; and the saints now in this vicinity have had to depend on their own resources, in labor, for their sustenance, which, on account of the absence of those engaged in the government service, the sickness that has prevailed in camp, and the destruction of the cattle by the Indians, consists mostly of corn, with a few garden vegetables.

"The saints in this vicinity are bearing their privations in meekness and patience, and making all their exertions tend to their removal westward. Their hearts and all their labors are towards the setting sun, for they desire to be so far removed from those who have been their opposers, that there shall be an everlasting barrier between them and future persecution; and although as a people we have been driven from State to State, and although Joseph and Hyrum, our Prophet and Patriarch, were murdered in cold blood, while in government duress, and under the immediate control, inspection, and supervision of the governor and government officers, we know, and feel assured, that there are many honest, noble and patriotic souls now living under that government, and under other similar governments in the sister States of the great confederacy, who would loathe the shedding of innocent blood, and were it in their power would wipe the stain from the nation. If such would clear their garments in the public eye, and before God, they must speak out; they must proclaim to the world their innocence, and their hatred and detestation of such atrocious and unheard of acts; but with this we have nothing to do; only we love honesty and right wherever we find them; the cause is between them, their country, and their God; and we again reiterate what we have often said, and what we have ever shown by our conduct, that, notwithstanding all our privations and sufferings, we are more ready than any other portion of the community to sustain the constitutional institutions of our mother country, and will do the utmost, for them, if permitted; and we say to our saints throughout the earth, be submissive to the law that protects you in your person, rights and property, in whatever nation or kingdom you are; and suffering wrong, rather than do wrong.—

to endure, have sickened and died by hundreds, while the Temple of the Lord is left solitary in the midst of our enemies, an enduring monument of the diligence and integrity of the saints.

"Lieut. Col. Allen died at Fort Leavenworth, much lamented by the "Mormon Battalion," who proceeded *en route* by way of Santa Fe, from whence a small portion, who were sick, returned to Pueblo to winter; while the remainder continued their march, mostly on half rations, or meat without salt, making new roads, digging deep wells in the desert, leveling mountains, performing severe labors and undergoing the utmost fatigue and hardship ever endured by infantry, as reported by Col. Cooke, their commanding officer, and arrived in California, in the neighborhood of San Diego, with the loss of very few men.

"Soon after the battalion left the Bluffs, three of our council took their departure for England, where they spent the winter, preaching and setting in order all things pertaining to the church, and returned to this place in the spring of 1847, as did also the camp from Running Water for provisions.

"On the 14th, the remainder of the council, in company of one hundred and forty-three pioneers, left this place in search of a location, and making a new road, a majority of more than one thousand miles westward, arrived at the Great Basin in the latter part of July, where we found a beautiful valley of some twenty by thirty miles in extent, with a lofty range of mountains on the east, capped with perpetual snow, and a beautiful line of mountains on the west, watered with daily showers; the Utah Lake on the south, hid by a range of hills, with a delightful prospect of the beautiful waters of the Great Salt Lake on the north west, extending as far as the eye can reach, interspersed with lofty islands, and a continuation of the valley, or opening on the north, extending along the eastern shore about sixty miles to the mouth of Bear river. The soil of the valley appeared good, but will require irrigation to promote vegetation, though there are many small streams emptying in from the mountains, and the Western Jordon, (Utah Outlet,) passes through from south to north. The climate is warm, dry, and healthy; good salt abounds at the lake; warm, hot, and cold springs are common; mill sites excellent; but the valley is destitute of timber. The box, the fir, the pine, the sugar maple, &c., may be found on the mountains sufficient for immediate consumption, or until more can grow.

"In this valley we located a site for a city, to be called the Great Salt Lake City, of the Great Basin, North America; and, for the convenience of the saints, instituted and located the Great Basin Post Office at this point. The city is surveyed in blocks of ten acres, eight lots to a block; with streets eight rods wide, crossing at right angles. One block is reserved for a Temple, and several more, in different parts of the city, for public grounds.

"Soon after our arrival in the valley, we were joined by that portion of the battalion who had been stationed at Pueblo, and a small camp of the saints from Mississippi, who had wintered at the same place, who united with the pioneers in ploughing, planting, and sowing near one hundred acres, with a great variety of seeds; and in laying the foundation of a row of houses around a ten acre block, and nearly completing the same on one side. Materials for brick and stone buildings are abundant.

"After tarrying four or five weeks, most of the pioneers commenced their return, nearly destitute of provision, accompanied by a part of the battalion, who were quite destitute, except a very small quantity of beef, which was soon exhausted. The company had to depend for their subsistence on wild beasts, such as buffalo, deer, antelope, &c., which, most of the way, were very scarce; and many obtained were exceedingly poor and unwholesome. Between the Green and Sweetwater rivers we met five hundred and sixty-six wagons of the emigrating saints, on their way to the valley; at our last encampment with whom we had fifty horses and mules stolen by the Indians; and a few days after we were attacked by a large party of Sioux, who drove off many of our horses, but most of these we recovered. Our route was by Fort Bridger, the South Pass, Fort John, (Laramie,) and from thence on the north bank of the Platte, to Winter Quarters, where we arrived on the 31st of October, all well; having performed this long and tedious journey, with ox as well as horse teams, and with little food except wild flesh, without losing a single man, although many were sick when they left in the spring, insomuch that they were unable to walk until we had traveled more than one half of the outward distance.

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This we have ever done, and mean still to continue to do. We anticipate, as soon as circumstances will permit, to petition for a territorial government in the Great Basin.

"In compliance with the wishes of the sub-agents, we expect to vacate the Omaha lands in the spring. Thus, brethren, we have given you a brief idea of what has transpired among us since we left Nauvoo; the present situation of the saints in this vicinity, and of our feelings and views in general, as preparatory to the reply which we are about to give to the cry of the saints from all quarters, What shall *we* do?

"Gather yourselves together speedily, near to this place, on the east side of the Missouri river, and, if possible, be ready to start from hence by the first of May next, or as soon as grass is sufficiently grown, and go to the Great Salt Lake City, with breadstuff sufficient to sustain you until you can raise grain the following season. Let the saints who have been driven and scattered from Nauvoo, and all others in the western States, gather immediately to the east bank of the river, bringing with them all the young stock, of various kinds, they possibly can; and let all the saints in the United States and Canada gather to the same place, by the first spring navigation, or as soon as they can, bringing their money, goods and effects with them; and, so far as they can consistently, gather young stock by the way, which is much needed here, and will be ready sale; and when here, let all who can go directly over the mountains; and those who cannot, let them go immediately to work at making improvements, raising grain and stock, on the lands recently vacated by the Pottawatamie Indians, and owned by the United States, and by industry they can soon gather sufficient means to prosecute their journey. In a year or two their young cattle will grow into teams; by interchange of labor they can raise their own grain and provisions, and build their own wagons; and by sale of their improvements to citizens who will gladly come and occupy, they can replenish their clothing, and thus speedily and comfortably procure an outfit. All saints who are coming on this route will do well to furnish themselves with woolen or winter, instead of summer clothing, generally, as they will be exposed to many chilling blasts before they pass the mountain heights.

"We have named the Pottawatamie lands as the best place for the brethren to assemble on the route, because the journey is so very long that they must have a stopping place, and this is the nearest point to their final destination, which makes it not only desirable, but necessary; and, as it is a wilderness country, it will not infringe on the rights and privileges of any one; and yet it is so near Western Missouri that a few days travel will give them an opportunity of trade, if necessity requires, and this is the best general rendezvous that now presents, without intruding on the rights of others.

"To the saints in England, Ireland, Scotland, Wales and adjacent islands and countries, we say, emigrate as speedily as possible to this vicinity, looking to, and following the counsel of the Presidency at Liverpool; shipping to New Orleans, and from thence direct to Council Bluffs, which will save much expense. Those who have but little means, and little or no labor, will soon exhaust that means if they remain where they are; therefore, it is wisdom that they remove without delay, for here is land, on which, by their labor, they can speedily better their condition for their further journey. And to all saints in any country bordering upon the Atlantic, we would say, pursue the same course; come immediately and prepare to go west—bringing with you all kinds of choice seeds, of grain, vegetables, fruits, shrubbery, trees and vines, every thing that will please the eye, gladden the heart, or cheer the soul of man, that grows upon the face of the whole earth; also, the best stock of beast, bird and fowl of every kind; also, the best tools of every description, and machinery for spinning, or weaving, and dressing cotton, wool, flax and silk, &c., &c., or models and descriptions of the same, by which they can construct them; and the same in relation to all kinds of farming utensils and husbandry, such as corn shellers, grain thrashers and cleaners, smut machines, mills, and every implement and article within their knowledge that shall tend to promote the comfort, health, happiness or prosperity of any people. So far as it can be consistently done, bring models and drafts, and let the machinery be built where it is used, which will save great expense in transportation, particularly in heavy machinery, and tools and implements generally.

"The brethren must recollect that, from this point, they pass through a savage country, and their safety depends on good fire arms and plenty of ammunition; and then they may have their teams run off in open daylight, as we have had, unless they shall watch closely and continually.

"The Presidents of the various branches will cause this epistle to be read to those under their council, and give such instruction in accordance therewith as the spirit shall dictate; teaching them to live by every principle of righteousness, walk humbly before God, doing his will in all things, that they may have his spirit to lead them and assist them speedily to the gathering place of his saints.

"Let the Seventies, High Priests, Elders, Priests, Teachers and Deacons report themselves, immediately on their arrival at the Bluffs, to the Presieency of their respective Quorums, if present, and if not, to the Presidency or Council of the place, that their names may be registered with their Quorum, and that they may be known among their brethren.

"It is the duty of all parents to train up their children in the way they should go, instructing them in every correct principle, as fast as they are capable of receiving, and setting an example worthy of imitation; for the Lord holds parents responsible for the conduct of their children, until they arrive at the years of accountability before him; and the parents will have to answer for all misdemeanors arising through their neglect. Mothers should teach their little ones to pray as soon as they are able to talk. Presiding Elders should be particular to instruct parents concerning their duty, and Teachers and Deacons should see that they do it.

"It is very desirable that all saints should improve every opportunity of securing, at least, a copy of every valuable treatise on education—every book, map, chart, or diagram, that may contain interesting, useful and attractive matter, to gain the attention of children, and cause them to love to learn to read; and also, every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, &c., to present to the general church recorder, when they shall arrive at their destination; from which important and interesting matter may be gleaned, to compile the most valuable works, on every science and subject, for the benefit of the rising generation.

"We have a printing press, and any one who can take good printing or writing paper to the valley, will be blessing themselves and the church. We also want all kinds of mathematical and philosophical instruments, together with all rare specimens of natural curiosities and works of art, that can be gathered and brought to the valley—where, and from which, the rising generation can receive instruction; and if the saints will be diligent in these matters, we will soon have the best, the most useful and attractive museum on the earth."

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(To be continued.)

THE CONSTITUTION OF THE STATE OF WISCONSIN,

AS PASSED IN CONVENTION, MADISON, FEB. 1ST, 1848.

(Concluded.)

Sec. 4. All recognizances heretofore taken or which may be taken before the change from territorial to a permanent State goverment, shall remain valid, and shall pass to, and may be prosecuted in the name of the State, and all bonds executed to the governor of the territory, or to any other officer or court, in his or their official capacity, shall pass to the governor or State authority, and their successors in office, for the uses therein respectively expressed, and may be sued for and recovered accordingly; and all the estate or property, real, personal, mixed, and all judgments, bonds, specialities, chosen in action, and claims or debts of whatsoever description, of the territory of Wisconsin, shall enure to and vest in the State of Wisconsin, and may be sued for and recovered in the same manner, and to the same extent by the State of Wisconsin, as the same could have been by the territory of Wisconsin. All criminal prosecutions and penal actions, which may have arisen, or which may arise before the change from a territorial to a State government, and which shall then be pending, shall be prosecuted to judgment, and execution in the name of the State. All offences committed against the laws of the territory of Wisconsin, before the change from a territorial to a State government, and which shall not be prosecuted before such change, may be prosecuted in the name, and by the authority of the State of Wisconsin, with the like effect as though such change had not taken place; and all penalties incurred shall remain the same as if this constitution had not been adopted. All actions at law, and suits in equity, which may be pending in any of the courts of the territory of Wisconsin, at the time of the change from a territorial to a State government may be continued and transferred to any court in this State, which shall have jurisdiction of the subject matter thereof.

Sec. 5. All officers, civil and military, now holding their offices under the authority of the United States or of the territory of Wisconsin, shall continue to hold and exercise their respective offices, until they shall be superceded by the authority of the State.

Sec. 6. The first session of the legislature of the State of Wisconsin shall commence on the first Monday of June next and shall be held at the village of Madison, which shall be and remain the seat of government until otherwise provided by law.

Sec. 7. All county, precinct, and township officers, shall continue to hold their respective offices, unless removed by the competent authority, until the legislature shall in conformity with the provisions of this constitution, provide for the holding of elections to fill such offices respectively.

Sec. 8. The president of this convention shall, immediately after its adjournment, cause a fair copy of this constitution, together with a copy of the act of the legislature of this territory, entitled "an act in relation to the formation of a State government in Wisconsin, and to change the time of holding the annual session of the legislature," approved October 27, 1847, providing for the calling of this convention, and also a copy of so much of the last census of this territory, as exhibits the number of its inhabitants, to be forwarded to the president of the United States, to be laid before the congress of the United States at its present session.

Sec. 9. This constitution shall be submitted at an election to be held on the second Monday in March next, for ratification or rejection, to all white male persons of the age of twenty-one years, or upwards, who shall then be residents of this territory and citizens of the United States, or shall have declared their intention to become such in conformity with the laws of congress on the subject of naturalization; and all persons having such qualifications shall be entitled to vote for or against the adoption of this constitution, and for all officers first elected under it. And if the constitution be ratified by the said electors, it shall become the constitution of the State of Wisconsin. On such of the ballots as are for the constitution, shall be written or printed the word "Yes," and on such as are against the constitution the word "No." The election shall be conducted in the manner now prescribed by law, and the returns made by the clerks of the boards of supervisors or county commissioners (as the case may be) to the governor of the territory, at any time before the tenth day of April next. And in the event of the ratification of this constitution by a majority of all the votes given, it shall be the duty of the governor of this territory to make proclamation of the same, and to transmit a digest of the returns to the senate and assembly of the State, on the first day of their session.—An election shall be held for governor, lieutenant governor, treasurer, attorney general, members of the State legislature, and members of congress, on the second Monday of May next, and no other or further notice of such election shall be required.

Sec. 10. Two members of congress shall also be elected on the second Monday of May next; and until otherwise provided by law, the counties of Milwaukee, Waukesha, Jefferson, Racine, Walworth, Rock and Green, shall constitute the first congressional district, and elect one member; and the counties of Washington, Sheboygan, Manitowoc, Calumet, Brown, Winnebago, Fond du Lac, Marquette, Sauk, Portage, Columbia, Dodge, Dane, Iowa, Lafayette, Grant, Richland, Crawford, Chippewa, St. Croix, and La Pointe, shall constitute the second congressional district, and shall elect one member.

Sec. 11. The several elections provided for in this article shall be conducted according to the existing laws of the territory: *Provided*, That no elector shall be entitled to vote except in the town, ward or precinct where he resides. The returns of elections for senators and members of assembly shall be transmitted to the clerk of the board of supervisors or county commissioners, as the case may be, and the votes shall be canvassed and certificates of election issued as now provided by law. In the first senatorial district, the returns of the election for senator shall be made to the proper officer in the county of Brown; in the second senate district to the propor officer in the county of Columbia; in the third senate district, to the proper officer in the county of Crawford; in the fourth senate district to the proper officer in the county of Fond du Lac: and in the fifth senate district to the proper officer in the county of Iowa. The returns of the election for State officers and members of congress shall be certified and transmitted to the speaker of the assembly at the seat of government, in the same manner as the votes for delegate to congress are required to be certified and returned by the laws of the territory of Wisconsin to the secretary of said territory, and in such time that they may be received on the first Monday in June next; and as soon as the legislature shall be organized, the speaker of the assembly and the president of the senate shall, in the presence of both houses examine the returns, and declare who are duly elected to fill the several offices hereinbefore mentioned, and give to each of the persons elected a certificate of his election.

Sec. 12. Until there shall be a new appointment, the senators and members of the assembly shall be apportioned among the several districts, as hereinafter mentioned, and shall be entitled to elect one senator or member of the assembly, as the case may be.

The counties of Brown, Calumet, Manitowoc, and Sheboygan, shall constitute the first senate district.

The counties of Columbia, Marquette, Portage, and Sauk, shall constitute the second senate district.

The counties of Crawford, Chippewa, St. Croix, and La Pointe, shall constitute the third senate district.

THE CONSTITUTION OF THE STATE OF WISCONSIN,

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Sec. 6. The first session of the legislature of the State of Wisconsin, shall commence on the first Monday of June next and shall be held at the village of Madison, which shall be and remain the seat of government until otherwise provided by law.

Sec. 7. All county, precinct, and township officers, shall continue to hold their respective offices, unless removed by the competent authority, until the legislature shall in conformity with the provisions of this constitution, provide for the holding of elections to fill such offices respectively.

Sec. 8. The president of this convention shall, immediately after its adjournment, cause a fair copy of this constitution, together with a copy of the act of the legislature of this territory, entitled "an act in relation to the formation of a State government in Wisconsin, and to change the time of holding the annual session of the legislature," approved October 27, 1847, providing for the calling of this convention, and also a copy of so much of the last census of this territory, as exhibits the number of its inhabitants, to be forwarded to the president of the United States, to be laid before the congress of the United States at its present session.

Sec. 9. This constitution shall be submitted at an election to be held on the second Monday in March next, for ratification or rejection, to all white male persons of the age of twenty-one years, or upwards, who shall then be residents of this territory and citizens of the United States, or shall have declared their intention to become such in conformity with the laws of congress on the subject of naturalization; and all persons having such qualifications shall be entitled to vote for or against the adoption of this constitution, and for all officers first elected under it. And if the constitution be ratified by the said electors, it shall become the constitution of the State of Wisconsin. On such of the ballots as are for the constitution, shall be written or printed the word "Yes," and on such as are against the constitution the word "No." The election shall be conducted in the manner now prescribed by law, and the returns made by the clerks of the boards of supervisors or county commissioners (as the case may be) to the governor of the territory, at any time before the tenth day of April next. And in the event of the ratification of this constitution by a majority of all the votes given, it shall be the duty of the governor of this territory to make proclamation of the same, and to transmit a digest of the returns to the senate and assembly of the State, on the first day of their session.—An election shall be held for governor, lieutenant governor, treasurer, attorney general, members of the State legislature, and members of congress, on the second Monday of May next, and no other or further notice of such election shall be required.

Sec. 10. Two members of congress shall also be elected on the second Monday of May next; and until otherwise provided by law, the counties of Milwaukee, Waukesha, Jefferson, Racine, Walworth, Rock and Green, shall constitute the first congressional district, and elect one member; and the counties of Washington, Sheboygan, Manitowoc, Calumet, Brown, Winnebago, Fond du Lac, Marquette, Sauk, Portage, Columbia, Dodge, Dane, Iowa, Lafayette, Grant, Richland, Crawford, Chippewa, St. Croix, and La Pointe, shall constitute the second congressional district, and shall elect one member.

Sec. 11. The several elections provided for in this article shall be conducted according to the existing laws of the territory: *Provided*, That no elector shall be entitled to vote except in the town, ward or precinct where he resides. The returns of elections for senators and members of assembly shall be transmitted to the clerk of the board of supervisors or county commissioners, as the case may be, and the votes shall be canvassed and certificates of election issued as now provided by law. In the first senatorial district, the returns of the election for senator shall be made to the proper officer in the county of Brown; in the second senate district to the propor officer in the county of Columbia; in the third senate district, to the proper officer in the county of Crawford; in the fourth senate district to the proper officer in the county of Fond du Lac: and in the fifth senate district to the proper officer in the county of Iowa. The returns of the election for State officers and members of congress shall be certified and transmitted to the speaker of the assembly at the seat of government, in the same manner as the votes for delegate to congress are required to be certified and returned by the laws of the territory of Wisconsin to the secretary of said territory, and in such time that they may be received on the first Monday in June next; and as soon as the legislature shall be organized, the speaker of the assembly and the president of the senate shall, in the presence of both houses examine the returns, and declare who are duly elected to fill the several offices hereinbefore mentioned, and give to each of the persons elected a certificate of his election.

Sec. 12. Until there shall be a new appointment, the senators and members of the assembly shall be apportioned among the several districts, as hereinafter mentioned, and shall be entitled to elect one senator or member of the assembly, as the case may be.

The counties of Brown, Calumet, Manitowoc, and Sheboygan, shall constitute the first senate district.

The counties of Columbia, Marquette, Portage, and Sauk, shall constitute the second senate district.

The counties of Crawford, Chippewa, St. Croix, and La Pointe, shall constitute the third senate district.

The counties of Fond du Lac and Winnebago, shall constitue the fourth senate district.

The counties of Iowa and Richland, shall constitute the fifth senate district.

The county of Grant, shall constitute the sixth senate district.

The county of Lafayette, shall constitute the seventh senate district.

The county of Greene, shall constitute the eighth senate district.

The county of Dane, shall constitute the ninth senate district.

The county of Dodge, shall constitute the tenth senate district.

The county of Washington, shall constitute the 11th senate district.

The county of Jefferson, shall constitute the 12th senate district.

The county of Waukesha, shall constitute the 13th senate district.

The county of Walworth, shall constitute the 14th senate district.

The county of Rock, shall constitute the fifteenth senate district.

The towns of Southport, Pike, Pleasant Prairie, Paris, Bristol, Brighton, Salem and Wheatland, in the county of Racine, shall constitute the sixteenth senate district.

The towns of Racine, Caledonia, Mount Pleasant, Raymond, Norway, Rochester, Yorkville and Burlington, shall constitute the seventeenth senate district.

The third, fourth and fifth wards of the city of Milwaukee, and the towns of Lake, Oak Creek, Franklin and Greenfield, in the county of Milwaukee, shall constitute the eighteenth senate district.

The first and second wards of the city of Milwaukee, and the towns of Milwaukee, Wauwautosa and Granville, in the county of Milwaukee, shall constitute the nineteenth senate district.

The county of Brown, shall constitute an assembly district.

The county of Calumet, shall constitute an assembly district.

The county of Manitowoc, shall constitute an assembly district.

The county of Columbia, shall constitute an assembly district.

The counties of Crawford and Chippewa, shall constitute an assembly district.

The counties of St. Croix and La Pointe, shall constitute an assembly district.

The towns of Windsor, Sun Prairie and Cottage Grove, in the county of Dane, shall constitute an assembly district.

The towns of Madison, Cross Plains, Clarkson, Springfield, Verona, Montrose, Greenfield and Oregon, in the county of Dane, shall constitute an assembly district.

The towns of Rome, Dunkirk, Christiana, Albion and Rutland, in the county of Dane, shall constitute an assembly district.

The towns of Burnett, Chester, Le Roy and Williamstown, in the county of Dodge, shall constitute an assembly district.

The towns of Fairfield, Hubbard and Rubicon, in the county of Dodge, shall constitute an assembly district.

The towns of Hustisford, Asshippan, Lebanon and Emmet, in the county of Dodge, shall constitute an assembly district.

The towns of Elba, Lowell, Portland and Clyman, in the county of Dodge, shall constitute an assembly district.

The towns of Calamus, Beaverdam, Fox Lake and Trenton, in the county of Dodge, shall constitute an assembly district.

The towns of Calumet, Forest, Auburn, Byron, Taycheda and Fond du Lac, in the connty of Fond du Lac, shall constitute an assembly district.

The towns of Alto, Metomona, Ceresco, Rosendale, Waupun, Oakfield and Seven Mile Creek, in the county of Fond du Lac, shall constitute an assembly district.

The precincts of Hazle Green, Fairplay, Smelsers Grove and Jamestown, in the county of Grant, shall constitute an assembly district.

The precincts of Plattville, Head of Platte, Centreville, Muscoday and Fennimore, in the county of Grant, shall constitute an assembly district.

The precincts of Pleasant Valley, Potosi, Waterloo, Hurricane and New Lisbon, in the county of Grant, shall constitute an assembly district.

The precincts of Beetown, Patch Grove, Cassville, Mellville and Lancaster, in the county of Grant, shall constitute an assembly district.

The county of Greene shall constitute an assembly district.

The precincts of Dallas, Pedlers Creek, Mineral Point and Yellow Stone, in the county of Iowa, shall constitute an assembly district.

The precincts of Franklin, Dodgeville, Porter's Grove, Arena and Percussion, in the county of Richland, shall constitute an assembly district.

The towns of Watertown, Aztalan and Waterloo, in the county of Jefferson, shall constitute an assembly district.

The towns of Ixonia, Concord, Sullivan, Hebron, Cold Spring and Palmyra, in the county of Jefferson, shall constitute an assembly district.

The towns of Lake Mills, Oakland, Koskonong, and Farmington, in the county of Jefferson, shall constitute an assembly district.

The precincts of Benton, Elk Grove, Belmont, Willow Springs, Prairie and that part of Shellsburgh precinct north of town one, in the county of Lafayette, shall constitute an assembly district.

The precincts of Wiota, Wayne, Gratiot, White Oak Springs, Fever River, and that part of Shellsburgh precinct south of town two, in the county of Lafayette, shall constitute an assembly district.

The county of Marquette shall constitute an assembly district.

The first ward of the city of Milwaukee shall constitute an assembly district.

The second ward of the city of Milwaukee shall constitute an assembly district.

The third ward of the city of Milwaukee shall constitute an assembly distrct.

The fourth and fifth wards of the city of Milwaukee shall constitute an assembly district.

The towns of Franklin and Oak Creek, in the county of Milwaukee, shall constitute an assembly district.

The towns of Greenfield and Lake, in the county of Milwaukee, shall constitute an assembly district.

The towns of Granville, Wauwatosa, and Milwaukee, in the county of Milwaukee, shall constitute an asssembly district.

The county of Portage, shall constitute an assembly district.

The town of Racine, in the county of Racine, shall constitute an assembly district.

The towns of Norway, Raymond, Caledonia, and Mount Pleasant, in the county of Racine, shall constitute an assembly district.

The towns of Rochester, Burlington, and Yorkville, in the county of Racine, shall constitute an assembly district.

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The towns of Paris, Bristol, Brighton, Salem, and Wheatland, in the county of Racine, shall constitute an assembly district.

The towns of Janesville, and Bradford, in the county of Rock, shall constitute an assembly district.

The towns of Beloit, Turtle, and Clinton, in the county of Rock, shall constitute an assembly district.

The towns of Magnolia, Union, Porter, and Fulton, in the county of Rock, shall constitute an assembly district.

The towns of Milton, Lima, and Johnstown, in the county of Rock, shall constitute an assembly district.

The towns of Newark, Rock, Avan, Spring Valley, and Centre, in the county of Rock, shall constitute an assembly dictrict. Pro-

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vided, If the legislature shall divide the town of Centre, it may attach such part of it to the district laying north of it, as they may deem expedient.

The county of Sauk, shall constitute an assembly district.

Precincts numbered one, three, and seven, in the county of Sheboygan, shall constitute an assembly district.

Precincts numbered two, four, five, and six, in the county of Sheboygan, shall constitute an assembly district.

The towns of Troy, East Troy, and Spring Prairie, in the county of Walworth, shall constitute an assembly district.

The towns of Whitewater, Richmond, and La Grange, in the county of Walworth, shall constitute an assembly district.

The towns of Geneva, Hudson, and Bloomfield, in the county of Walworth, shall constitute an assembly district.

The towns of Darien, Sharon, Walworth, and Linn, in the county of Walworth, shall constitute an assembly district.

The towns of Delavan, Sugar Creek, Lafayette, and Elkhorn, in the county of Walworth, shall constitute an assembly district.

The towns of Lisbon, Menomonee, and Brookfield, in the county of Waukesha, shall constitute an assembly district.

The towns of Warren, Oconomewoc, Summit, and Ottowa, in the county of Waukesha, shall coustitute an assembly district.

The towns of Delafield, Genesee, and Pewaukee, in the county of Waukesha, shall constitute an assembly district.

The towns of Waukesha, and New Lisbon, in the county of Waukesha, shall constitute an assembly district.

The towns of Eagle, Mukwonago, Vernon, and Muskegon, in the county of Waukesha, shall constitute an assembly district.

The towns of Port Washington, Fredonia, and Clarence, in the county of Washington, shall constitute an assembly district.

The towns of Grafton, and Jackson, in the county of Washington, shall constitute an assembly district.

The towns of Mequon, and Germantown, in the county of Washington, shall constitute an assembly district.

The towns of Polk, Richfield, and Erin, in the county of Washington, shall constitute an assembly district.

The towns of Hartford, Addison, West Bend, and North Bend, in the county of Washington, shall constitute an assembly district.

The county of Winnebago, shall constitute an assembly district.

The foregoing districts are subject however, so far to be altered that when any new town shall be organized it may be added to either of the adjoining assembly districts.

Sec. 13. Such parts of the common law as are now in force in the territory of Wisconsin, not inconsistent with this constitution, shall be and continue part of the law of this State until altered or suspended by the legislature.

Sec. 14. The senators first elected in the even numbered senate districts, the governor, lieutenant governor, and other State officers, first elected under the constitution, shall enter upon the duties of their respective offices, on the first Monday of June next, and shall continue in office for one year from the first Monday of January next. The senators first elected in the odd numbered senate districts, and the members of the assembly first elected shall enter upon their duties, respectively, on the first Monday of June next, and shall continue in office until the first Monday in January next.

Sec. 15. The oaths of office may be administered by any judge or justice of the peace until the legislature shall otherwise direct.

RESOLUTIONS.

Resolved, That the congress of the United States be, and is hereby requested, upon the application of Wisconsin for admission into the Union so to alter the provisions of the act of congress, entitled "an act to grant a quantity of land to the territory of Wisconsin for the purpose of aiding in opening a canal to connect the waters of Lake Michigan with those of Rock River," approved June eighteenth, eighteen hundred and thirty eight; and so to alter the terms and conditions of the grant made therein, that the odd numbered sections thereby granted and remaining unsold, may be held and disposed of by the State of Wisconsin, as part of the five hundred thousand acres of land to which said State is entitled by the provision of an act of congress, entitled "an act to appropriate the proceeds of the sales of the public lands, and to grant pre-emption rights," approved the fourth day of September, eighteen hundred and forty-one; and further, That the even numbered sections reserved by congress may be offered for sale by the United States for the same minimum price, and subject to the same rights of pre-emption as other public lands of the United States.

Resolved, That congress be further requested to pass an act whereby the excess price over and above one dollar and twenty-five cents per acre, which may have been paid by the purchasers of said even numbered sections which shall have been sold by the United States, be refunded to the present owners thereof, or they be allowed to enter any of the public lands of the United States, to an amount equal in value to the excess so paid.

Resolved, That in case the said odd numbered sections shall be ceded to the State as aforesaid, the same shall be sold by the State, in the same manner as other school lands: *Provided*, That the same rights of pre-emption as are now granted by the laws of the United States shall be secured to persons who may be actually settled upon such lands at the time of the adoption of this constitution: *And provided further*, That the excess price over and above one dollar and twenty-five cents per acre absolutely or conditionally contracted to be paid by the purchasers of any part of said sections which shall have been sold by the territory of Wisconsin shall be remitted to such purchasers, their representatives or assigns.

Resolved, That congress be requested upon the application of Wisconsin for admission into the Union, to pass an act whereby the grant of five hundred thousand acres of land, to which the State of Wisconsin is entitled by the provisions of an act of congress entitled "an act to appropriate the proceeds of the sales of the public lands, and to grant pre-emption rights," approved the fourth day of September, eighteen hundred and forty-one, and also the five per centum of the net proceeds of the public lands lying within the State, to which it shall become entitled on its admssion into the Union by the provisions of an act of congress, entitled "an act to enable the people of Wisconsin territory to form a constitution and State government, and for the admission of such State into the Union," approved the sixth day of August, eighteen hundred and forty-six, shall be granted to the State of Wisconsin for the use of schools, instead of the purposes mentioned in the said acts of congress respectively.

Resolved, That the congress of the United States be, and hereby is requested upon the admission of this State into the Union, so to alter the provisions of the act of congress entitled, "an act to grant certain quantity of land to aid in the improvement of the Fox and Wisconsin rivers and to connect the same by a canal in the territory of Wisconsin," that the price of the lands reserved to the United States shall be reduced to the minimum price of the public lands.

Resolved, That the legislature of this State shall make provision by law for the sale of the lands granted to the State in aid of said improvements, subject to the same rights of pre-emption to the settlers thereon, as are now allowed by law to settlers on the public lands.

Resolved, That the foregoing resolutions be appended to and signed with the constitution of Wisconsin, and submitted therewith to

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RESOLUTIONS.

Resolved, That the congress of the United States be, and is hereby requested, upon the application of Wisconsin for admission into the Union so to alter the provisions of the act of congress, entitled "an act to grant a quantity of land to the territory of Wisconsin for the purpose of aiding in opening a canal to connect the waters of Lake Michigan with those of Rock River," approved June eighteenth, eighteen hundred and thirty eight; and so to alter the terms and conditions of the grant made therein, that the odd numbered sections thereby granted and remaining unsold, may be held and disposed of by the State of Wisconsin, as part of the five hundred thousand acres of land to which said State is entitled by the provision of an act of congress, entitled "an act to appropriate the proceeds of the sales of the public lands, and to grant pre-emption rights," approved the fourth day of September, eighteen hundred and forty-one; and further, That the even numbered sections reserved by congress may be offered for sale by the United States for the same minimum price, and subject to the same rights of pre-emption as other public lands of the United States.

Resolved, That congress be further requested to pass an act whereby the excess price over and above one dollar and twenty-five cents per acre, which may have been paid by the purchasers of said even numbered sections which shall have been sold by the United States, be refunded to the present owners thereof, or they be allowed to enter any of the public lands of the United States, to an amount equal in value to the excess so paid.

Resolved, That in case the said odd numbered sections shall be ceded to the State as aforesaid, the same shall be sold by the State, in the same manner as other school lands: *Provided*, That the same rights of pre-emption as are now granted by the laws of the United States shall be secured to persons who may be actually settled upon such lands at the time of the adoption of this constitution: *And provided further*, That the excess price over and above one dollar and twenty-five cents per acre absolutely or conditionally contracted to be paid by the purchasers of any part of said sections which shall have been sold by the territory of Wisconsin shall be remitted to such purchasers, their representatives or assigns.

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Resolved, That the legislature of this State shall make provision by law for the sale of the lands granted to the State in aid of said improvements, subject to the same rights of pre-emption to the settlers thereon, as are now allowed by law to settlers on the public lands.

Resolved, That the foregoing resolutions be appended to and signed with the constitution of Wisconsin, and submitted therewith to

the people of this territory and to the congress of the United States.

We the undersigned, members of the convention to form a constitution for the State of Wisconsin, to be submitted to the people thereof, for their ratification or rejection, do hereby certify that the foregoing is the constitution adopted by the convention.

In testimony whereof, we have hereunto set our hands, at Madison, the first day of February, A. D. 1848.

MORGAN L. MARTIN, *President.*

THOMAS MCHUGH, *Secretary.*

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Man's impositions upon man
Makes countless thousands fools."

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By the President. JAMES J. STRANG.

Voree, Feb. 24th, 1848. GIDEON WATSON, *Clerk.*

the people of this territory and to the congress of the United States.

We the undersigned, members of the convention to form a constitution for the State of Wisconsin, to be submitted to the people thereof, for their ratification or rejection, do hereby certify that the foregoing is the constitution adopted by the convention.

In testimony whereof, we have hereunto set our hands, at Madison, the first day of February, A. D. 1848.

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THOMAS MCHUGH, *Secretary.*

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CORRESPONDENCE.

Menomonie, [Indian country, near the head of the Mississippi,] January 11th, 1848.

Esteemed Brother James:—It is a long time since I heard from you. I have not received but one letter from you since I left home, and have not heard a word from home since we came here, except one letter from Emeline. I have nothing to say that will interest you, but have an opportunity of sending to a postoffice, (near 200 miles,) and only write to let you know that we are alive and in good health. I am in hopes to hear from you when the bearer of this returns. I feel very anxious to hear the prosperity of Voree.—I hear nothing but the dark side. I have only received one paper from you, but heard from another and could not get it. I have had two papers from Kirtland. By them I learn that there has been a prophet fourteen years, and he did not know it. But if McLellin should succeed in making him believe it himself, our cake would be dough. But I do not think he will, for I consider David Whitmer a man of sense. I am astonished at the course they have taken at Kirtland. I feel a great anxiety to go there again. There are too many good men there to be lost. I am astonished at Aaron. According to his views all the Protestant churches are on good footing, and well enough off. I regret very much that I did not go to England when I could, for if I wait to get as near ready again I shall never go. But it is my determination to do so as soon as I can close my business on Black River.

I should be glad of a long letter from you; but it is so uncertain about getting letters I will not ask it. If brother Brooks is there give my love to him, and to all who inquire after me.

Jan. 25th. We received a package of letters on the 12th inst., and seven numbers of the Gospel Herald. That was a feast of fat things for me. You have no idea how thankful I was, for you never thirsted after Mormonism as I do now. There was cheering news to one in these. The plan of the Temple looks as if the work was commenced, &c. I do not rejoice at apostacy, but do feel glad that the church is rid of three clogs that hung very heavy on her. But I feel bad about brother Gaylord, and hope he will weather. I am glad to hear my old friend J. Blakeslee is there. Give my respects to him. In the forepart I said I would not ask you to write me, but I do request it. There is a way opened that I am in hopes to get letters more regular. Do continue the paper. I do not hear one word of brother Brooks. My heart aches whenever I think of the fate of the English mission, and I never shall feel satisfied till I take it.—But I feel a great anxiety to go to Kirtland. I think I can make McLellinism look small, and I now consider it the most foolish ism extant.

I must close by subscribing myself your brother in the new and everlasting covenant,

MOSES SMITH.

Philadelphia, February 3d, 1848.

Dearly Beloved Brother, Strang:— * * * I intend to give something to the Temple as soon as I can make it convenient. I want you to remember me in your prayers. I have all confidence in you as being Prophet, Seer and Revelator in the church of the living God. I also have confidence in brother George J. Adams, one of your counsellors; he is a man of God in very deed. He is with us in this city and preaches to hundreds. I must say the largest congregations ever assembled in this place to hear a saint preach. It truly appears that a reaction has taken place. The cry is, call and see us. Several have been baptized and many believing.—Some are ready to go forth and obey the gospel. I must say that brother George is one of the master spirits of this dispensation.—May God reward him ten fold for his labor of love. The Brighamites are gasping for breath. They are without a head. In short, they are dead here. I inclose one dollar in this for my paper. My love to you and family, to brother Page and his family, and all inquiring friends.

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For the Gospel Herald.

THE ONENESS OF THE SAINTS OF GOD.

Come all ye saints of latter days,
Who seek for wisdom's pleasant ways,
And join yourselves in sacred band,
To keep the law of Zion's land.

The invitation is to all,
Both rich and poor, both great and small;
Come, bring your copper, brass and wood,
Also your silver, gold and goods.

Come all ye saints, the Lord proclaims,
And build a city to my name;
And in your blessings share alike,
And be like ancient saints of light.

I try my saints by faith, saith God,
By prophets I give them my word;
If they alike in all things share,
My spirit on them I will pour.

Voree, Feb. 14, 1848. Almira Sargeant.

ATTACHMENT.

Wisconsin Territory, Walworth County, ss.

Daniel Avery, vs. John W. Crane. } In Justice Court before Daniel Salisbury, Esq.

The defendant in the above entitled cause will please to take notice that an attachment has issued against him, and his property attached to satisfy the demands of the plaintiff, and that unless he appear before the said Daniel Salisbury, Justice of the Peace in and for said county, at his office in Spring Prairie on the 9th day of March next at one o'clock in the afternoon, judgment will be rendered against him and his property sold to pay the debt.

DANIEL AVERY, Plaintiff.

Dated at Spring Prairie, this 3d day of February, 1848. 47m.

CORRESPONDENCE.

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Daniel Avery, }
vs. } In Justice Court before Daniel Salisbury, Esq.
John W. Crane. }

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DANIEL AVERY, Plaintiff.

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GOSPEL HERALD.

VOL. 2.] VOREE, W. T., THURSDAY, MARCH 2, 1848. [No 50.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

"GENERAL EPISTLE FROM THE TWELVE APOSTLES, TO THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS ABROAD, DISPERSED THROUGHOUT THE EARTH—GREETING:—

(Concluded.)

"Let every Elder keep a journal, and gather historical facts concerning the church and the world, with specific dates, and present the same to the historian; also, let the presiding officer of every emigrating company, immediately on arrival, see that his clerk presents the recorder with a perfect list of the names of every soul, the number of wagons, teams, and every living thing in his camp; and let all the saints organize at, and travel from, the Pottawatamie district, according to the pattern which will there be given them.

"Since the murder of President Joseph Smith, many false prophets and false teachers have arisen, and tried to deceive many; durring which time we have mostly tarried with the body of the church, or been seeking a new location—leaving those prophets and teachers to run their race undisturbed, who have died natural deaths or committed suicide; and we now, having it in contemplation soon to re-organize the church according to the original pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations, not to hinder the gathering, but to preach the gospel, and push the people (the honest in heart) together from the four quarters of the earth.

"The saints in Western California, who choose, are at liberty to remain; and all who may hereafter arrive on the western coast, may exercise their privilege of tarrying in that vicinity, or of coming to head quaters.

"The saints on the Society and other islands of the Pacific ocean, are at liberty to tarry where they are, for the time being, or until further notice; and we will send them more Elders as soon as we can. But if a few of their young or middle aged, intelligent brethren, wish to visit us at the Basin, we bid them God speed, and shall be happy to see them.

"The saints in Australia, China, and the East Indies generally, will do well to ship to the most convenient port in the United States, and from thence make to this point, and pursue the same course as do others; or, if they find it more convenient, they may ship to Western California.

"We wish the traveling Elders throughout the world to remember the revelations of the Doctrine and Covenants, and say nought to this generation but repentance; and if men have faith to repent, lead them into the waters of baptism, lay your hands upon them for the reception of the Holy Ghost, confirm them in the Church of Jesus Christ of Latter Day Saints, comfort their hearts, teach them the principles of righteousness and uprightness between man and man; administer to them bread and wine, in the remembrance of the death of Jesus Christ, and if they want further information, tell them to flee to Zion. There the servants of God will be ready to wait upon them, and teach them all things that pertain to salvation, and any thing beyond this in your teaching cometh of evil, for it is not required at your hands, but leadeth you into snares and temptations which tendeth to condemnation. Should any ask, Where is Zion? tell them in America: and if they ask, What is Zion? tell them the pure in heart.

"It is the duty of the rich saints every where to assist the poor, according to their ability, to gather; and if they choose, with a covenant and promise that the poor thus helped shall repay as soon as they are able. It is also the duty of the rich, those who have the intelligence and the means, to come home forthwith, and establish factories, and all kinds of machinery, that will tend to give employment to the poor, and produce those articles which are necessary for the comfort, convenience, health and happiness of the people; and no one need be at a loss concerning his duty in these matters, if he will walk so humbly before God as to keep the small still whisperings of the Holy Ghost within him continually.

"Let all saints who love God more than their own dear selves—and none else are saints—gather without delay to the place appointed, bringing their gold, their silver, their copper, their zinc, their tin, and brass, and iron, and choice steel, and ivory, and precious stones; their curiosities of science, of art, of nature, and every thing in their possession or within their reach, to build in strength and stability, to beautify, to adorn, to embellish, to delight, and to cast a fragrance over the house of the Lord; with sweet instruments of music and melody, and songs, and fragrance and sweet odors, and beautiful colors, whether it be in precious jewels, or minerals, or choice ores, or in wisdom and knowledge, or understanding, manifested in carved work; or curious workmanship of the box, the fir and pine tree, or any thing that ever was, or is, or is to be, for the exaltation, glory, honor, and salvation of the living and the dead, for time and for all eternity. Come, then, walking in righteousness before God, and your labor shall be accepted; and kings will be your nursing fathers, and queens will be your nursing mothers, and the glory of the whole earth shall be yours, in connection with all those who shall keep the commandments of God; or else the Bible, those ancient prophets, who prophecied from generation to generation, and which the present generation profess to believe, *must fail*; for the time has come for the saints to go up to the mountans of the Lord's house, and help to establish it upon the tops of the mountains, and the name of the Lord shall be there, and the glory of the Lord will be there, and the excellency of the Lord will be there, and the honor of the Lord will be there, and the exaltation of his saints will be there, and they will be held as in the hollow of his hand, and be hid as in the cleft of the rock, when the overflowing scourge of Jehovah shall go through to depopulate the earth, and lay waste the nations because of their wickedness, and cleanse the land from pollution and blood.

"We are at peace with all nations, with all kingdoms, with all powers, with all governments, with all authorities under the whole heavens, except the kingdom and power of darkness, which are from beneath, and are ready to stretch forth our arms to the four quarters of the globe, extending salvation to every honest soul: for our mission in the gospel of Jesus Christ is from sea to sea, and from the river to the ends of the earth; and the blessing of the Lord is upon us; and when every other arm shall fail, the power of the Almighty will be manifest in our behalf; for we ask nothing but what is right, we want nothing but what is right, and God has said that our strength shall be equal to our day; and we invite all presidents, and emperors, and kings, and princes, and nobles, and governors, and rulers, and Judges, and all nations, kindreds, tongues, and people under the whole heavens, to come and help us to build a house to the name of the God of Jacob, a place of peace, a city of rest, a habitation for the oppressed of every clime, even for those that love their neighbor as they do themselves, and who are willing to do as they would be done unto; and this we are determined to do, and we will do, God being our helper: and we will help every one that will help to sustain good and wholesome laws for the protection of virtue and punishment of vice.

"The kingdom which we are establishing is not of this world, but is the kingdom of the Great God. It is the fruits of righteousness, of peace, of salvation to every soul that will receive it, from Adam down to his latest posterity. Our good will is towards all

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TERMS:

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All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

"GENERAL EPISTLE FROM THE TWELVE APOSTLES, TO THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS ABROAD, DISPERSED THROUGHOUT THE EARTH—GREETING:—

(Concluded.)

"Let every Elder keep a journal, and gather historical facts concerning the church and the world, with specific dates, and present the same to the historian; also, let the presiding officer of every emigrating company, immediately on arrival, see that his clerk presents the recorder with a perfect list of the names of every soul, the number of wagons, teams, and every living thing in his camp; and let all the saints organize at, and travel from, the Pottawatamie district, according to the pattern which will there be given them.

"Since the murder of President Joseph Smith, many false prophets and false teachers have arisen, and tried to deceive many; during which time we have mostly tarried with the body of the church, or been seeking a new location—leaving those prophets and teachers to run their race undisturbed, who have died natural deaths or committed suicide; and we now, having it in contemplation soon to re-organize the church according to the original pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations, not to hinder the gathering, but to preach the gospel, and push the people (the honest in heart) together from the four quarters of the earth.

"The saints in Western California, who choose, are at liberty to remain; and all who may hereafter arrive on the western coast, may exercise their privilege of tarrying in that vicinity, or of coming to head quaters.

"The saints on the Society and other islands of the Pacific ocean, are at liberty to tarry where they are, for the time being, or until further notice; and we will send them more Elders as soon as we can. But if a few of their young or middle aged, intelligent brethren, wish to visit us at the Basin, we bid them God speed, and shall be happy to see them.

"The saints in Australia, China, and the East Indies generally, will do well to ship to the most convenient port in the United States, and from thence make to this point, and pursue the same course as do others; or, if they find it more convenient, they may ship to Western California.

"We wish the traveling Elders throughout the world to remember the revelations of the Doctrine and Covenants, and say nought to this generation but repentance; and if men have faith to repent, lead them into the waters of baptism, lay your hands upon them for the reception of the Holy Ghost, confirm them in the Church of Jesus Christ of Latter Day Saints, comfort their hearts, teach them the principles of righteousness and uprightness between man and man; administer to them bread and wine, in the remembrance of the death of Jesus Christ, and if they want further information, tell them to flee to Zion. There the servants of God will be ready to wait upon them, and teach them all things that pertain to salvation, and any thing beyond this in your teaching cometh of evil, for it is not required at your hands, but leadeth you into snares and temptations which tendeth to condemnation. Should any ask, Where is Zion? tell them in America: and if they ask, What is Zion? tell them the pure in heart.

"It is the duty of the rich saints every where to assist the poor, according to their ability, to gather; and if they choose, with a covenant and promise that the poor thus helped shall repay as soon as they are able. It is also the duty of the rich, those who have the intelligence and the means, to come home forthwith, and establish factories, and all kinds of machinery, that will tend to give employment to the poor, and produce those articles which are necessary for the comfort, convenience, health and happiness of the people; and no one need be at a loss concerning his duty in these matters, if he will walk so humbly before God as to keep the small still whisperings of the Holy Ghost within him continually.

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"Come then, ye saints; come, then, ye honorable men of the earth; come, then, ye wise, ye learned, ye rich, ye noble, according to the riches, and wisdom, and knowledge of the great Jehovah; from all nations and kindreds, and kingdoms and tongues, and people and dialects on the face of the whole earth, and join the standard of Emanuel, and help us to build up the kingdom of God, and establish the principles of truth, life, and salvation, and you shall receive your reward among the sanctified, when the Lord Jesus Christ cometh to make up his jewels; and no power on earth or in hell shall prevail against you.

"The kingdon of God consists in correct principles; and it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter Day Saint or "Mormon," or a Campbellite, or a Catholic, or Episcopalian, or Mohammedan, or even Pagan, or any thing else, if he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things; for every man's religious faith is a matter between his soul and his God alone; but if he shall deny the Jesus, if he shall curse God, if he shall indulge in debauchery and drunkenness, and crime; if he shall lie, and swear, and steal; if he shall take the name of the Great God in vain, and commit all manner of abominations, he shall have no place in our midst, for we have long sought to find a people that will work righteousness, that will distribute justice equally, that will acknowledge God in all their ways, that will regard those sacred laws and ordinances which are recorded in that sacred book called the Bible, which we verily believe, and which we proclaim to the ends of the earth.

"We ask no pre-eminence: we want no pre-eminence: but where God has placed us, there we will stand; and that is, to be one with our brethren, and our brethren are those that keep the commandments of God, that do the will of our Father who is in Heaven; and by them we will stand, and with them we will dwell in time and in eternity.

"Come then, ye saints of Latter Day, and ye great and small, wise and foolish, rich and poor, noble and ignoble, exalted and persecuted, rulers and ruled of the earth, who love virtue and hate vice, and help us to do this work, which the Lord hath required at our hands; and in as much as the glory of the latter house shall exceed that of the former, your reward shall be an hundred fold, and your rest shall be glorious. Our universal motto is, '*Peace with God, and good will to all men.*'

"Written at Winter Quarters, Omaha Nation, west bank of Missouri River, near Oouncil Bluffs, North America, and signed December 23d, 1847, in behalf of the Quorum of the Twelve Apostles.

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REMARKS.—We have published this epistle entire, and to those who have treasured up a recollection of the past no answer is necessary. Doubtless the last two years have sufficed for the forgetting of many facts, by many who were then familiar with the state of the church and the movements and professions of the apostate leaders. But a simple allusion to their teachings and pretensions will bring them to mind so fully as to exhibit the folly and falsehood of this epistle in a very strong light. That it contains many principles and exhortations abstractly good, is not to be disputed. But if those things are a mere hypocritical pretension, used for the purpose of bringing victims within their reach, and deceiving those whose integrity is with them a mere matter of scoffing, we conclude that the little truth they thus speak will not excuse their crimes and corruptions.

Without noticing the minor points of this epistle, we shall proceed to briefly notice its leading points. "*We arrived near Council Bluffs, on the Missouri river, during the latter part of June, where we were met by Capt. J. Allen, from Fort Leavenworth, soliciting us to enlist five hundred men in the service of the United States. To this call of OUR COUNTRY, we promptly responded; and before the middle of July, more than five hundred of the brethren were embodied in the 'Mormon Battalion,' and on their march for California.*" All this may sound very pretty, and tell well in a political paper where it is a common thing to boast of love of country. But these same Mormons, thus enlisted in the service of U. S. for the conquest of California, had been called to Council Bluffs by a proclamation of these same apostate leaders requiring them to leave the U. S. because "OUR COUNTRY" was "*too persecuting for the saints to live in.*" In October, 1845, they were commanded to leave the U. S. and go to the distant region of California to get beyond the jurisdiction of so persecuting a power as the U. S. In the winter following they were taken into the Temple and sworn to pursue the U. S., *and all who are friendly to her government*, with relentless vengeance forever. In February they start to leave the U. S. for California, which, before the first pioneer can possibly arrive there, was conquered and added to the U. S.; so that instead of fleeing out of, they were only trying to flee into the jurisdiction of this same dreaded and hated persecuting power. And as if anxious that their conduct should carry upon its face and front every possible mark of stupidity and folly, in the month of July, less than seven months after they had required all the saints to leave the U. S., in consequence of its oppressions and persecutions, under the advice of these same leaders five hundred of their followers are enlisted in the service of the U. S. for the purpose of conquering this SAME COUNTRY to which they were fleeing, and subjecting to the dominion of this persecuting power, by means of which all refuge was cut off forever. Certainly no folly can go beyond this. And if a worse feature is sought for, it will be found in the wickedness of this transaction in the double deception practised both on their own followers and on the U. S. On the U. S. by pretending that they were attached to their country and willing to fight her battles: on those who enlisted by representing that the destination of the camp was to the place where they would be discharged, and that by enlisting they would get conveyance to their final home, and wages for a year for nothing; and on their scattered followers by bragging that they had overreached the U. S. by getting them to transport their bitterest enemies into the country they intended to conquer, and pay them wages in addition. Heavily did this deception fall on the Mormon battalion, who, after serving the U. S. a year, found themselves destitute of money, and further from the place of their destination than when they started.

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pent; that he would send an army after the church to destroy it, which was the waters out of his mouth, and would be swallowed up in the earth by miraculous power, and that then the U. S. would destroy the rest of the Mormons throughout this land in revenge.—Hundreds of sermons of this kind were taught the elders in Nauvoo, and by them spread through the country to frighten off their deluded victims from this devoted country, which they are now so ready to defend.

We next observe the statement that a part of the camp, "full of hope and buoyant with faith," pushed west as far as the Pawnee mission, turned aside to the Running Water, and in the spring of 1847 returned to the camp near Council Bluffs for provisions. If this is to be attributed to the mere accidents of a Godless band, we have nothing to say; but if they pretend to be guided by revelation, will they tell for which of all their sins God has guided them 1000 miles in a period of eight months *to the place they started from?*—Again, we ask those who promised their brethren an immediate restoration to their old possessions in Missouri under "BAURAK ALE," is this the way God goes before you with his presence?

THE VALLEY.—The description of the valley of the Great Salt Lake is the rarest bundle of improbabilities and contradictions we often see. Indeed we know of nothing but the creed of St. Anthanasius that is any match to it. The valley is bounded by mountains covered with "*perpetual* SNOW," but has a "WARM *climate.*" It possesses warm, hot and cold springs and streams, the Utah and Salt Lakes, the Western Jordon and Great Bear River, and in addition is "watered by DAILY SHOWERS," and yet will "REQUIRE IRRIGATION" to produce crops. They are going 1000 miles beyond the settlements to find such a valley in the mountains, surrounded by mountains, covered with snow all summer, and have the consolation of being told that though the "valley is destitute of timber," there is a little in the mountains which will do them "UNTIL MORE CAN GROW."

Evidently a great effort is here made to recommend the valley as a desirable location. But facts enough are let out to show that it is a rocky and sandy mountain vale, where nothing can be produced except by watering it from day to day, and in that wilderness, as it is, men must be content to haul all their fuel from 10 to 20 miles, and build mud houses for want of lumber. The mill sites will doubtless be valuable when men raise up forests of timber to saw, or grow large wheat fields all daily sprinkled with a gardener's waterpot. If any body inquires whence comes the water at those mill sites, we can only say we suppose the "daily showers" which fall and still leave the soil too dry to produce vegetation keep up the streams; and the August sun pouring its rays on the "perpetual snow" sends down some torrents of water. We would not insinuate, however, that a wind rushing down these mountains in the heat of harvest would be any way uncomfortable, or have the least tendency to produce consumption or other diseases. That the facts here stated may be appreciated in their full force it should be remembered that this valley is in the same latitude as northern Pennsylvania, and the lowest part of it far higher above the sea than the highest peaks of the Allegany mountains. If both soil and climate are just what one would expect from the description given in this epistle, with first rate markets, it would be a very hard country to live in. If God had chosen such a location for the saints, we should say amen in confidence that he had done it for good reasons. But when men tell of going out and looking up such a place, we think they have exhibited their wisdom, *all of it.* We cannot well conceive of a country more difficult to live in. Whatever they send to market must go by land 1000 miles, and all they get in return must be brought a like distance. It is difficult to imagine that such a country can afford any thing that will bear exportation except fur and peltry, and we are told a little below that game "was very *scarce*, and *exceedingly poor.*"

We next notice a long statement of their return journey, and of their horses being stolen, and of their being attacked by a WAR PARTY *of* SIOUX INDIANS; and reminding the reader that they pretended to be going west in accordance with the commands of God, and professed to be in league with the Indians, &c.; that before going they covenanted to take with them ALL *the* POOR and leave none of the saints behind, (see Conference minutes Oct., 1845,) and in fact plundered the poor to fit out themselves, and then went off and left them, and continued to leave them from time to time as they got their means away from them. We wish to put along side of these facts a prophecy made on them before they left Nauvoo:—

"The destroyer has gone forth among you and has prevailed.—You are preparing to resign country and houses and lands to him.—Many of you are about to leave the haunts of civilization and of men to go into an unexplored wilderness among savages, and in trackless deserts to seek a home in the wilds where the foot print of the white man is not found. The voice of God has not called you to this. HIS PROMISE *has not gone* BEFORE *to prepare a* HABITATION *for* YOU. THE HEARTS OF THE LAMANITES ARE NOT TURNED UNTO YOU and *they* will *not* REGARD *you.* WHEN *the* HERD COMES *the* SAVAGES SHALL PURSUE. The cloud which surrounds by day shall bewilder, and the pillar of fire by night shall consume and reveal you to the destroyer, and *the* MEN *in* WHOM YOU TRUSTED *when* YOU REJECTED *the promises of* GOD SHALL LEAVE *you* EARLY AND NOT BE FOUND of you *in your* GREATEST NEED."—*Voree Herald, Jan.* 1, 1846.

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As if unwilling that he whom they brand as false prophet should be left wanting one single testimony of the eternal truth of God's word, they have expressly recorded not only the sickness, suffering and want in the camps which they left behind, but say, also, "*In September, 1846, an infuriated mob, clad in all the horrors of war, fell on the saints who had still remained in Nauvoo for want of means to remove, murdered some and drove the remainder across the Mississippi into Iowa, destitute of houses, tents, food, clothing, or money. At that period the saints were obliged to scatter to the north, south, east and west, wherever they could find shelter. And, hard as it is to write it—it must ever remain a truth on the page of history—that while the flower of Israel's camp were sustaining the wings of the American eagle, by their influence and arms in a foreign country, their brothers, sisters, fathers, mothers, and children, were driven by mob violence from a free and independent State of the same national Republic, and were compelled to flee from the fire, the sword, the musket, and the cannon's mouth, as from the

pent; that he would send an army after the church to destroy it, which was the waters out of his mouth, and would be swallowed up in the earth by miraculous power, and that then the U. S. would destroy the rest of the Mormons throughout this land in revenge.—Hundreds of sermons of this kind were taught the elders in Nauvoo, and by them spread through the country to frighten off their deluded victims from this devoted country, which they are now so ready to defend.

We next observe the statement that a part of the camp, "full of hope and buoyant with faith," pushed west as far as the Pawnee mission, turned aside to the Running Water, and in the spring of 1847 returned to the camp near Council Bluffs for provisions. If this is to be attributed to the mere accidents of a Godless band, we have nothing to say; but if they pretend to be guided by revelation, will they tell for which of all their sins God has guided them 1000 miles in a period of eight months *to the place they started from?*—Again, we ask those who promised their brethren an immediate restoration to their old possessions in Missouri under "BAURAK ALE," is this the way God goes before you with his presence?

THE VALLEY.—The description of the valley of the Great Salt Lake is the rarest bundle of improbabilities and contradictions we often see. Indeed we know of nothing but the creed of St. Anthanasius that is any match to it. The valley is bounded by mountains covered with "*perpetual* SNOW," but has a "WARM *climate.*" It possesses warm, hot and cold springs and streams, the Utah and Salt Lakes, the Western Jordon and Great Bear River, and in addition is "watered by DAILY SHOWERS," and yet will "REQUIRE IRRIGATION" to produce crops. They are going 1000 miles beyond the settlements to find such a valley in the mountains, surrounded by mountains, covered with snow all summer, and have the consolation of being told that though the "valley is destitute of timber," there is a little in the mountains which will do them "UNTIL MORE CAN GROW."

Evidently a great effort is here made to recommend the valley as a desirable location. But facts enough are let out to show that it is a rocky and sandy mountain vale, where nothing can be produced except by watering it from day to day, and in that wilderness, as it is, men must be content to haul all their fuel from 10 to 20 miles, and build mud houses for want of lumber. The mill sites will doubtless be valuable when men raise up forests of timber to saw, or grow large wheat fields all daily sprinkled with a gardener's waterpot. If any body inquires whence comes the water at those mill sites, we can only say we suppose the "daily showers" which fall and still leave the soil too dry to produce vegetation keep up the streams; and the August sun pouring its rays on the "perpetual snow" sends down some torrents of water. We would not insinuate, however, that a wind rushing down these mountains in the heat of harvest would be any way uncomfortable, or have the least tendency to produce consumption or other diseases. That the facts here stated may be appreciated in their full force it should be remembered that this valley is in the same latitude as northern Pennsylvania, and the lowest part of it far higher above the sea than the highest peaks of the Allegany mountains. If both soil and climate are just what one would expect from the description given in this epistle, with first rate markets, it would be a very hard country to live in. If God had chosen such a location for the saints, we should say amen in confidence that he had done it for good reasons. But when men tell of going out and looking up such a place, we think they have exhibited their wisdom, *all of it.* We cannot well conceive of a country more difficult to live in. Whatever they send to market must go by land 1000 miles, and all they get in return must be brought a like distance. It is difficult to imagine that such a country can afford any thing that will bear exportation except fur and peltry, and we are told a little below that game "was *very scarce*, and *exceedingly poor.*"

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(Remarks to be continued.)

MUSINGS.

The dog is in the manger. He does not wish to eat the hay, but has no disposition to let the ox eat. What a pity it is that as he don't want the hay he will not let it alone and let the cattle eat it.—A happier world this will be when men are content to let others do what is for their own felicity. A great improvement men will make when misery ceases to love company. The moment a good man proposes any measure for the improvement of his fellow creatures, no matter at what cost to himself, nor how extensive the benefit conferred, almost every one who, for any reason, cannot or will not accept the bounty, sets about to persuade all others to refuse it. The man who rejects matrimony for the purpose of putting off all moral restraint and practicing unbridled lust, always urges others to eschew connubial felicity. He that leaves the church of God because he will not submit to her discipline, is anxious to get as many others out as possible. He who abandons the place of gathering to get rid of doing his part in building up the kingdom of God, does not like that any body else should stay, and will, by falsehood if he cannot by truth, get them away; and the man who will not consent to be made equal with his brethren, is very much troubled for fear some body else will. Ah, that is it. The dog is in the manger. He cannot eat the hay and will not let any body else.

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There is a very plain set of rules by which all men judge one another's conduct. When we are acquainted with a man's history and conduct we naturally judge that in each case he is actuated by the same motives that usually actuate him. But when we judge of the motives of strangers, we bring into use an entirely different set of rules. Here we judge all men by ourselves. And in judging others we in fact and in truth set an exact value on ourselves. Every scamp supposes that others are scamps like himself. Every swindler looks on all others as swindlers like himself. If he finds one that does not overreach, he says he don't know enough.

Men cannot believe that others act on a higher moral standard than themselves, and consequently the man of unsound principles, when he sees others doing a good deed, immediately looks about for some ill motive which might have induced it. Why? Simply because he himself would not do good for any but an ill motive.

We look on this fact as the worst feature of society at this time. It is melancholy indeed that no man can seek to do good but his motives are suspected, and an effort is immediately made to scandalize him and raise jealousy against him. Yes, jealousy, that worst of all human passions, is forever arrayed against every philanthropist—every lover of his race.

We are young, but are rapidly growing old. We expect to wear out in serving for the relief and salvation of our fellow creatures.—But we expect only to be accused and evilly spoken of by the mass of mankind. In the face of continual sacrifice and suffering, that our motives will be continually impugned. And we expect this because we have constantly suffered it.

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The poor must be leveled up, not the rich leveled down, till all are made equal. Riches never were enjoyed, and never can be.—But competence can be. Take from the rich the excess that he cannot enjoy, and he is not brought down one whit; give it to the poor and it levels him up by making him an abundance of all things.—Ah, but as the poor have not had economy to get property, will they not squander it? No. You need not employ them at what they have no talent for. The poor are just as smart as any body else.—If they have not the talent to make money, they have some other equally useful in society. Let them use it while some body else counts gold. God has made every man capable of earning wealth. Give them a chance.

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REMARKS ON THE BRIGHAMITE EPISTLE.

(Continued from last week.)

"*In the valley* (of the Salt Lake) *we located a* SITE *for a* CITY, *to be called the* 'GREAT SALT LAKE CITY, *of the Great Basin, North America.*'" Well, if that is not a name, we don't know how many lines will make one. But what is there in that region to support a city? Many wild adventurers have located *city sites* where there were no facilities for either trade or manufactures. Several have been located around Hudsons Bay more than a century since, and not long since some Scotchmen spent immense fortunes in an effort to build up a colony with trading towns on the Red River of the North, in 49° of latitude, where there is both a better soil, a finer climate, and a more permanent market. But such speculations, by men who are totally ignorant of the adaptation of means to results, all have but one ending. From the original scheme of colonizing the Carolinas down to this last attempt to settle the very worst and most undesirable region of North America, no one such project begun by men destitute of experience has ever succeeded. Of all the men on earth we know of none less qualified to select a location than this same company. We know of but one fact that can work favorably with them. And that is, that the rushing in of two or three thousand emigrants destitute of provisions will make high prices a few years, until the population there bears some proportion to that coming in, when there will be a severe revulsion, from which the place can never recover. Some little advantage will doubtless be expected from the fact that the route to California is through the valley. But there is not the remotest possibility of its continuing in that direction. Three years if not twelve months will transfer the California travel many hundred miles to the south of the Salt Lake, leaving only here and there a little scattering travel through the valley. This is inevitable; because to the south is a far better route, no greater in distance, through occasional settlements already in the hands of the U. S., and furnishing all needed supplies to emigrants at the lowest prices. It was well thought of, however, to reserve several blocks of the city for public grounds, in the midst of a prairie 20 miles broad. It will make good training ground when the prairie is so filled with farms that no ground can be found out of the city.

They laid "*the foundation of a row of houses around a ten acre block.*" Reader, what do you suppose induced them to build in that form? Simply to fortify *against* their friends, the Lamanites. These houses you must understand are built of unburnt brick, or of pounded clay. That is, they are mud houses, inclosing a square with the doors inside, and consequently a tolerable defense against a savage foe, though a regular force will go through them the first shock.

We cannot forbear adding that these same Brighamites seem to be peculiarly unfortunate in their recollections. This epistle only pretends that they nearly completed a row of houses on *one side* of a *ten acre block*. Whereas Phineas Young informed us that they had built around *three* sides of a ten acre block; when being joined by the company from Mississippi, and part of the Mormon battalion, they enlarged it to 36 acres. They had got it inclosed on three sides when the company returned. Gentlemen, commit your falsehoods to memory better, or take the print with you.

"*Fifteen of the battalion arrived from California, having suffered much on their return from cold and hunger, with no provisions part of the way but a little horse flesh, of the worst kind.*" What did these men go to California for? Because Brigham and his coadjutors advised them to go into the service of a nation in which they say they cannot live, to conquer the only place under heaven where they hoped to go to get out of it. And now Brigham coolly tells us that after abandoning their families in the open prairie, destitute of provisions, hundreds of miles from where they can get any, except by yielding themselves to prostitution, they have finally, after a year and a half, made their way back, saved alive on miserable horse flesh. A little below he also tells of some thirty more coming in PENNILESS and DESTITUTE, after devouring the flesh of *worn out* MULES, on a journey of two or three thousand miles. Brigham had their enlistment bounty—promised to take their families to where they would be discharged, and establish the church there—assured them conveyance to their final resting place, and wages on the way without expense—made their wives prostitutes to him and his, on peril of starvation while they were gone, and then supported them by the killing their own teams and selling their wagons; and now, as he tells it, they have returned PENNILESS and DESTITUTE, polluted with blood, to wives equally PENNILESS and DESTITUTE, and equally polluted with prostitution. The demon of vengeance could not wish them worse, and the compassion of a devil would weep for their fate.

Upon the very heel of this confession falls the assertion, "*we love honesty and right, wherever we find them.*" The very personification of hypocrisy. Doubtless many will believe them, but they never will believe themselves.

The old story of submission to the laws is told in these words "*We say to the saints throughout the earth, be submissive to the laws that protect you in your person, rights and property.*" This all sounds very well, but when it is observed that immediately above they have also said to the saints that the laws of the U. S. do not protect them either in person, rights or property, every man will see that this is only a recommendation to violate the law. Certainly we cannot understand otherwise than that advising to keep the laws under certain circumstances implies that under other circumstances we are to disregard them.

And upon the heel of this, as if seeking to clothe themselves with shame as a garment, and with disgrace as a mantle, they inform us that they intend "*to petition for a territorial government in the Great Basin.*" Petition whom? The U. S. of course; the nation to which they have contributed to add this territory. So that they could go there and live under a government too persecuting for the

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REMARKS ON THE BRIGHAMITE EPISTLE.

(Continued from last week.)

"*In the valley* (of the Salt Lake) *we located a* SITE *for a* CITY, *to be called the* 'GREAT SALT LAKE CITY, *of the Great Basin, North America.*'" Well, if that is not a name, we don't know how many lines will make one. But what is there in that region to support a city? Many wild adventurers have located *city sites* where there were no facilities for either trade or manufactures. Several have been located around Hudsons Bay more than a century since, and not long since some Scotchmen spent immense fortunes in an effort to build up a colony with trading towns on the Red River of the North, in 49° of latitude, where there is both a better soil, a finer climate, and a more permanent market. But such speculations, by men who are totally ignorant of the adaptation of means to results, all have but one ending. From the original scheme of colonizing the Carolinas down to this last attempt to settle the very worst and most undesirable region of North America, no one such project begun by men destitute of experience has ever succeeded. Of all the men on earth we know of none less qualified to select a location than this same company. We know of but one fact that can work favorably with them. And that is, that the rushing in of two or three thousand emigrants destitute of provisions will make high prices a few years, until the population there bears some proportion to that coming in, when there will be a severe revulsion, from which the place can never recover. Some little advantage will doubtless be expected from the fact that the route to California is through the valley. But there is not the remotest possibility of its continuing in that direction. Three years if not twelve months will transfer the California travel many hundred miles to the south of the Salt Lake, leaving only here and there a little scattering travel through the valley. This is inevitable; because to the south is a far better route, no greater in distance, through occasional settlements already in the hands of the U. S., and furnishing all needed supplies to emigrants at the lowest prices. It was well thought of, however, to reserve several blocks of the city for public grounds, in the midst of a prairie 20 miles broad. It will make good training ground when the prairie is so filled with farms that no ground can be found out of the city.

They laid "*the foundation of a row of houses around a ten acre block.*" Reader, what do you suppose induced them to build in that form? Simply to fortify *against* their friends, the Lamanites. These houses you must understand are built of unburnt brick, or of pounded clay. That is, they are mud houses, inclosing a square with the doors inside, and consequently a tolerable defense against a savage foe, though a regular force will go through them the first shock.

We cannot forbear adding that these same Brighamites seem to be peculiarly unfortunate in their recollections. This epistle only pretends that they nearly completed a row of houses on *one side* of a *ten acre block.* Whereas Phineas Young informed us that they had built around *three* sides of a ten acre block; when being joined by the company from Mississippi, and part of the Mormon battalion, they enlarged it to 36 acres. They had got it inclosed on three sides when the company returned. Gentlemen, commit your falsehoods to memory better, or take the print with you.

"*Fifteen of the battalion arrived from California, having suffered much on their return from cold and hunger, with no provisions part of the way but a little horse flesh, of the worst kind.*" What did these men go to California for? Because Brigham and his coadjutors advised them to go into the service of a nation in which they say they cannot live, to conquer the only place under heaven where they hoped to go to get out of it. And now Brigham coolly tells us that after abandoning their families in the open prairie, destitute of provisions, hundreds of miles from where they can get any, except by yielding themselves to prostitution, they have finally, after a year and a half, made their way back, saved alive on miserable horse flesh. A little below he also tells of some thirty more coming in PENNILESS and DESTITUTE, after devouring the flesh of *worn out* MULES, on a journey of two or three thousand miles. Brigham had their enlistment bounty—promised to take their families to where they would be discharged, and establish the church there—assured them conveyance to their final resting place, and wages on the way without expense—made their wives prostitutes to him and his, on peril of starvation while they were gone, and then supported them by the killing their own teams and selling their wagons; and now, as he tells it, they have returned PENNILESS and DESTITUTE, polluted with blood, to wives equally PENNILESS and DESTITUTE, and equally polluted with prostitution. The demon of vengeance could not wish them worse, and the compassion of a devil would weep for their fate.

Upon the very heel of this confession falls the assertion, "*we love honesty and right, wherever we find them.*" The very personification of hypocrisy. Doubtless many will believe them, but they never will believe themselves.

The old story of submission to the laws is told in these words: "*We say to the saints throughout the earth, be submissive to the laws that protect you in your person, rights and property.*" This all sounds very well, but when it is observed that immediately above they have also said to the saints that the laws of the U. S. do not protect them either in person, rights or property, every man will see that this is only a recommendation to violate the law. Certainly we cannot understand otherwise than that advising to keep the laws under certain circumstances implies that under other circumstances we are to disregard them.

And upon the heel of this, as if seeking to clothe themselves with shame as a garment, and with disgrace as a mantle, they inform us that they intend "*to petition for a territorial government in the Great Basin.*" Petition whom? The U. S. of course; the nation to which they have contributed to add this territory. So that they could go there and live under a government too persecuting for the

saints to live under. One man could not have written this epistle. Such a combination of folly, falsehood and hypocrisy could not have grown in a single brain.

Upon reading what we have just remarked on, we said in our heart, surely this is the end of folly. But a little further along we find a command to the scattered saints to bring with them to the Great Basin "choice shrubbery, trees and every thing that will please the eyes that grows out of the earth." Only think of a people sending out emissaries to beg food through the principal cities of the Union on the allegation that they were in a state of actual starvation; and then directing their own friends in distant parts of the earth to bring up to the Missouri river, ORNAMENTAL TREES *and* SHRUBBERY, to be transported by land more than 1000 miles, while their brethren are left behind within the nation that killed the prophets, for want of a ride in the wagons that carry the choice trees. When they were projecting the emigration west (at the Oct. Conference, 1845,) Brigham promised to take all the poor along, if he had to take them on wheelbarrows. Now he talks unblushingly to them to work for means to get themselves there, and also bring along *trees* pleasant to the eye.

"*The brethren must recollect that, from this point, they pass through a savage country, and their safety depends on good fire arms and plenty of ammunition; and then they may have their teams run off in open daylight, as we have had, unless they shall watch closely and continually.*" Ah! who inhabit this savage country? Who will run off your teams? The Lamanites you are going out to deliver. How God has turned their hearts to you! How grateful they are!

The paragraph concerning training up children sounds pretty in the mouths of a community who have brought up their children to whittle and whistle men out of town; habitually swear, men and women together, old and young, as no Algerine ever did, and twit men of being sectarians, who are found guilty of daily prayer in their families. And considering that during the last winter they were in Nauvoo, with a population of 12,000 to 15,000, there was not one school in the place, the long talk about books, maps, &c., may gull a few books out of somebody, but not among their acquaintance.

(To be continued.)

For the Gospel Herald.

WHO IS THE STANDARD EXPOUNDER OF THE LAW UNTO THE CHURCH?

We answer, the President over the whole church. He is like unto Moses. D. & C. sec. iii. p. 42. Moses was a lawgiver unto the children of Israel, and all matters of controversy respecting the law (which could not be settled by the common judges and elders) were brought before him for decision. This is also according to the order of the church.

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This principle was generally understood by the church during the administration of the prophet Joseph. It was considered heresy to teach contrary to his instructions. But after his martyrdom Brigham Young, Sidney Rigdon and various other usurpers assumed to themselves this prerogative, contrary to the law of God, which resulted in an apostacy unparalleled in the history of the church.—That this right or authority belongs exclusively to the successor of Joseph in the prophetic office, is evident from the following:—

D. & C. Sec. xiv. p. 2. "But verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead: and this shall be a law unto you, that ye receive not the TEACHINGS of any that shall come before you as revelations or commandments: and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to TEACH those revelations which you have received, and shall receive through him whom I have appointed."

It clearly appears from the letter of appointment that the prophet James was thus appointed. That he was ordained to "TEACH" the revelations is also evident from the charge he received from the angel when he was blessed with the greatness of the everlasting priesthood.

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"Thou shalt drive backward and put to shame those that do evil, and the workers of iniquity shall fall. They shall be cast down and shall not be able to rise. With purity will the Lord thy God arm thee, and purity and truth shalt thou teach.

* * "With thee is the fountain of truth. In thy light shall the people of thy God see, for thou shalt speak his word unto them, and from thy lips shall they receive it.

"The blessing of their God shalt thou put upon them, and his curse upon evil doers, if, after being oft rebuked, they repent not, and before my people shalt thou go to lead them into my ways, for unto thee has the Lord thy God given salvation."

It is worthy of notice that this qualification has been overlooked by all false pretenders to successorship. No one can successfully counterfeit the work of God. "No one knoweth the things of God except by the spirit of God."

But, says one, there is no necessity for an expounder of the law, because it is so plain that any one can understand it. Then why is it that so few understand it alike? Why was God so particular in commanding the church not to receive the "TEACHINGS" of any except the one who came in at the "*gate*," and was ordained according to the law, if there is no necessity for a standard expounder of the law? The fact is, without such a standard there is nothing but anarchy and confusion. The present sectarian world is a striking example of this. And that the saints might come to the unity of the faith, learn doctrine, and be perfected, God has placed in the church such officers, and assigned unto them such duties as seemeth unto him good.

We think that we have made it plain to every candid reader that the President over the whole church is the standard expounder of the law, and that we are as much bound to receive his exposition of it as we are bound to receive the word of the Lord through him. We would therefore say unto all who have any faith in the dispensation of the fulness of times, and have a desire for a place in the celestial kingdom, to be subject to the power that is ordained of God,

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The Duke of Wellington has recently urged a better state of the national defenses on the British government, and an increase in the military and naval force. This has brought out from the great Industrial Agitator—Mr. Cobden, a manufacturing Eclogue on the new Golden Age in store for us—when the flock shall not fear the lion or the wolf, when snakes and adders shall vanish from the face of the earth, and when deadly poisons shall be no more. To be sure, the color and aspect of the happy time are a good deal changed since Virgil sung. It is not now a lubber-land of idle enjoyment that it is anticipated. The prose prophet of Lancashire dreams not of blushing clusters ripening without culture; nor of spontaneous honey exuding from the oak; nor of such a universal fertility of the soil as will displace commerce; nor of vine trees that require no pruning; nor of fields that can dispense with the tiller's sweat; nor of the office of plough-horse turned into a sinecure; nor of the fleece that needs not the dyer's hand. It is not now the gods that are to bring round the blessed time. No heavenly influence, nor overruling destiny, nor divine decree, nor supernatural grace is imagined or invoked. Not from heaven, but from earth the august consummation is to proceed. Universal peace is to be the result of universal labor; and the prophets of the French Revolution are to see their dreams realized in a comprehensive brotherhood of all men, flowing from a comprehensive selfishness in the breasts of each. Supply and demand, the dependance of nation upon nation, the wider extension of the commercial spirit, and the love of that money which is the root of all evil—these are at last to realize the inspired visions of the Hebrew prophet, the Sybil's predictions, and the Pagan dreams of the Latin bard.

It is not now as Virgil fondly imagined, that every country, clime, nation, district and person are to be self-sufficing; to have all produced for them by the bounty of nature; and to need the help neither of ships nor of commerce. It is not now—"every land shall produce every thing;" but—there is for every land something which it shall not produce; for which it shall be dependant upon others; for which it shall need their help; which it shall lose if it interrupts the operations of daily commerce by the foolish pastime of making war. It is not a universal *sufficiency* but a universal *deficiency* from which peace is to proceed; and in spite of signs to the contrary in the East, the West, the North, and the South—this peace is so near at hand that Foreign Secretaries may talk of a general disarmament, and prime ministers of a reduction of naval and military estimates.

It is true, a comparison on the map, of Russia in Europe in 1848 with Russia in Europe in 1748, and the history of the last twenty years do not hold out any powerful hopes that this colossal empire has yet become converted to the doctrines of universal peace. England has never made so many thoroughly unprovoked conquests in the East as within the last ten years; and for aught that we can see, a new career of victory and empire is spread out for her colonies in distant continents and seas. France has been wading in blood since her change of dynasty; and perhaps for a hundred years before the Revolution of 1789 the popular sentiment was never so much disposed to war and conquest and military glory and to the infliction of chastisement for past humiliations. In our own country, too, the pattern Republic, the home of democracy, the nurse of commerce, where God is worshipped in the form of dollars, and that time is supposed to be wasted which is not spent in acquiring a profit—the United States, in the past two years, has for the first time during its brief existence, deliberately undertaken a war of conquest, and emphatically marked its passage from infancy to manhood by the awful ceremony of licking blood. All this, it is true, does not look much like universal peace; still, peace is loudly foretold, and a reduction of the army estimates clamored for, and the clergy are proclaiming an universal millenium.

Upon the other side of the question—the demand for a further outlay in military equipments—we have not much to say. What has been put forth in the name of "the Great Duke" seems unanswerable; the facts true, the reasoning sound, the authority transcendent. In the event of a war of invasion, Great Britain has neither in England, nor easily to be concentrated in there, in opposition to such an army as France could encamp at Boulogne in a fortnight, a military force capable of achieving any thing but laying down its arms.—True, the sea, and an overwhelming naval superiority, are in her favor. But suppose—only suppose—that barrier crossed; suppose a large army, well equipped, and provided in every respect, landed on her shores; suppose London occupied, Downing street transferred to M. Guizot, and the Horse Guards to Marshal Bugeaud; suppose Woolwich and Chatham, Portsmouth and Plymouth, handed over to her enemies; suppose the shipping in the London docks seized and confiscated; suppose the eleven millions of bullion in the cellars of Threadneedle street applied to fortify London against the English; suppose the muskets of Birmingham, and the swords of Sheffield, and the manufactories and forges of the same, transferred to French owners; suppose Liverpool and Manchester treated after a like fashion; suppose the railways and the telegraphs worked by French engineers; suppose—most favorable of all—that "England's infirmity" was really to become "Ireland's opportunity," and that a handful of French soldiers were allowed to become masters of the island, giving protection against England to an indifferent though not disloyal population. From all these calamities—except, perhaps, the loss of Ireland, which might be final—England, no doubt, could recover; just as France saw her chivalry cut to pieces at Agincourt, and an English prince crowned in Paris, but yet contrived in the course of about a century and a half to make an English monarch die of a broken heart through the re-conquest of the last French city held by English arms.

England, we doubt not, could recover; but if by any accident her naval barrier was once forced—these results would be quite possible, and the question is, whether, to save a trifling expense, it is worth her while to place temptations in the way of unscrupulous and angry enemies, and invite them to plunder by placing facilities within their reach. With such an enemy as France at her gates—for even a long peace has not made France her friend—it is surely prudent to have at least two strings to her bow; to make it, even to French comprehension, clear that if an invading army were to effect a landing, they would land only to ensure their ruin, and that, except as prisoners of war, not a man of them would ever return. In the present state of things, Mr. Cobden's talk about reducing the army estimates is wild beyond description.

The only peace that Europe and the rest of Christendom can look for till the great battle of Gog and Magog, before the city of Jerusalem, is the peace of conquest, and her only repose, that of power surfeited. Commerce and the arts, and a steady pursuit of gain, will confirm and increase rather than root out the evil propensities of man's nature. In China, it is true, a large commerce is carried on, and many of the arts are practiced to great perfection. And yet, with a population much larger than that of Europe, there has been general peace for nearly 800 years, interrupted only by a few wars of limited extent and brief duration. But China is eminently patriarchal in her forms of government, and in the social systems which prevail. And by that means she has one of the elements of peace, all-pervading in its influence, which most of the nations of the earth are destitute of. Such another example as her's cannot elsewhere be found. Among all other people conquest is the only peace-maker. The extension of the Roman empire produced a very general peace throughout the world for a time, but no such peace can be enduring. Like soap bubbles, the expansion weakens its strength, though it increases its capacity. Many great empires have grown up keeping peace throughout large territories, where before them were only petty states, constantly at war with each other; but the very institution of the universal police, by which they keep order, produces abuses growing up to unbearable tyranny and ending in general rebellion. The U. S., by the conquest of the Spanish republics, may prevent the wars continually springing up between them, but such an empire has not the elements of perpetuity. All its institutions are founded on selfishness. The very system of the government renders it the interest of every part of the nation to increase its wealth, power and importance at the expense of the rest. And when any part gets a permanent preponderance, all others will unite in rebellion. There can be no peace but the brief truce of conquest till the destruction of the wicked, and the restitution of the ancient patriarchal order. None but for a brief space, which is not founded in truth, natural affection and the knowledge of God,

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Upon the other side of the question—the demand for a further outlay in military equipments—we have not much to say. What has been put forth in the name of "the Great Duke" seems unanswerable; the facts true, the reasoning sound, the authority transcendent. In the event of a war of invasion, Great Britain has neither in England, nor easily to be concentrated in there, in opposition to such an army as France could encamp at Boulogne in a fortnight, a military force capable of achieving any thing but laying down its arms.—True, the sea, and an overwhelming naval superiority, are in her favor. But suppose—only suppose—that barrier crossed; suppose a large army, well equipped, and provided in every respect, landed on her shores; suppose London occupied, Downing street transferred to M. Guizot, and the Horse Guards to Marshal Bugeaud; suppose Woolwich and Chatham, Portsmouth and Plymouth, handed over to her enemies; suppose the shipping in the London docks seized and confiscated; suppose the eleven millions of bullion in the cellars of Threadneedle street applied to fortify London against the English; suppose the muskets of Birmingham, and the swords of Sheffield, and the manufactories and forges of the same, transferred to French owners; suppose Liverpool and Manchester treated after a like fashion; suppose the railways and the telegraphs worked by French engineers; suppose—most favorable of all—that "England's infirmity" was really to become "Ireland's opportunity," and that a handful of French soldiers were allowed to become masters of the island, giving protection against England to an indifferent though not disloyal population. From all these calamities—except, perhaps, the loss of Ireland, which might be final—England, no doubt, could recover; just as France saw her chivalry cut to pieces at Agincourt, and an English prince crowned in Paris, but yet contrived in the course of about a century and a half to make an English monarch die of a broken heart through the re-conquest of the last French city held by English arms.

England, we doubt not, could recover; but if by any accident her naval barrier was once forced—these results would be quite possible, and the question is, whether, to save a trifling expense, it is worth her while to place temptations in the way of unscrupulous and angry enemies, and invite them to plunder by placing facilities within their reach. With such an enemy as France at her gates—for even a long peace has not made France her friend—it is surely prudent to have at least two strings to her bow; to make it, even to French comprehension, clear that if an invading army were to effect a landing, they would land only to ensure their ruin, and that, except as prisoners of war, not a man of them would ever return. In the present state of things, Mr. Cobden's talk about reducing the army estimates is wild beyond description.

The only peace that Europe and the rest of Christendom can look for till the great battle of Gog and Magog, before the city of Jerusalem, is the peace of conquest, and her only repose, that of power surfeited. Commerce and the arts, and a steady pursuit of gain, will confirm and increase rather than root out the evil propensities of man's nature. In China, it is true, a large commerce is carried on, and many of the arts are practiced to great perfection. And yet, with a population much larger than that of Europe, there has been general peace for nearly 800 years, interrupted only by a few wars of limited extent and brief duration. But China is eminently patriarchal in her forms of government, and in the social systems which prevail. And by that means she has one of the elements of peace, all-pervading in its influence, which most of the nations of the earth are destitute of. Such another example as her's cannot elsewhere be found. Among all other people conquest is the only peace-maker. The extension of the Roman empire produced a very general peace throughout the world for a time, but no such peace can be enduring. Like soap bubbles, the expansion weakens its strength, though it increases its capacity. Many great empires have grown up keeping peace throughout large territories, where before them were only petty states, constantly at war with each other; but the very institution of the universal police, by which they keep order, produces abuses growing up to unbearable tyranny and ending in general rebellion. The U. S., by the conquest of the Spanish republics, may prevent the wars continually springing up between them, but such an empire has not the elements of perpetuity. All its institutions are founded on selfishness. The very system of the government renders it the interest of every part of the nation to increase its wealth, power and importance at the expense of the rest. And when any part gets a permanent preponderance, all others will unite in rebellion. There can be no peace but the brief truce of conquest till the destruction of the wicked, and the restitution of the ancient patriarchal order. None but for a brief space, which is not founded in truth, natural affection and the knowledge of God.

Kings Mills, February 22d, 1848.

DEAR ——— :—I am at our old friend Mr. Lake's, whom I shall, or expect to, baptize next Sabbath, with some others. The common stock system takes well in this section. I can make two converts with it where I could one without it; and I have a double portion of the spirit to hold it forth. Here are several brethren that want to swap farms or places for places in or near Voree. I never saw the call for preaching more prevalent than it now is. I have baptized 15 already in this place, and all go in for the common stock whole hearted. There is not one exception in these parts; all are for the fullness of the spirit of God. There has been 13 miraculous healings of the sick done here; some of them of long standing. A good feeling reigns in every breast. It seems long to wait till spring before I can see my children and friends, but I will be content. I think that about 22 families will go up to Voree from these parts.

You and I and Blakeslee, and some more, ought never to stay long at home. For the revelation says: Now let every man learn his duty and labor in his own calling; [for our calling is in the world;] and all flesh is in my hands, saith the Lord. Now I believe if you will cease taking medicine, and put yourself wholly into the hands of God, and leave off the use of tobacco or die, I believe the Lord will raise you up so as to go and preach and magnify the calling whereunto you are called. I know God has heard my prayers in giving me health this winter, for I wax fat and hearty. Yes, I thank God that I have been brought to the sense of my duty, although I have had to learn my duty by what I have suffered.—And the Lord has said, let those who have received the priesthood go out and be continual witnesses for him before the world; and he that regards my voice let him obey. So we shall live by every word that proceeds from the mouth of God. And as we are called to a certain calling I will cite you to a revelation, D. & C. sec. civ., and more particularly to the 11 par. 3 or 4 first lines. And if we attempt to steady the ark we shall fall; and God can do and will do his own work by whom he will. And the path that lies among many mountains yet remains for you and me and others to tread; and if we are not active we shall be removed and others planted in our stead. But my prayer is, O Lord, be merciful to our weakness, and harness us for the battle and qualify us for the task. And I for one never will hold my peace until the Lord says come home; my son come home: and thou hast been faithful over a few things, I now make thee ruler over many.

To a Brother in Voree. EBENEZER PAGE.

Black River District, Nov. 25th, 1847.

BROTHER STRANG:—The darkest hour is just before day. I have traveled through deep waters, and amongst false brethren, until I was sickened and disheartened, and ready to say, Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life. How true it is that man's extremity is God's opportunity. With my mind weighed down, and deeply depressed, I sought the God of the saints and he hath heard me.—I have baptized and ordained brother Warren Howe, and we have baptized 8 more within three weeks. The great work of the Lord is onward. The saints are enjoying the gifts of God. Our Conference is over, and truth triumphed. Much praise is due to my brethren in the ministry for their untiring exertions to carry on the Conference. Brother Patten and Childs labored like men of God. The saints rejoiced, sectarians growled, and the Devil trembled.—The saints possess much anxiety about Beaver. Your letter has been of great worth to me in preaching the gathering. I expect to come up in the spring with a large number of saints. I and my wife are at brother John Linnell's; a worthy family they are, ever mindful of you. Yours in the everlasting covenant,

GEORGE BRONSON.

Kings Mills, March 1st, 1848.

PHINEAS WRIGHT:—

DEAR BROTHER,—I am in the field and find the harvest so great I feel to call on you and the rest of the Presidents of the Seventies to make a general call for all the members of your several quorums to report themselves to you or us, soon as possible; for help we must have. And now let the weak say I am strong, for the harvest is very great, and the laborers are very few. Please make the call by the Gospel Herald, and let him that is asleep awake. Yes, I say come. Let us work while the day lasts. Yes, I say come boys. Come, come my brethren. Come into the field, in the name of the Lord come. EBENEZER PAGE,

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GOSPEL HERALD.

VOL. 2.] VOREE, W. T., THURSDAY, MARCH 16, 1848. [No 52.

GOSPEL HERALD,
PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

REMARKS ON THE BRIGHAMITE EPISTLE.

(Continued from last week.)

"*Thus saith the Lord*; *cursed be the man that* TRUSETH *in* MAN, *and* MAKETH FLESH *his* ARM, *and whose* HEART DEPARTETH FROM *the* LORD: *for he shall be* LIKE *the* HEATH *in the* DESERT, *and shall* NOT SEE WHEN GOOD COMETH; *but shall* INHABIT *the* PARCHED PLACES *in the* WILDERNESS, *in a* SALT LAND and NOT INHABITED." Jer. xvii. 5, 6.

So far we have examined this epistle as the history of the Brighamite camp, and the description of their new location. Surely after reading the foregoing prophecy, none can doubt that they, or at least many of them, will go to the valley and inhabit the PARCHED PLACES which require irrigation in order to produce crops, and that too in a SALT LAND not before inhabited. That they have trusted in man and made flesh their arm is a proposition so clear that not endeavoring to conceal it they talk about going out of their own land to get out of the reach of persecution, and going to look up a place to establish the kingdom of God, as though God did not condescend to reveal his will to his servants on so unimportant a subject as the delivery of his people from destruction, and the establishment of his everlasting kingdom. No where in an account of some three years of persecution, extreme suffering and murder, do they once tell of appealing to God for deliverance, or of asking him for direction.

That they are like the heath in the desert dried up and perishing, their whole history testifies; for they scarcely speak of any thing but misfortune and calamity, of destitution and want. And they have certainly done enough to satisfy any reasonable man that they will inhabit the PARCHED PLACES *of the* WILDERNESS *in a* SALT LAND. But there is a modern prophecy on them, which, in order to its fulfillment, requires them to stop when they get to the valley of the Salt Lake, as this ancient prophecy requires them to go there.—While their preparations were going on most actively, and not four weeks previous to the starting of the first camp, a prophecy went forth that they would never pass the mountains. And now, after some 22 months, they have not only located their settlements without crossing the mountains, but have even authorized the few who have got to California to return; a privilege of which they were rapidly availing themselves without waiting for orders. In all these things they have gone according to the commandments of men—not looking for the word of God. They trusted in the arm of flesh, and did not see when good came unto them. They rejected it and perished.

"*We now, having it in contemplation soon to* ORGANIZE *the* CHURCH ACCORDING *to the* ORIGINAL PATTERN, *with a* FIRST PRESIDENCY *and Patriarch, feel that it will be the privilege of the Twelve ere long to spread abroad among the nations.*" Here then is a distinct acknowledgment that so far as they are concerned the church has been without a First Presidency and destitute of the true organization ever since the death of Joseph and Hyrum. Here is a confession that, in all their pretensions to the true order, they have been mere impostors. And what is still worse for their cause, here is also an acknowledgment that all the acts which they have been pretending to do by unanimous votes of Conferences, for the purpose of establishing their present order, are invalid, and that they must yet return to the "ORIGINAL PATTERN." On the 8th day of August, 1844, this same people, under the advice of the same leaders, voted unanimously to not have a prophet to lead them.

A meeting was called previous to the return of the quorum of the Twelve to Nauvoo, after the death of Joseph and Hyrum, but they arrived in season to attend it and guide its action. We extract from Times and Seasons, Sept. 2d, 1844, page 637.

"SPECIAL MEETING.

"On the 8th of August, 1844, at a special meeting of the Church of Jesus Christ of Latter Day Saints, convened at the stand in the city of Nauvoo, President Brigham Young called the audience to order, and arranged the several quorums according to their standing, and the rules of the church. The meeting had been previously called, as stated, to choose a guardian, or trustee for said church.

"Elder Phelps opened the meeting by prayer, and President Young then proceeded to speak, and give his views of the present situation of the church, now that the prophet and patriarch were taken from our midst by the wickedness of our enemies. For the first time since he became a member of the church; a servant of God, a messenger to the nations in the nineteenth century; FOR THE FIRST TIME *in the* KINGDOM *of* GOD *the* TWELVE APOSTLES *of the Lamb*, CHOSEN BY REVELATION, *in this last dispensation of the gospel for the winding up scene*, PRESENT THEMSELVES BEFORE *the* SAINTS, TO STAND IN THEIR LOT ACCORDING TO APPOINTMENT. While the prophet lived, we all walked by 'SIGHT;' he is taken from us and we must now walk by 'FAITH.' After he had explained matters so satisfactorily that every saint could see that ELIJAH'S MANTLE had truly FALLEN upon the 'TWELVE,' he asked the saints what they wanted. Do you want a guardian, a PROPHET, a spokesman, or what do you want? If you want any of these officers, signify it by raising the right HAND. NOT A HAND WAS RAISED.

"He then gave the saints his views of what the Lord wanted.—Here are the 'Twelve,' appointed by the finger of God, who hold the *keys of the priesthood*, and the *authority to set in order and regulate the* CHURCH IN ALL THE WORLD. Here is elder Amasa Lyman and elder Sidney Rigdon; they were counsellors *in the first presidency*, and *they are counsellors to the Twelve* still, if they keep their places; but if either wishes to act as 'spokesman' for the prophet Joseph, he must go behind the vail where Joseph is.

"Elder Amasa Lyman followed, and fully seconded with the instructions and views of elder Young. I have been at the back of the prophet Joseph, and I shall be at the back of the 'Twelve.'—There is no need of choosing a guardian or head, the apostles have the power, as they had anciently, and this is the power that turns

the key, and will bear off the kingdom of God in all the world triumphantly.

"Elder P. P. Pratt said what had been said, was well said.

"When the whole subject was properly explained and understood, and counsellor Rigdon refused to have his name voted for as a spokesman or guardian, the question was put, 'all in favor of supporting the Twelve in their calling, (every quorum, man and woman,) signify it by the uplifted hand;' and the vote was unanimous, no hand being raised in the negative. The next vote was that the Twelve should select and appoint two bishops to act as trustees for the church, according to law."

Here is the doctrine avowed by Brigham Young, that the Twelve FOR THE FIRST TIME in the dispensation STAND IN THEIR LOT, because the PROPHET'S MANTLE *had fallen on them.* He is sustained in it by Lyman and Pratt, and finally by an unanimous vote of the meeting, which was probably one of the largest ever assembled in Nauvoo. Here is also a declaration that Rigdon and Lyman, by being "COUNSELLORS IN THE FIRST PRESIDENCY before the death of the prophet," were "COUNSELLORS TO THE TWELVE" afterward, which is indirectly sustained by the acts of the same meeting.

One week after Brigham Young put forth an epistle in behalf of the Twelve, in which he says:

"You are now *without a prophet* present with you in the flesh to guide you; but you are not *without apostles, who hold the keys of power* to seal on earth that which shall be sealed in heaven, and to *preside over all the affairs of the church in all the world*; being still under the direction of the same God, and being dictated by the same spirit, having the *same manifestations* of the Holy Ghost to *dictate all the affairs of the church in all the world*, to build up the kingdom upon the foundation that the prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to him who sent him.

"LET NO MAN PRESUME FOR A MOMENT THAT HIS PLACE *will be filled by another*; for, *remember he stands in his own place*, and always will; and the Twelve Apostles of this dispensation stand in their own place and always will, both in time and in eternity, to minister, preside and regulate the affairs of the WHOLE CHURCH."

Here again the doctrine is avowed that "the Twelve" have the supreme power in the church, and authority to dictate all its affairs. And most explicitly do they charge all the saints not to presume that there shall be another prophet in the place of Joseph. No man can but see that the intention of the proceedings of the meeting of Aug. 8th, and the epistle of Aug. 15th, 1844, are that there shall no more be a First Presidency, but that since the death of Joseph and Hyrum "the Twelve," as a quorum, and not a part of them, by some new appointment, stand at the head of the church, having all the powers of the First President and Prophet. This appears not only from their explicit claims of power, and their denunciation of the very thought of having another in place of Joseph, but particularly from their pretension that Rigdon and Lyman, from having been counsellors to them, are *de facto* counsellors to the Twelve.

Pursuing this same pretension, on the 8th of Sept., 1844, a meeting was held at Nauvoo, under the direction of these usurping apostles, for the trial of Sidney Rigdon for pretending that, as a Counsellor in the First Presidency, he had power above the Twelve. Accusation, prettifogging and testimony are so mixed up in this trial that it is scarcely possible to separate them, but Rigdon's offence was summed up in Brigham's introductory speech in these words;

"I then asked brother Rigdon: 'do you not think, really, that you hold keys and authority above any man, or set of men in this church, even the Twelve?'

"Says he, 'I never taught any such doctrine, did I, brother Soby?'

"Says I, 'brother Rigdon, tell me the truth, do you not think so?'

"He replied, '*yes I do.*'

"Says I, 'that tells the whole story.'"

And they actually excommunicated Sidney for no other crime than pretending that, as a Counsellor in the First Presidency, he was above the Twelve in priesthood.—*Times and Seasons, Oct. 15th, 1844, page 686.*

(To be continued.)

Centreville, Crawford Co., Pa., Feb. 20th, 1848.

BROTHER J. J. STRANG:—Permit me to intrude a little on your time to tell you that I have been very much gratified with the perusal of the "Herald," No. 45, which I have been reading to-day.—Your pastoral letter is as a dew from the Lord, refreshing the thirsty plants. Long have I looked upon Zion, and taken pleasure in the stones of her building. I have felt to rejoice in her prosperity, and to mourn for her afflictions: to cry, O Lord, how long shall Zion be trodden under the feet of the wicked? let the indignation against her cease: are not those who afflict thy saints more wicked than thy people? and when shall their oppressions cease? Let the beast, or wicked men, cease to make war against thy saints and overcome them; but let thy saints take the kingdom and possess it forever. We rejoice that the spirit of God whispers peace, be still, in patience possess your souls; though the vision tarry wait for it, at the end it shall speak; so "fear not little flock, for it is your Father's good pleasure to give you the kingdom." The kingdom is sure to all the righteous, and "the wise shall understand."

How thankful we have need to be that we are built on principles, not men. The principles of eternal truth, as revealed to the saints, are those that commend themselves to the heart of every person who loves God, and his brother as himself. God cannot lie, and his promises cannot fail. They have not failed thus far in the church, and will not. All the apparent failures have been on the side of guilty man. Trace the church from its rise to the present time, examine all its principles, in them the King stands revealed in his beauty. They are unrivaled. Though given to us by the disposition of angels, the voice of God, and the instrumentality of prophets, how madly have we walked, and how well have we been paid for all our revolts, heedlessness and backslidings.

The history of the past speaks, and truly wickedness of men has revealed in our ears with a voice louder than thunder their wicked acts. We have done wickedly, and that has overtaken us spoken by the mouth of the prophet: "Behold vengeance cometh speedily upon the inhabitants of the earth; a day of wrath; a day of burning; a day of desolation; of weeping; of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord. And upon my house shall it begin; and from my house shall it go forth, saith the Lord. First among those among you saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord."

The calamities that are to fall upon the nations will as surely come as it is true that the saints were driven from their possessions in Jackson, Clay, Caldwell, Davis and Nauvoo in Hancock. Let us be more wise than we have been, keeping all the commandments of God, and observing his counsels through those whom he appoints to rule in his house; and will we be scattered and driven again like sheep which have no shepherd? Something whispers no. As

grave a question as can be propounded in the church arises upon your pastoral letter. It touches the heart and soul (property) of almost every individual. Can I consecrate my property according to the doctrine set forth in that letter? A thousand idle chimeras, frightful ghosts, &c., fill the brain. In this speculating generation, touch a man's substance and you touch the idol of his existence.—He tries to do right, and lay up for a rainy day. He must keep something in his hands to provide for sickness and imaginary want. He could not bear that a cent should be expended upon an unworthy object. In a community there may be lazy men, men who wish to live and grow fat on the earnings of others, who will be drones, feign themselves sick, be extravagant, squander the church property, run away with it, &c., &c. Has not the Lord provided for all of these exigencies? Most certainly every thing is all right. The scheme for the temporal salvation of the saints has been planned by a wise architect. Its like does not exist.

You say come on and live with us, and share with us, &c. When you say so, I suppose you mean just what you say, and for every man to search the law of God and learn his duty. "And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time." D. & C. sec. xviii. p. 12. "And now verily I say, concerning the residue of the elders of my church, the time has not yet come for many years, for them to receive their inheritance in this land; except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For behold they (the horns of Joseph) shall push the people together from the ends of the earth." D. & C. sec. xviii. p. 9. May the people be soon pushed together according to the pattern in the Doctrine and Covenants, "that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory;" while hireling priests bind the tares in bundles in the fields, and make their bands strong, so that no man can loose them, preparatory to their being burned with unquenchable fire. I feel that it is still good to work; for "now is our salvation nearer (temporal and spiritual) than when we first believed." There is no such thing as a "dispensation of the fullness of times" without a gathering to it. Who will continue to preach the gospel and to live by it? We shall see. Sixty out of some 250,000 who have at different times joined the church, are now striving to live by its laws in Voree. This is good. What a tremendous blow the stone cut out without hands smites upon the feet of the image. Let the stone soon grow into a great mountain, and fill the whole earth. I suppose our pattern for moving to Zion or any of her stakes to be found in D. & C. sec. xcviii. p. 9, 10. sec. xc. p. 5. sec. ii. p. 26, &c. Has not God set watchmen upon the walls of Zion, who will not hold their peace day nor night, nor give him any rest until he make her a praise in the earth. S. POST.

NOTE.—Yes, and the watchman has said come. [ED.

Potosi, Grant Co., W. T., March 3d, 1848.

BELOVED BROTHER:—Your letter, dated Feb. 14th, arrived here on the 27th. It was received with joy and gladness by all the saints here. The sentiments in it do not try the faith of any; but we are glad that the day has come for the church to commence where they left off—to be one in earthly blessings, that they may be one in Heavenly. Has not the Lord said, if a father having two sons, and clothes one in rags and the other in robes, how can we call him a just father; showing us the principle or regard that we are to have for each other. Your association is something like loving your neighbor as yourself. But I must drop this subject, and will only add, that I long to be in Voree and be heart and hand with you, Brother Benjamin, you know that I am not ashamed of work, and not very particular. You requested me to state to you our circumstances, and also requested us to be in Voree by the first of April. This is not in our power to do, for our circumstances are such that we could not go so soon.

Most all of us are owing some in consequence of sickness. I was sick last fall a long time and only recovered of that spell, when I was taken with a very severe attack of the winter fever, and am not rightly recovered yet. Brother Blair has had considerable sickness. Brother Powel has had a long siege of sore eyes, sometimes almost blind. When docters failed, faith saved. He wishes you to excuse him for not writing; his eyes hindered him, but are now mending very fast. Well, here are long doctor's bills, but we have adopted a new and cheaper rule, and find it far the best. A little cost for oil and a little time in prayer is far the best way. Our neighbors say that I am a curious man, I can get well so quick. They know not the reason and I will not tell them lest it would be casting pearls before ———. Your teams is more than we could expect. Brother Griffith has a team, he says it is ready to move the first family that gets out of debt. There is a door open here for preaching. I have been doing what I could, but you know that an elder has not much honor where he lives or at home. If some talented elder would come here I think good might be done. They are afraid of me, or at any rate they do not attack me much. Some who are men of truth, or have a love for truth, and do not look for popularity, appear to have a spirit of inquiry. With great care they may be lead along. I am requested to inquire of you if stone masons or brick layers are wanted, and if it is a good business in your city or neighborhood; also if a good botanic doctor would be needed in your country.

I will now conclude my lines by saying that the saints all send their love to you, as also to our beloved prophet. Brother Wright, you know that I love you. God bless you.

I remain yours in the bonds of love,

H. H. DEAM.

To B. G. WRIGHT.

Alexander, Genesee Co., N. Y., Feb. 28th, 1848.

PRESIDENT J. J. STRANG:—

BELOVED BROTHER,—I sit down this morning with pen in hand to say to you that I feel somewhat encouraged at what appears among the people in some parts of this district. By brother J. Tyler's request I sent an appointment to Elery, Chatauque Co., where I met with him on the 22d and 23d of Jan. last, where he had preached once, it being the first Mormonism they had ever heard there. I preached Saturday evening, brother Tyler Sunday forenoon, and I in the afternoon and evening, to attentive hearers. In the evening I gave a historical sketch of the rise of the church, and down to the present time, of her persecutions, &c. Some said they should like to hear such preaching often. The people were hospitable and treated us kindly. Brother Tyler left an appointment to preach there in four weeks, and before I parted with him in Fredonia we made an appointment of a Conference on the first Saturday and Sunday of June next. If it will be convenient for you and brother Page to call there on your way to Otsego Conference, please notice in the Gospel Herald; or if on your return, make the appointment to convene yourselves; if you cannot attend please to send an appointment to Alexander, Genesee Co.

I am expecting soon to commence preaching here, as I have had a number of invitations to preach. I preached here two or three times before I moved here. If after a few months acquaintance the people desire more preaching, I feel it right to grant them their re-

quest; for they may be hungering and thirsting after righteousness. If that is the case they must have a knowledge of the principles whereby they can attain unto it, or their righteousness may not exceed the righteousness of the sectarian world. I am resolved, the God of Elijah, Joseph and James being my helper, to unfold unto them the principles that God has revealed through these prophets, whereby they may attain unto eternal life, enter into his rest and gaze upon his glory. I am credibly informed that the Brighamite band at Batavia have passed the resolution, and have it on record, to renounce the Book of Mormon and Doctrine and Covenants.—Will not the Lord answer the prophets according to their idols? May God bless you all.

Your sincere friend,
R. T. NICHOLS.

NOTE.—Did you make your appointment for a Conference at Fredonia? or where? Brother Page will probably attend; possibly Pres. Strang. In order to do so it *may* be necessary to change the day, but if so we will give early notice through the Herald. Money received.

Jackson, Jackson Co., Mich., Feb., 1848.

DEAR BROTHER J. J. STRANG:—I rejoice at the prospect for doing good in this country. Brighamism and Rigdonism have had their day, and I find that many are believing, and some are obeying.—Brother E. M. Wait and myself are expecting to visit the capitol next week and preach there. We have traveled some together, and we expect to come to the April Conference. We hope that yourself and brother Page, when you journey east, will come through this State, and visit Albion and Jackson. At either place we think a visit from you or either of you would be acceptable. And at Michigan central college we are sure your teaching would be not in vain. Michigan central rail road route passes through the above places. If you have time and feel disposed to write, direct to Spring Arbor, Jackson Co., Mich.

Your brother in Christ,
S. GRAHAM.

CONFERENCE MINUTES.

A Conference of the Church of Jesus Christ of Latter Day Saints, held in the village of Jackson, Jackson Co., Michigan.

Organized Feb. 19th, 1848, at 2 o'clock, P. M. Official members present, 1 High Priest, 2 Seventies, 2 Elders, 1 Priest. After singing, and prayer by Samuel Graham, it was voted unanimously that this Conference sustain President J. J. Strang and his Councellors by our confidence and prayers. 2d. Voted unanimous that we sustain all of the officers in this church in their respective callings by our faith and prayers.

Jackson branch represented by brother John C. Hill, presiding Elder, 16 members, including one Seventy, 2 Elders, 1 Priest. Springport branch represented by Samuel Graham, eight members, including 1 High Priest, 1 Seventy, 2 Elders, all in good standing. Benj. C. Willey was ordained to the office of a Priest, and Chelsey D. Drown chosen Clerk of the Jackson branch. Adjourned until evening. Saturday evening, met for a prayer meeting. The brethren and sisters occupied the evening in prayers and exhortations, as the spirit gave utterance. The sick were anointed with oil, and hands were laid on them, and they were healed as in days of old; and we could truly say it was good for us to be in such a heavenly place in Christ. Conference adjourned by benediction, to meet at the school house at 10 o'clock to-morrow, A. M.

Sabbath morning, Conference met pursuant to appointment.—Singing. Prayer by E. M. Wait. Preaching by S. Graham, text Acts iii. 19 to 21, followed by John S. Comstock. Adjourned to meet at 1 o'clock, P. M. Sabbath afternoon, singing. Prayer by S. Graham. Preaching by S. G., Rev. vii. 3, followed by E. M. Wait and others. Sacrament administered. Preaching in the evening by E. M. Wait, followed by B. C. Willey and others. Conference adjourned to meet at the call of P. H. P.

SAMUEL GRAHAM, *President.*
JOHN S. COMSTOCK, *Clerk.*

☞ We have two communications on hand on the lineage of Christ. We could not make room for them till this No., and as this No. finishes the volume, and one of these communications is quite too long for a single paper, we have laid them by to begin the next volume with. They will appear next week.

☞ He that cannot govern himself cannot govern others.

☞ He that loves truth loves it for the sake of it, not merely because others do.

THE CHURCH OF GOD.—TUNE, "LONG AGO."

Where is the church which Christ used to have?
Long, long ago; long, long ago.
Where is the power by which it was saved?
Long, long ago; long, long ago.
Oh! its departed from truth and from right,
And it is fled to the regions of night;
Saints were oppressed, and sects they did fight:
Long, long ago; long, long ago.

Look at the church as it once used to stand:
Long, long ago; long, long ago.
Built on a rock, and not on the sand:
Long, long ago; long, long ago.
God in his church apostles did set;
Next in the order the prophets are met;
Teachers and tongues, and helps, governments:
Long, long ago; long, long ago.

God to the saints his spirit did give:
Long, long ago; long, long ago.
And when they received it, in Christ they did live:
Long, long ago; long, long ago.
Then were the sick healed, and devils cast out;
The lame leap, the blind see, the weak to grow stout;
Receiv'd revelations, t' remove fears and doubts:
Long, long ago; long, long ago.

Voree, Feb. 10th, 1848. H. P. BROWN.

DIED,

In Voree, on the 14th inst., EMMA ALMIRA, daughter of Edward and Almira Whitcomb, aged 1 year, 11 months and 24 days.

Lovely child, thy days are ended,
All thy suffering days below;
Now by angel guards attended,
To the land of spirits go;

Till the resurrection morning,
When the Lord will thee restore
To thy friends who now are mourning,
For thy absence very sore. G. W.

CONFERENCE

The Annual Conference of the Church of Jesus Christ of Latter Day Saints will be held at the school house in Voree April 6th, 7th, 8th and 9th, 1848. It is hoped that none will neglect attendance.

By the President.
JAMES J. STRANG.
Voree, Feb. 24th, 1848. GILBERT WATSON, *Clerk.*

GOSPEL HERALD.

VOL. III. No. 1.] VOREE, W. T., THURSDAY, MARCH 23, 1848. [WHOLE No. 65.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

REMARKS ON THE BRIGHAMITE EPISTLE.

(Continued from last week.)

At the October Conference, 1844, the following proceedings were taken:—

"OCTOBER CONFERENCE MINUTES.

"*Monday Oct. 7th*, 10 *o'clock A. M.*, 1844.

"The first business that we shall attend to, will be to present the several quorums before the conference, for the purpose of taking an expression of the brethren and sisters, whether they will sustain the officers according to their several appointments.

"Elder W. W. Phelps moved that we uphold Brigham Young the president of the quorum of the Twelve, as one of the Twelve and first presidency of the church.

"This motion was duly seconded, and put to the church by Elder John Smith and carried unanimously.

"Moved by President John Smith and seconded, that we receive Elder Heber C. Kimball as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

"Moved and seconded, that we receive Elder Orson Hyde as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

"Moved and seconded, that we receive Elder Parley P. Pratt as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

"Moved and seconded, that we receive Elder Wm. Smith as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

"Moved and seconded, that we receive Elder Orson Pratt as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

"Moved and seconded, that we receive Elder John E. Page as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

"Moved and seconded, that we receive Elder Willard Richards as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

"Moved and seconded, that we receive Elder Wilford Woodruff as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

"Moved and seconded, that we receive Elder John Taylor as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

"Moved and seconded, that we receive Elder George A. Smith as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

"Moved by Elder H. C. Kimball that Elder Amasa Lyman stand in his lot. The motion was seconded.

"President Young said, by way of explanation, that Elder Amasa Lyman is one of the Twelve, just in the same relationship as he sustained to the first presidency. He is one in our midst, and a counselor with us.

"The motion was then presented and carried unanimously.

"Moved and seconded, and after some discussion carried unanimously, that Elder Lyman Wight be sustained in his office, to fill the place of Elder D. W. Patten, (martyred,) but not to take his crown, for that, as the Lord has said, no man can take."—*Times and Seasons, Nov. 1st*, 1844.

This is the beginning of a series of acts by annual and semi-annual Conferences at Nauvoo, for the purpose of establishing the quorum of the Twelve as a quorum, as the First Presidency and supreme leaders of the church. The vote on Brigham Young recognizes him as "one of the Twelve and First Presidency." But at the April Conference following they took a long step further.

"*Special Conference of the church of Jesus Christ of Latter Day Saints, at Nauvoo, April 6th*, 1845; *it being the first day of the sixteenth year.*

"*Present*—President Brigham Young, Heber C. Kimball, Orson Hyde, Orson Pratt, George A. Smith, John Taylor, John E. Page, Willard Richards, and Amasa Lyman of the quorum of the Twelve—Father John Smith, president of the stake—Bishops Whitney and Miller—the high council—and about twenty-two thousand persons.

"Elder Phelps moved that this conference accept the Twelve as the first presidency and leaders of the church. Carried unanimously.

"Elder George A. Smith moved, that we acknowledge President Brigham Young as the president of the quorum of the Twelve apostles to this church and generation. Carried unanimously.

"Elder George A. Smith moved that Heber C. Kimball be continued as one of the Twelve, and that he be sustained in his office Carried uuanimously.

"Moved and seconded that Orson Hyde be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

"Moved and seconded that Parley P. Pratt be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

"Moved and seconded that William Smith be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

"Moved and seconded that Orson Pratt be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

"Moved and seconded that John E. Page be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

"Moved and seconded that Willard Richards be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

"Moved and seconded that John Taylor be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

"Moved and seconded that Wilford Woodruff be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

"Moved and seconded that George A. Smith be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

"Moved and seconded that Amasa Lyman be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

"The chairman then observed, concerning the course of Lyman Wight, his feelings are, that we should let him remain for the present, probably hereafter there may be a time that he will hearken to counsel, and do much good which he is capable of—for he is a noble minded man."—*Times and Seasons, April 15th*, 1845.

It will be perceived that in these proceedings the Twelve are distinctly accepted as "THE FIRST PRESIDENCY *and* LEADERS *of the* CHURCH." In this Conference Amasa Lyman was merely sustained as one of the Twelve. Whereas at the Oct. Conference, 1844, they voted that he held the same relation to the Twelve as he formerly did to the First Presidency. Another marvelous inconsistency appears in the proceedings of these Conferences, to wit: that thirteen different persons are by name sustained as members of the Twelve at the same time. But by the Oct. Conference, 1845, they contrived to get rid of William Smith, and got Lyman Wight on the shelf.

"*Minutes of the first General Conference, which was ever held by the Church of Jesus Christ of Latter Day Saints, in the House of the Lord in the city of Joseph, commencing on Monday October 6th* 1845, *ten o'clock forenoon*

"Present—Elder Brigham Young President of the Quorum of the Twelve Apostles; also Elders Heber C. Kimball, Parley P. Pratt, Willard Richards, John Taylor, George A. Smith, and Amasa Lyman: Patriarchs John Smith and Isaac Morley: Presiding Bishops Newel K. Whitney and George Miller: also the authorities of the church generally.

"President Brigham Young then arose and said: the first business that will come before this conference, will be, to present the authorities of the church, to ascertain whether they are in good standing.

"Father John Smith, the President of the stake, then arose and presented the TWELVE *as the* PRESIDENTS *of the* WHOLE CHURCH; which was seconded and carried unanimously.

"It was then moved, that Brigham Young be continued and sustained as the President of the Quorum of the Twelve Apostles; seconded and carried unanimously.

"It was next moved, that Heber C. Kimball be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

"It was next moved that Orson Hyde be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

"It was next moved, that P. P. Pratt be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

"It was next moved, that Orson Pratt be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

"It was next moved, that William Smith be continued and sustained as one of the Twelve Apostles; seconded. Wherepon Elder Pratt arose and said, I have an objection to Brother William continuing in that office. I feel, as an individual, that I cannot, conscientiously, uphold and sustain Brother William as one of the Twelve Apostles, until he thinks different from what he does now. I have many reasons for this, but I will merely mention one or two, which must suffice for the present. In the first place, I have proof positive that he is an aspiring man; that he aspires to uproot and undermine the legal Presidency of the church, that he may occupy the place himself. This he has avowed openly in the east, which I can prove by good and substantial witnesses. In the second place, while Brother William was in the east, to my certain knowledge, his doctrine and conduct have not had a savory influence; but have produced death and destruction wherever he went. This also I am well prepared to prove. I have been waiting in all long suffering, for an alteration in Brother William's course, but up to the present time I have been disappointed. For these two reasons, I would plead for one, that we no longer sustain him in his office, till a proper investigation can be had, and he make satisfaction. I do this individually; I leave others to do as they please. The motion being seconded, a vote was then taken to sustain him but was lost unanimously.

"It was next moved, that John E. Page be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

"It was next moved, that Willard Richards be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

"It was next moved, that Wilford Woodruff be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

"It was next moved, that John Taylor be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

"It was next moved, that George A. Smith be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

"It was next moved, that Lyman Wight be continued and sustained as one of the Twelve Apostles; whereupon Elder A. W. Babbit said; as Elder Pratt remarked, concerning William Smith, that he could not conscientiously vote to sustain him, so I say in regard to Lyman Wight, I cannot conscientiously give my vote in his favor. My reason is this: if there is a council in this church that ought to be united, and act in unison as one man, it is the council of the Twelve. If the head is sick, the whole body is afflicted."—*Times and Seasons, Nov. 1st*, 1845.

Again in this Conference the same thing is sedulously pursued, and a unanimous vote is obtained to acknowledge the Twelve as Presidents of the whole church.

(To be continued.)

FIRST FRUITS.

At the close of the pseudo excitement here last summer, when discouragement hung over the church as a pall, and apostacy shrouded us around thick as the blackness of darkness, the hearts of the saints were aroused by the coming forward for baptism of a young man from the Gentiles of exalted moral and intellectual worth, who had stood by and heard all their accusations and seen all their excitement. From that time forward we have received constant accessions, principally young people, and generally from Gentile families; until finally, last Monday, fifteen went down together to White River and were baptized; and we have the best assurance that a greater number will soon follow. A very brief time will suffice to bring in from the Gentiles more than we have lost by apostacy. And with the sanctity which now prevails in the church they will be kept free from the corruptions which have produced the past apostacies. Take courage, for the time to do good to Zion has come. Her children are keeping the commands of God, and the world has taken witness that they are his.

For the Gospel Herald.

LINEAGE OF CHRIST.

PRESIDENT STRANG:—

SIR,—Having observed in the 48th No. of your Gospel Herald some editorial remarks in relation to certain letters of inquiry on the doctrines of the sonship and lineage of Jesus Christ, wherein you endeavor to maintain that Jesus Christ was the legitimate son of Joseph, I was struck with unusual surprise. I consider this a doctrine that saps the foundation of christianity; a legitimate offspring, or important branch of infidelity. It is a doctrine entirely new to me, as far as regards the faith and teachings of the people called Mormons. I was, however, not more astonished at the doctrine than I was to find that you had stated in your remarks that there is but one solitary text in the entire scriptures that go to prove the opposite side of the question, or the true sonship of Jesus Christ. My mind therefore became somewhat excited on the subject. And having recollected that in some of your former numbers you had very generously opened your columns for the discussion of any subject connected with the christian religion, and as I consider that candid, corteous, honorable and impartial investigation is the best safeguard and dispenser of truth, and the protector of the rights of social society, I concluded in my mind I would as readily accept the privilege offered in your paper, "as it was nobly given."

The light of heaven loses nothing in contact with the bright rays of the noonday sun, as in the case of the vision of Saul of Tarsus; but the darkness of the night disappears at the first approach of its morning beams. So truth loses nothing before the light of fair and candid investigation, or an intimate acquaintance with its pure and holy principles. Not so with error; the more you look at it the more its dark and discordant features appear. The man who is so bigoted or superstitious that he is unwilling to hear his neighbor's opinions, his whys and wherefores on either religious or political subjects, will most assuredly be found in error, and an unsocial, unhappy, isolated being in the midst of the blessings of civil and religious society.

We learn from Josephus that Abraham was a man much beloved of God, of great wisdom and discernment, but generous and liberal in his sentiments and intercourse with mankind. At a certain time when he was minded to go down into Egypt, one of his chief motives was that he might not only teach his own religion, but that he might hear the discourses of the priests of Egypt, and if he found their religion to be best, notwithstanding he had been taught by God himself, he designed to embrace it; that is if he found they had attained to a more perfect knowledge of God and godliness he was willing to profit by an acquaintance with it; but the bigoted Jew, although he had been converted to christianity and commanded of his Lord to teach all nations, yet he was so prejudiced in favor of his own peculiar people that he would not go into the house of one of another nation until the Lord had convinced him of his error by a vision of a great sheet let down from heaven.

But we are digressing from the subject, and will now return.—But first it would be wisdom to examine your strong position, for it would be very bad generalship to rush headlong upon a strongly fortified entrenchment without first knowing the strength thereof, and the best means of attack. You may perhaps have some of Jackson's cotton bags with sharp shooters behind them, but as our trust is not in the "*arm of flesh*," but in the sword of the spirit which is the word of God, and being well supported by that, we shall not be easily moved from our purpose. And as our object is not victory, but a defence of truth, and although by the superior skill of our opponent he may be able to cast a false glare over the merits of the case, yet with the honest in heart "TRUTH WILL FINALLY PREVAIL."

One of your strong proofs to which you have referred is the 12th chapter of Zechariah; but we find nothing here about Jesus or Joseph, and very little about David, and it would take a *lawyer* to make it bear in any shape upon the question. All that it says about David reads thus: And the Lord will pour out a spirit of grace and supplication upon the house of David and the inhabitants of Jerusalem; and they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for an only son: and there shall be a very great mourning in the land, like the mourning of Hadad-rimmon in the valley of Megiddon; every family shall mourn apart; the family of David apart, and the family of Levi apart, &c. Now to a man of my discernment this text proves nothing more nor less than that, after the Jews have built up Jerusalem, Christ will appear unto them with power and great glory; and when they behold the print of the nails in his hands and in his feet, and the print of the spear in his side, they will be convinced that he whom their fathers crucified was their true Messiah. And when they reflect that they have still continued in unbelief, thereby justifying the wicked acts of their fathers, they will be exceeding sorrowful and mourn, &c.

Now this mourning was not confined to the house of David, but a general mourning of the whole Jewish nation. Not a mourning for a deceased relative, but a sorrow for sin and unbelief. And the next chapter to which you have referred us tells what will follow. In that day there will be a fountain opened for the house of David and for the inhabitants of Jerusalem for sin and uncleanness. That is, a fountain opened wherein to baptize for the remission of sins.—Now how these texts can have any possible reference to the point in question, I certainly am at a loss to determine. And as many of the other texts are no more to the point than these, and as all that any or all of them prove is that Christ was to come of the seed of David, and that God had sworn unto David that of the fruit of his loins he would raise up a man to sit on his throne. And as this by no means proves that Jesus is the legitimate son of Joseph, we find as yet no very *great* scarecrows in your strong entrenchment. But it appears by your remarks that you think he must be begotten by a male descendant of the house of David.

Perhaps we may bring you a case in the line of the kings of England that will illustrate this subject. We find that king George the fourth died leaving no children. His brother William therefore took the throne. He died leaving no heirs, and the throne fell therefore into the hands of Victoria, daughter of the Duke of Kent. She has a son who, at the time of his birth, caused great rejoicing throughout the British empire, because a son was born who was heir to the British crown, or to sit on the throne of his great grandfather.—Now the key of this story, in order to have it bear upon the point in debate, is *by whom was he begotten*? Not by a male of the line of kings, neither by any man of the British nation, but by a German prince; and yet he is heir to the British crown, and will sit on the throne of his father, king George the third. We will now venture to bring forward some proofs that *Jesus was* NOT *the legitimate son of Joseph.*

My object in thus appearing before the public is not to show my talents as a writer or a debater, for of these qualifications I claim but a small share, but to elucidate truth, or preserve it in its purity and simplicity, uncovered, untrammeled and unperverted by the wisdom and sophistry of man, or the attacks and sarcasms of infidelity. The first text we shall introduce may be found in the prophecy of Isaiah, 7th chapter 14th verse, which reads thus: Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. We next shall present three texts found in the Book of Mormon, second Kirtland edition, page 27: And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceeding fair and white.

And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me, Nephi, what beholdest thou? And I said unto him, a *virgin*, most beautiful and fair above all other virgins. And he said unto me, Knowest thou the condescension of God? And I said unto him, I know that he loveth his children; nevertheless, I do not know the meaning of all things. And he said unto me, Behold the *virgin* whom thou seest is the mother of the *Son of God*, after the manner of the flesh. And it came to pass that I beheld that she was carried away in the spirit; and after she had been carried away in the spirit for the space of a time, the angel spake unto me, saying, Look! And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me, Behold the Lamb of God, yea, even the *Son* of the Eternal Father.

Also page 23: And it came to pass that the angel spake unto me again, saying, Look! And I looked, and beheld the Lamb of God, that he was taken by the people, yea, the Son of the Everlasting God was judged of the world; and I saw and bear record.

Book of Mosiah, page 198, reads thus: And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son: the Father, because he was *conceived by the power of God*; and the Son, because of the flesh; thus being the Father and the Son: and they are one God, yea, the

very eternal Father of heaven and of earth; and thus the flesh becoming subject to the spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people. Again, page 255: But behold the spirit hath said this much unto me, saying, Cry unto this people, saying, repent ye, and prepare the way of the Lord, and walk in his paths, which are straight: for behold the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth. And behold he shall be born of Mary, at Jerusalem, which is the land of our forefathers, she being a *virgin*, a precious and chosen vessel, who shall be overshadowed, and *conceive by the power of the Holy Ghost*, and bring forth a son, yea, even the *Son of God*, &c.

The literal fulfillment of these prophecies, together with others of like nature, we find recorded in the first chapter of Luke, commencing with the 26th verse: And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth. To a *virgin* espoused to a man whose name was Joseph, of the house of David; and the *virgin's* name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, *seeing I know not a man?* And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the *Son of God*. Also, in the first chapter of Matthew we find the following: Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, *before they came together, she was found with child of the Holy Ghost.* Then Joseph, her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.—But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: *for that which is conceived in her is of the Holy Ghost.* And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us.—Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: *And knew her not till she had brought forth her first born son*; and he called his name Jesus.

Here we find six portions of scripture, instead of one, directly to the point in question, the force of which cannot be destroyed by the sophistry or wisdom of man. And although President Strang has condemned one of them as an interpolation, there is still enough left to prove that Jesus was not the natural son of Joseph, beyond the possibility of doubt. And although President Strang, if he pleases, may condemn the whole of the texts from the Bible, yet we have sufficient testimony in the Book of Mormon not only to prove the doctrine true, but to prove that those texts we have quoted from the Bible are true also; for as the Book of Mormon was written on the one continent and the Bible on the other, the writers could have had no possible intercourse or knowledge of what had been written by each other; therefore they must have been inspired by the Holy Ghost to write the things which we have quoted. And as those from the Book of Mormon were written long before the coming of Christ, it proves definitely that Jesus Christ was the proper son of God, and not the legal son of Joseph; and also that this doctrine is no newly hatched up idea of either Roman Catholics or Protestants, but the true doctrine taught by the prophets, by Jesus Christ and his apostles, both on this continent and also on the other.

We find in these texts, as foretold by the prophets, that a *virgin* should conceive and bear a son. We find also in Luke 1st chapt. 26th verse that the apostle not only called her a *virgin*, but that she declares herself that she *knew not a man.* The angel Gabriel also told her that the Holy Ghost should come upon her, and the power of the Highest should overshadow her; therefore also that holy thing which shall be born of thee shall be called the Son of God. And the text also says that the virgin Mary was espoused, (that is, promised in marriage,) for as yet (the text says) they had not come together. And the text from Matthew says, Joseph *knew her not* until she had brought forth her first born son. Therefore she was truly a *virgin* when the child was conceived, and also when it was born; hence it could not be the legitimate son of Joseph. But President Strang has condemned the text in Matthew, which he says is the only one in the entire scriptures which go to prove that Jesus was not the legitimate son of Joseph. Pray, Mr. Strang, what will you do with the other texts we have quoted? They prove the same facts very clearly; yet the story without it is not so perfect and complete.

Will you say that the texts in the Book of Mormon are interpolations or mistranslations? We find the same texts in every edition that has been published since it was translated by the gift and power of God, and that declares that a *virgin* of the city of Nazareth was the mother of the Son of God. The reader will discover in the first text we have quoted mention made of a sign. In the first clause of the text we find also that good old Simeon, when he took up the child Jesus in his arms and blessed him, declared he should be for the fall and rise again of many in Israel, and for a sign which shall be spoken against. Now it may be very important to the subject to examine the nature and object of these signs. There is no mention made in either of these texts, or any other scripture connected therewith, of a sign like unto that which Samuel the Lamanite foretold should take place on this continent—that at the birth of the Savior there should be two days and a night in the which there should be no darkness. Neither is there any mention made of any uncommon phenomena in the heavens, or convulsions in the earth beneath; but the sign is simply this.—Behold, a virgin shall conceive and bear a son. Now it would be no uncommon occurrence for a young married woman, or even an unmarried woman, to be found with child if she had known man, or lived together as man and wife; but when a *virgin* should be found in this situation, *who had never known man*, it certainly would be a very strange circumstance, and unheard of in the history of man.

Therefore, she, having a knowledge of the prophecies, it was a *sure sign* to her and all that believed her testimony that she was the virgin spoken of by Isaiah and Nephi who was to be the mother of the Son of God, and that her child was to be the true Messiah, and sit on the throne of his father David forever. But Simeon tells us that he shall be a sign that should be spoken against. We find this also was literally fulfilled not only in Jerusalem, but also wherever infidelity has spread its baneful influence.

JOHN GAYLORD,
Member of the Church of Christ.

(To be continued.)

☞ We are informed that D. F. Bottsford is assuming to act as Pres. of the church at Chicago. He has not held that authority for a long time. Some two or three months since he petitioned Pres. Strang for that office but he did not see fit to grant it. We can do nothing with Bottsford without making him a pet pig, and we have no such order in the church. He is one of that class who have doubts of Pres. Strang's authority to lead the church, but no doubt at all of their authority in virtue of appointments made by him.

☞ We have been permitted to peruse three letters from elder J. E. Page to his wife, by which we learn that God is prospering him as of old. His present field of labor is near Lake Koskonong, in the Rock River region. He has commenced baptizing, and has a fine prospect before him of a rich harvest.

DIED,

At Albion, Dane Co., W. T., on the 26th ult., JOHN S. BROWN, son of Isaac D. and Sally Ann Brown, aged two years and nine days, of the inflammation of the lungs.

CONFERENCE

The Annual Conference of the Church of Jesus Christ of Latter Day Saints will be held at the school house in Voree April 6th, 7th, 8th and 9th, 1848. It is hoped that none will neglect attendance.

JAMES J. STRANG.
By the President.
Voree, Feb. 24th, 1848. GILBERT WATSON, *Clerk.*

GOSPEL HERALD.

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All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

REMARKS ON THE BRIGHAMITE EPISTLE.

(Continued from last week.)

Steadily for a period of nearly two years every Conference in Nauvoo or elsewhere were called upon to sustain "the Twelve as the First Presidency and leaders of the church," and in many places this practice was carried to the extent of calling frequently on all the members to know if they would sustain the Twelve, &c., and to cut off without form or ceremony all who refused so to sustain them. This practice of the branches was only carrying out the same thing that the head apostates had begun in cutting off Rigdon for denying that the Twelve were the head of the church, and claiming that, as a member of the First Presidency, he was above them. What action this band have been taking *in the wilderness* to build up the Twelve as the head and leaders of the church, we cannot say; but certain it is that they have overrun the church throughout all the land with emissaries sent out to preach that order; have been themselves actively engaged in sustaining it; have taken several thousand through the many of the ceremonies of the endowment, swearing them or most of them to SUSTAIN, SUPPORT, UPHOLD *and* OBEY "THE TWELVE *as* SUPREME in all things;" and have, by every declaration, by every act and by every form known to man, set up and insisted on their right as "THE TWELVE" *ipso facto* to stand at the HEAD *of the* CHURCH, and dictate all its affairs. In the strongest terms known to the language they enjoin that no man shall think of Joseph's place being filled by another—assume that now for the first time in the dispensation the Twelve apostles of the dispensation stand in their lot according to the appointment God gave them; and tell us that if any one wishes to stand in Joseph's stead he must go behind the vail (that is be murdered) as Joseph did. And after all this they go back to their starting point; virtually confess that they have been wrong all the way; false in all their pretensions; usurpers in all their administrations, and are soon intending to get right by reorganizing the church according to the original pattern. In the black catalogue of man's impositions on his fellow man we know of no other so wickedly begun, so impiously carried out, or so unblushingly confessed, while it is yet persisted in.

But how are they to reorganize the church according to the original pattern? We suppose they will proceed at some Conference or meeting to vote that they will have a prophet, or rescind the vote by which they voted at the meeting of the 8th of Aug., 1844, that they would have no prophet. Then they will doubtless *vote* some man into that office. By what power will this be done? If by the power of the people, then he who is so appointed will be fully authorized to command, prophecy, baptize, &c., in the name of the people. His priesthood will be precisely like that of most of the latter Protestant churches. He will merely hold his office by the will of those over whom he presides. Some have pretended to justify this measure by saying he would be made prophet by the power of the priesthood in the church. To such let us ask, is that priesthood in the Brighamite church? Have they a prophet who is First President of the church, standing as Moses in Israel? If so, they don't need to make one; if not, by whom can they ordain one? Only by the less; and the greater is not blessed of the less.

In the priesthood in this church it has always been understood that the less was ordained of the greater. Consequently the Prophet ordained Apostles and High Priests, Apostles and High Priests ordained Seventies and Elders, Seventies and Elders ordained Priests, &c. But it was never deemed that the greater could be ordained of the less; consequently there are no instances where Priests ordained Elders, Elders ordained High Priests, High Priests ordained Apostles, or Apostles ordained Prophets. These principles are plain as any other science, they have been in use so long that they ought to be familiar to the saints. To abandon them is to abandon the field of half our victories over the sects, and what is worse, it is to abandon a fundamental truth essential to the unity and prosperity, and no less to the AUTHORITY of the church.

These plain principles of the priesthood are sufficient to establish the fact that a prophet cannot be made by any act of the church.—But as some persons are not capable of applying these principles to a case when it arises, we propose to show by a few plain testimonies and illustrations how a prophet should be made. Just what authority and just what ceremonies it takes to confer on the first man a particular priesthood, the same authority and the same ceremonies it takes to confer on any other man the same priesthood. So whatever authority and ceremonies it took to confer on Joseph the priesthood of a prophet at the head of the dispensation, it will take to confer the same on any other. By what means did Joseph obtain this authority? The Lord spoke to him and gave him commandments, &c., by which he inspired him. D. & C. sec. ii. p. 1 and 2. And sent His angels to ordain him; D. & C. sec. i. p. 2 and 3; as it is said: "——Wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth; ——also with John the son of Zacharias; ——which John (an angel) I have sent unto you, my servants, Joseph Smith, jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron; ——and also with Peter, and James, and John, (angels,) whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth."

So it appears that the authority by which Joseph obtained that priesthood was a revelation from God, and the form or ceremony of conferring it was an ordination by angels holding that priesthood.—The like will it take to make a successor; that is to confer that priesthood on any other. That is, it will require a revelation from

God and an ordination by angels.

But if the Brighamites should appoint a prophet, and he should give commandments, we are EXPRESSLY FORBIDDEN by God to obey them.

D. & C. Sec. xiv. p. 1. "O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand.—And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

2. "But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments: and this I give unto you, that you may not be deceived; that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

This commandment was given in February, 1831. It will be perceived that three facts must concur before any man can presume to stand in Joseph's stead. 1st. Joseph must either be taken or apostatize. He has been taken. 2d. Another must come in at the gate. 3d. He that thus comes in at the gate must be ordained as God had told Joseph previous to that time. What is the gate? The lawful place of entering. What is the lawful place of entering? An appointment through Joseph. Id. p. 2. "Verily, verily I say unto you (the church) none else (than Joseph) shall be appointed unto this gift, except it be through him," (Joseph.) This appointment must not only be through Joseph, but it must be from God.

D. & C. sec. xi. p. 4. "I have sent forth the fullness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead."

So the gate by which the successor of Joseph must enter to this authority is an appointment by revelation of God through Joseph.—And he must be ordained as God told Joseph before. How had God told Joseph that one should be ordained to stand as Moses in the dispensation previous to the date of Sec. 14? Sec. 14 is dated Feb., 1831. Sec. 50 is dated Sept., 1830, 5 months earlier; and in that God tells Joseph that that ordination is by Peter, James and John, who, it will be recollected, held that authority while on the earth.

"*Come then, ye saints; come, then, ye honorable men of the earth; come, then, ye wise, ye learned, ye rich, ye noble, according to the riches, and wisdom, and knowledge of the great Jehovah; from all nations and kindreds, and kingdoms and tongues, and people and dialects on the face of the whole earth, and join the standard of Emmanuel, and help us to build up the kingdom of God.*

"*The kingdom of God consists in correct principles; and* IT MATTERETH NOT *what a man's* RELIGIOUS FAITH *is; whether he be a* PRESBYTERIAN, *or a* METHODIST, *or a* BAPTIST, *or a* LATTER DAY SAINT *or* "MORMON," *or a* CAMPBELLITE, *or a* CATAOLIC, *or* EPISCOPALIAN, *or* MOHAMMEDAN, *or* EVEN PAGAN, *or* ANY THING ELSE, *if he will bow the knee, and with his* TONGUE *confess that* JESUS *is the* CHRIST, *and will support good and wholesome laws for the regulation of society,* WE HAIL HIM *as a* BROTHER, *and will stand by him while he stands by us in these things; for* EVERY MAN'S RELIGIOUS FAITH *is a* MATTER BETWEEN HIS SOUL *and* HIS GOD.

"*Come then, ye saints of Latter Day, and ye great and small, wise and foolish, rich and poor, noble and ignoble, exalted and persecuted, rulers and ruled of the earth, and help us to do this work.*"

Such is the last point we extract from the Brighamite epistle. If anything can go beyond it for stupidity or falsehood, it is hard to say what it is. As Mormonism we mean; for it is got up with skill enough for the accomplishment of some wicked design doubtless.—Very likely some of the foolish if none of the wise, many of the poor and some of the rich, will respond to this call, and find when they get too far to return that promises tasted fall to ashes on the lips.

But after the elders of this church have been out near seventeen years proclaiming that the apostolic church had altogether apostatized and departed from God; that the Catholic church was the whore of Babylon, and all the Protestants and other dissenters were her harloting daughters; and that God had finally renewed the priesthood, and established one true and living church, out of which there is no salvation; and that thereby the stone was cut out of the mountain which shall break in pieces all kingdoms and fill the whole earth, it is, to say the least, a little singular to see them turn around and call the old whore and several of her daughter harlots by name, and invoke their aid and assistance in building up the kingdom.—Only think of a Catholic and a Campbellite, a Presbyterian and a Mormon, a Methodist and a Mohammedan, a Baptist and a Pagan, all engaged together in building up the kingdom of God. Truly, their language would need no confounding.

2d Cor. vi. 14. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

This is but the renewing of the pseudo cry for union, which half the sects make themselves hoarse in re-echoing; and in such a union the beholder might rejoice to see Pagans offer buzzards and swine, as well as occasionally a human being for holocausts unto beasts, devils and inanity; the Presbyterians sing old hundred, the Methodists shout halleluiah to the God who dwells beyond the bounds of time and space; the Catholic counting his beads and praying, "hail Mary; ever virgin; mother of God;" and the Mormon denouncing everlasting destruction from the presence of the Lord to living and dead, who enter not into the kingdom by the birth of water. The kingdom of God built up by all the sects! What need of a new dispensation? If the apostate churches are good enough material for the kingdom of God, why give a new priesthood and organize a new church? "the only true and living church on earth?" What is this proclamation but a formal renunciation of Mormonism? First a return to the sectarian mode of obtaining priesthood, and then to a sectarian kingdom of God.

(To be continued.)

For the Gospel Herald.

LINEAGE OF CHRIST.

(Continued from last week.)

We wish the public to realize the great advantage our opponent has, not only on account of his being a practical lawyer and a public lecturer, but also on account of his influence arising from the position he holds in society; as we suppose, many of the readers of this paper believe him to be the real successor of Joseph Smith, or, in other words, Prophet, Seer, Revelator and head of the only true church on the face of the whole earth. And when we realize the reverence Mormons have for the opinions of a prophet, whether they are in conformity with the word of God or not, or as we have been taught in Voree as well as in Nauvoo, that we must stand up to the rack hay or no hay, we can hardly suppose that many of them will take pains to inquire whether we have proved our position or not, and whether our proofs are selected from the scriptures

or from Tom Thumb's history. And if the doctrines we are attempting to defend were not of the most vital importance to christianity, the very corner stone of the great plan of salvation, we should not have ventured out against such tremendous odds.

We are well aware that the Son of God, because he claimed to be such according to the flesh, was a sign that was spoken against; and that this doctrine is the centre target at which all the arrows of infidelity have been hurled since the time it was first promulgated by the prophets, but more especially since the time the angel Gabriel informed Mary that she was the virgin prophecied of, who was to be the mother of the Son of God. The idea of miracles of any kind has always been obnoxious to the unbelieving world. But when they are told that a child was conceived by the power of the Holy Ghost, they are ready to scoff and deride. Indeed Mary was somewhat astonished at what the angel had told her, but to disperse her doubts he assured her that nothing was impossible with God. These visions of Mary and Joseph, having been published abroad, was a subject of mockery among the unbelieving Jews.

He was supposed by some to be the legal son of Joseph, by others tauntingly called a bastard; and therefore, when he claimed to be the Son of God, the Messiah of the Jews, he was persecuted from city to city, and at length put to the shameful death of the cross.—It is very evident that there is no other sign mentioned in the text except the one we have alluded to, and if she was not a virgin when she brought forth her first born son, the scriptures we have quoted are false. And if she was, then Joseph was not the real father of Jesus, but God was his Father, and he his only begotten Son. It is also shown, by an examination of the genealogy contained in Matthew first and Luke third, that Joseph was not the actual father of Jesus Christ; Matthew begins his genealogy by saying: Abraham begat Isaac, Isaac begat Jacob, and so on down to David.—Matthew continues the genealogy by saying: David begat Solomon, and so on through the line of Solomon's descendants to Jacob. And Jacob begat Joseph, the husband of Mary, of whom was born Christ. Now why did he not say that *Joseph begat Christ?* The reason is obvious. He knew he was begotten of the *Holy Ghost.*

Luke begins his genealogy by saying: Now Jesus began to be about thirty years of age, being (*as was supposed*) the son of Joseph, which was the son of Heli, and so on through the line of the descendants of Nathan to David. Why did he not say HE *was* the son of Joseph, as he did in the genealogy which follows? Because he was a believer in the testimony of Joseph and Mary concerning his conception and birth. But those who were unbelievers in their testimony supposed him to be the real son of Joseph, and therefore considered him an impostor.

The infidel will perhaps be ready to say that there is an apparent discrepancy or contradiction in the two genealogies. But when they learn the true state of the case, the difference will be easily reconciled. It was a very common custom among the ancients, and especially among the Jews, for men who had no natural or legitimate heir to adopt some one of the male children of his relatives as his son or heir, and hereby this adopted son became his lawful heir, both as regards property and office. And we find in the case of Joseph that he was the actual son of Heli, but his relative Jacob, who was the father of Mary, adopted Joseph to be his son. Hence Matthew calls Joseph the son of Jacob, and Luke the son of Heli.

We will turn now to the testimony of the Father as contained in Luke 3d chapter, at the time he was baptized. We find that when he came up out of the water the heavens opened, and a voice came *from heaven* which said: *Thou art my* beloved Son, in thee I am well pleased. We next turn to Hebrews 1st chapter 5th verse: For unto which of the angels said he at any time, Thou art *my Son*, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? We next refer the reader to the testimony of John, 1st chapter 14th verse: And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Again, verse 18th: No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.—We are aware that President Strang will try to do away the force of these texts where Christ is called the Son of God, by saying that all who are children of God are called sons also; but we wish the reader to take special notice that in all these, and many more we can bring of a like nature, that the definite article *the* which precedes the expression Son of God, only begotten Son, shows clearly that he must be a *particular* son, and that he was his son in quite a different sense from what those are who become sons through obedience to the gospel, or the law of adoption. We admit that these were called sons, and are sons by the law of adoption.

But as Jesus, according to Matthew and Luke, was begotten by the Holy Ghost, or, as the angel said to Mary, the Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God. For this reason he is called *not a Son, but the Son* of God, because he was begotten by God. For we are plainly told in the text that the reason why he was called the Son of the Highest was not because he became so by the law of adoption, neither as some say that he was called the Son of God before he came into the world, but because he was begotten by the power of the Highest. We turn again to the 1st chapter of Hebrews 1st verse: God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his Son*, whom he hath appointed heir of all things, by whom also he made the worlds. Now if Jesus Christ was the legitimate son of Joseph, a man in every respect as was Enoch and Moses, and all the ancient prophets through whom God hath spoken to us, why this important distinction between Jesus Christ and the prophets? Why did he call Christ his son in contradistinction from all holy men of God, who have become sons by adoption? The reason is obvious; because he was his legitimate son, being begotten by him.

We will next introduce a text from John's gospel, 5th chapter 15th, 16th and 17th verses: Therefore the Jews sought to kill him, because he had not only broken the Sabbath, but said God was his Father; thereby making himself equal with God. Now it is very evident that the Jews understood that Jesus Christ claimed a different relationship between him and his Father than existed between those who are the adopted sons of God, or they would not have claimed that it made him equal with God. They well understood that he intended to support the facts recorded in Matthew 1st 18th, and Luke 1st chapter 26th to the 35th verse inclusive. There are undoubtedly at least a hundred passages where Jesus Christ calls God his Father. Many where he is called Father of our Lord Jesus Christ. And hundreds where Christ is called the Son of God, the only begotten Son, the only begotten of the Father, &c. When we lay these along side with the proofs that we have brought that he was conceived by the power of the Holy Ghost, in the womb of the virgin Mary, *born of her before she had known man*, we think it is clear that these numerous texts have direct reference to the same facts, and abundantly proves that Jesus Christ was not the legitimate son of Joseph.

But as President Strang has boasted so much of the strength of his position, and the subject is of infinite importance as connected with the plan of salvation, the very foundation and origin of the gospel of the Son of God, and as we have as it were but just commenced discussing the subject and bringing proofs, especially from the scriptures, which have been given in these last days, we beg leave to pursue the subject a little further. There are also many important proofs which may be found in profane history. But as we design to be brief we will only introduce at this time the testimony of Flavius Josephus, and an ancient relic called the Apostles' creed. It will be conceded by all parties that Josephus was one of the most faithful, correct and impartial historians that has ever favored the world with their labors and in this case wholly disinterested; not being a believer in or a persecutor of Christ; and having lived in the same age of the world, and undoubtedly a critical observer of the circumstances connected with the birth of Jesus Christ, we think his testimony in the case can be confidently relied on.

Josephus, page 364: Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, these that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine Prophets had foretold—these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.

This testimony of Josephus has in it one very peculiar expression—peculiar in two respects, as he was a writer who was very careful to state nothing but what was perfectly agreeable to truth and propriety; but more peculiar on account of the singularity of the expression, *if it be proper to call him a man.* We understand

that Jesus appeared as a man, he ate and drank as a man, and if he was actually the legitimate son of Joseph it would be perfectly proper to call him a man; hence it is evident that Josephus had become tinctured with the strange doctrine that Jesus Christ was the only begotten Son of God.

We will now make a short extract from the Apostles' Creed: "I believe in God the Father Almighty, maker of heaven and earth, and in *Jesus Christ his only begotten Son, who was conceived by the Holy Ghost*, born of the virgin Mary," &c. We have abundant testimony that the prophet Joseph taught that Jesus was the proper Son of God, both plainly and unequivocally, and as he had power to translate the Bible in its original purity he could not be mistaken. If it was an interpolation or mistranslation he certainly would have known it, and have corrected the error; and the doctrine is so clearly and definitely taught in the Book of Mormon it must either be true or he a false prophet. We think we have now abundatly proved our position, and that from testimony which the prophet himself will not attempt to condemn. But we have abundant testimony left to make up a reserve corps. The testimony from the Book of Mormon states definitely that the Son of God should be born of the virgin Mary, and that he should be conceived by the power of the Holy Ghost; and as they so exactly correspond with the texts from Luke and Matthew, and as the translators and publishers of the Bible could have had no knowledge of what the Book of Mormon contained, neither could the writers of the Book of Mormon have had any knowledge of what the Bible contained except by inspiration, it proves that both are true as far as this doctrine is concerned.

JOHN GAYLORD,
Member of the Church of Christ.

LETTER FROM BROTHER BRIGGS.

Beloit, February 18th, 1848.

PRESIDENT STRANG,—Inclosed is one dollar for the Herald. So much for that. In reading the letters to Mr. Rafferty, contained in the 34th, 35th and 36th Nos. of the Gospel Herald, I find an item of doctrine which you think a fundamental principle of christianity, the foundation stone of the christian faith—namely: that Jesus, the Messiah, is the natural son of Joseph and Mary. This doctrine to me sounds new and strange. However I beg to refer you to some texts of scripture, which if you will solve and reconcile with the assumption that Jesus Christ was begotten by human generation you will favor several of us. For there are many reasons I think for doubts on that subject, and as you are the first man that I ever saw or heard of who taught this, I deem you to be the proper person to show that the scriptures do not contradict it. At least you say as much as to say if any disbelieve Jesus having a human father, (after reading your quotations,) they would still do so if all the angels in heaven should testify.

Now to me it seems that the testimony of the angels that have spoken is sufficient to beget such disbelief. Here are the texts: first Matthew says, 18th verse, before they (Joseph and Mary) came together, she (Mary) was found with child of (by) the Holy Ghost, (not Joseph.) What public example could Joseph make of her if he was the father of the child, and be a just man? 19 v. What sense is there in the 20th verse, if Joseph was the father? (what had he to fear?) Could he believe the angel contrary to his own senses? (for it is evident the angel told him something he did not already know, whereupon he altered his mind,) How was Mary a virgin with child, 23 v., if Joseph was the father of Jesus? How can it be true that he knew her not until she had brought forth her first born? 25 v. How can the testimony of the angel Gabriel be interpreted in Luke i. 31 to 35, if Joseph is the father of Jesus?—What has the answer of Gabriel in the 35 v. to do with the question of Mary in the 34 v., if Joseph was to beget the child promised in the 31 v.? Why this circumlocution by the angel? Admitting, however, that Jesus had a human father, does it not appear from Matthew's testimony, 18 to 25 v., that he was not Joseph? If Joseph is the father of Jesus, and Matthew knew it, has he not aimed to deceive us?

Again, if Joseph really be the father of Jesus, was not he (Jesus) born of fornication? (or begotten,) for it is evident they (Joseph and Mary) were not married, only betrothed. What necessity is there (for fulfillment of prophecy) that Jesus should descend from David in the male line? If he did so descend, why was he called the seed of the woman? Why did St. Paul say, Gal. iv. 4, God sent forth his Son *made of a woman?* What does it signify if he has a human father? Furthermore, if Jesus is the natural son of a Jew and Jewess, wherein does he differ from other Jews? But the Book of Cov. sec. xlii. p. 3. sec. xliv. p. 1, says he is God. Then is Mary not only the mother of God, (see Book of Mormon page 25,) but Joseph is the father of God, (in the same sense.) What right have we to say Jesus was begotten of Joseph, when his witness (John) says he is the begotten of God.

The foregoing scriptures, with many others, are to me inexplicable, upon the supposition that Jesus Christ was begotten by human generation. Will you give us a solution of the difficulty. For I think you will agree that there is a difficulty. For though Matthew proposes to give the genealogy of Jesus, but does not connect him with the list of the fathers, but interposes Mary between them.—Luke has given the genealogy of Jesus (upon the supposition that he was the son of Joseph) running in a different family, for 48 generations; (is not one of these the genealogy of Mary?) Finally, how can I worship as God a creature, a man, a Jew, the son of a Jew. Allowing this, I cannot conceive of his being more than a good man. If there is light on this subject, may we see it, and "truth *shall* prevail." Respectfully yours in search of truth,

J. W. BRIGGS.

LINEAGE OF CHRIST.

Above we publish two communications on the lineage of Christ; but containing substantially the same arguments, one written on two brief pages while the other is spun out on twelve. The points of Bro. Briggs' are skillfully taken, modestly and plainly stated, and ably defended. We are satisfied that he has made the most of the side to which he inclines, and if he can be successfully answered no one need go over the ground again. We like such communications, even though not conforming to our own ideas, because we like to have the very best that can be said, and then we like that a man should know enough to stop. As this was sent in more as an inquiry than an attack, it is in every sense proper.—But of the communication which John Gaylord has sent us (commenced in the last No.) the best we can say is, that what it lacks in sense it makes up in words. In a controversy with a church embracing in its communion one fourth of the human race, carried on under the eyes of many of the ablest bishops and prelates on the continent, in the strength of God's truth Pres. Strang ventured to attack them on the fundamental article of their creed, on which they had maintained an unchanging unity of faith for thirteen hundred years; and pausing for a reply, like sheep in the hands of shearers they were dumb; like lambs led to the slaughter they opened not their mouths; when up steps *Little* John Gaylord, and taking the cause out of their hands says, "let a man speak what can say something."

We refer Bro. Briggs for the answer to some of his points to our answer to the inquiries of Bro. Anderson, &c., in No. 48. To the rest he will find our exposition of the principles and scriptures involved in our remarks on John Gaylord's communication. But any personal remarks in the latter case we do not wish him to, in any sense, take to himself. For he has in a proper and gentlemanly manner addressed his inquiries to his spiritual pastor, and then dropped the matter without disingenuous insinuations, and intermeddling with other mens' discussions, as any gentleman would.—As a simple matter of public discussion, if the Catholics are not able to justify their faith, other people need not try it.

(Remarks to be continued.)

☞ Slanderers are like flies, that leap over all the sound parts of mankind to light on their sores.

CONFERENCE.

The Annual Conference of the Church of Jesus Christ of Latter Day Saints will be held at the school house in Voree April 6th, 7th, 8th and 9th, 1848. It is hoped that none will neglect attendance.

By the President. JAMES J. STRANG.

Voree, Feb. 24, 1848. GILBERT WATSON, *Clerk.*

GOSPEL HERALD.

VOL. III. No. 3.] VOREE, W. T., THURSDAY. APRIL 6, 1848. [WHOLE No. 67.

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(Continued from last week.)

Passing by the means by which *Little* John became a party to this discussion, let us examine the manner in which he has carried it on. We shall most readily agree with Little John that he was somewhat excited, or he would not have rushed into a discussion without first knowing what point was to be the subject of debate; without having a regular affirmative and negative, and some understanding at least of the rules by which the discussion was to be conducted. It is very true we have challenged discussion, and thrown down our glove against the world. It is equally true that we have opened our journal for that purpose, and told our opponents that we always had a corner ready for them; but we have not offered them half our paper from week to week to spin out trash and nonsense about Abraham, lawyers and hay racks. Whether Abraham obtained the faith which was accounted for righteousness, and by which he spared not his only son when God spake, of pagan priests, or having it already went down to Egypt to barter it off for the worship of calves and crocodiles in heathen temples, is a matter we are content to leave entirely with Little John.

Doubtless most men, after receiving their religion directly from the mouth of God, as Abraham did, would be content with it and well assured of the truth of it without going to calf worshippers to see if they could tell them better. Still as Little John and most of his brother pseudoes have had several revelations from God in the past two or three years, which they do NOT *now* believe a word of, perhaps they ought to be excused for thinking Abraham just as big a humbug as themselves. Having tried unsuccessfully for some time to swap off their religion for some other, we don't doubt they really believe Abraham took a journey to Egypt on the same errand. So hard is it for men to believe anybody has better sense than themselves.

For the same reasons we are not the least surprised that Little John should say "he could hardly suppose that many of his readers would take pains to inquire whether he had proved his position or not, and whether his proofs were selected from the scriptures or from Tom Thumb's history." He forgets that his readers are not the New Era readers. Having got among those who don't believe the word of God, go to heathenism to improve their religion, and when they get a revelation have to ask a pagan priest whether it is true or not, he very naturally thinks all of us as stupid as himself.

Now what is the question at issue between John Gaylord and the Herald? Is it whether Christ is a bastard or a legitimate son?—Whether he was begotten in fornication or in lawful wedlock? Whether God prostituted a creature of his hands to unlawful lusts, doing a deed which would overturn thrones even in the most barbarous nations, or the prophets are true? It is not whether Jesus was the son of God. No; my opponent asserts and I affirm that. Is it whether he was *conceived* of the Holy Ghost? I am as well persuaded of that as was Luke, and I doubt not far better than my opponent; for if even an Egyptian priest should offer me any different system of faith I should not examine to see if it might be better. If I am able to get hold of the question at all, it is "whether Jesus was the son of man." That certainly is what I affirm, and I understand it to be what my opponent denies. He certainly denies that Jesus was the son of Joseph, the lawful husband of his mother; but if I make good that he was the son of *any* man, I think he will not deny that Joseph was the man.

This being the question, it became my opponent, on taking up this discussion, to review my arguments on that question before he struck out with any thing new. In my answers to Charles Rafferty (Herald Vol. 2 No. 35 and 36, Catholic discussion, p. 34 to 42) I have followed promises and prophecies down through from Adam to Christ, and shown by an array of testimonies, such as for multiplicity, point and clearness is seldom seen on any subject, that Christ, the Messiah, should come of the house of David, *lawful heir to David's throne* and *lawful king of Israel*. This argument, which is the heart and core of the whole matter, Little John has never touched. No not even alluded to it. In the same places, I have shown by an abundance of testimony, running through the entire New Testament, that he was declared and acknowledged thus to be the son of David, begotten by Joseph, the husband of Mary, by every party on earth, friends or foes, and by witnesses in heaven also, both during his life and after his crucifixion. This is equally left untouched, and as I do not intend to go over that ground in this article, the reader is respectfully requested to read those arguments as above referred to in this connection.

It will be percieved that Mr. Gaylord claims that Christ is the son of David in the female line, and quotes the English statute of succession to show that this would entitle him to the throne of David. Unfortunately for his cause, that statute was not enacted till near 1500 years after the death of Christ. And being enacted merely by the British Parliament, is not of authority in the court of heaven. We are willing however to try this question by the rule contained in the British statute. The son of Queen Victoria inherits the throne from her, because *she* could inherit it. She inherited it from her father the Duke of Kent, who, had he been alive, would have taken it as heir to his brother William IV. But he who has no blood of inheritance gives none. So Prince Albert not being in the line of succession cannot create inheritable blood, and his children by a subsequent marriage would not be heirs even to their own brothers, who are in the true line of succession. None inherit unless descended from those who *possessed* the throne, or would, had they survived. By statute a woman can be *King*, that is, *Queen Regent* of Great Britain. But could she of Israel? Ah, there is the test. If Mary was King, that is Queen Regent of Israel, then her son would inherit from her the throne without reference to the blood of his father. But if she was not herself lawful heir, entitled to fill the throne of David, she gave no inheriting blood to her children.

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GOSPEL HERALD.

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Victoria, Queen of Great Britain, being a woman, gives her regal rights to her children whether male or female. And in defect of sons her daughter would be Queen in her stead. So if Mary was lawful heir to David, so as to be able to give inheriting blood at all, her daughters would, in defect of a son, have succeeded to her rights. That is, had Mary had no son her eldest daughter would have been the Messiah, the King of the Jews. What a man or woman cannot inherit themselves, their children cannot inherit from them. If Christ is entitled to the throne of David, *as son of Mary*, it is because she was entitled to it, before him as daughter of David. But ridiculous as this theory is in its consequences, it is still more so in its foundations. No woman ever did, and none ever could be king of Israel. Thrones and Priesthood went to sons, not to daughters. And they went to sons of sons, not sons of daughters. A man's children in the male line, from generation to generation, were called his sons, but the son of a daughter never. They were reckoned in the line of their fathers.

And what is still worse for the cause of my opponent, there is not one iota of evidence that Mary was of the house of David at all. Much pains did the New Testament writers take to show that Joseph was of the house of David, but such a thing is no where said of Mary. It was very uncommon for priests to marry out of the tribe of Levi. And as Elizabeth, the cousin of Mary, was the wife of a priest of high rank, the inference is very strong that Mary was of the tribe of Levi. And this inference is strengthened by the fact that all tradition agrees that she was raised in the Temple.

THE PASSAGES FROM JOSEPHUS.—After giving 6 passages from the Bible and Book of Mormon, Little John treats us with the following passage from Josephus: "Antiquities of the Jews," Book xviii. ch. iii. sec 3:—"Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure.—He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold, these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day."

We prefer to take up this passage first because it is a good introduction to the grand question on the first chapter of Matthew. The reader will perceive that this passage does not assert that Jesus had no human father, nor does it assert any fact inconsistent with his having a human father. It simply shows that he was a very good man; a teacher of righteousness, and a doer of wonderful works.—But the grand objection to this testimony is that Josephus never wrote it. It is a gross and self-convicted forgery; an interpolation of those days when pious frauds were justified, and converts to pagan ceremonies under christian names were made by deceit.

It should be remarked that Eusebius, bishop of Coesarea, (of whom hereafter) is the *first* writer who ever quoted this passage, though he wrote more than 250 years after Josephus. And in a style of impudence which Little John seems to emulate, exclaimed, "wherefore since this Hebrew historian hath of old delivered these things in his own writing concerning our Savior, what evasion can save those who invent arguments against these things!" &c. Gibbon, Ittigius, LeClerc, Vandale, Bishop Warburton, Blondell, Tanaquil, Faber, Chalmers, Lardner, indeed every writer of the least respectability in the present age, as well as the best writers of the last century, reject this as a forgery. Without entering into the circumstances of the forgery at length, suffice it to say that it was committed by Cuis, a priest, in the third century. We proceed to show the evidence that this is a forgery.

1. Flavius Josephus was a Jewish priest of the family of Aaron, and of the rank of a prince; born at Jerusalem about the time of the crucifixion of Christ; growing up to manhood on the very ground where christianity was then becoming formidable; standing in his priesthood when apostles and bishops were holding councils at Jerusalem, and carrying the gospel to all parts of the earth; taken captive in the Roman war, and remaining a prisoner at the siege of Jerusalem, and afterwards writing the history of the Jews, he to the last moment of his life maintains the faith of his fathers, and never for a single instant in any act of his life exhibits the least faith in christianity. But this passage is an acknowledgment of the truth of christianity. Had Josephus believed that Jesus was a teacher of such men as *receive* THE TRUTH *with pleasure*; *that he* WAS THE CHRIST; that he *arose from the dead*, and *did* TEN THOUSAND *wonderful things* WHICH *the* HOLY PROPHTES FORETOLD CONCERNING HIM, he would have been to all intents and purposes a christian. This is the essence and foundation of the christian faith.—As well might a Methodist or Episcopalian bishop be brought as witness that Joseph Smith was a true prophet, and the Book of Mormon a divine revelation.

2. It interrupts the narrative. Sec 2. (Antiquities, B. xviii. ch. iii.) gives us an account of a great calamity that befell the Jews when Pilate, undertaking to supply the city of Jerusalem with water at the expense of the sacred treasures in the temple, and many of the Jews raising a sedition against it were slain. Section 4 begins, "About the same time also ANOTHER sad calamity put the Jews into disorder," and goes on to tell of certain swindling operations of a few vagabond Jews at Rome, by means of which all were banished from Rome, four thousand driven into the army and many others punished. The reader will readily perceive that this must originally have immediately followed the *one* sad calamity, otherwise it would not have been called *another*, unless indeed the coming of the Christ and fulfilling the prophets is a sad calamity. But even then the expression in sec. 4 would not have been "another," but "a third sad calamity."

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5. The article attributed to Josephus contains an express falsehood, to wit: that Christ drew after him many of the Gentiles. It is a well known fact with all Bible readers that the followers of Christ were none of them Gentiles. The gospel was sent to the Gentiles some years after the crucifixion.

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Victoria, Queen of Great Britain, being a woman, gives her regal rights to her children whether male or female. And in defect of sons her daughter would be Queen in her stead. So if Mary was lawful heir to David, so as to be able to give inheriting blood at all, her daughters would, in defect of a son, have succeeded to her rights. That is, had Mary had no son her eldest daughter would have been the Messiah, the King of the Jews. What a man or woman cannot inherit themselves, their children cannot inherit from them. If Christ is entitled to the throne of David, *as son of Mary*, it is because she was entitled to it before him as daughter of David. But ridiculous as this theory is in its consequences, it is still more so in its foundations. No woman ever did, and none ever could be king of Israel. Thrones and Priesthood went to sons, not to daughters. And they went to sons of sons, not sons of daughters. A man's children in the male line, from generation to generation, were called his sons, but the son of a daughter never. They were reckoned in the line of their fathers.

And what is still worse for the cause of my opponent, there is not one iota of evidence that Mary was of the house of David at all. Much pains did the New Testament writers take to show that Joseph was of the house of David, but such a thing is no where said of Mary. It was very uncommon for priests to marry out of the tribe of Levi. And as Elizabeth, the cousin of Mary, was the wife of a priest of high rank, the inference is very strong that Mary was of the tribe of Levi. And this inference is strengthened by the fact that all tradition agrees that she was raised in the Temple.

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This passage seems to be the strong bulwark, the Gibralter of those who claim that Jesus Christ was not "the son of man."—And though if true it does prove that Joseph was not his father after the flesh, it is very far from proving that God was. If it proves that any body was the *father of his flesh*, the *Holy Ghost* was that *father*. That is, that he was the son of the third person in the Catholic Trinity, instead of the first. Collated with the Apostles' creed which my opponent has quoted, it will not even bear that construction; for in that it is expressly said he was "*conceived* by the Holy Ghost," and I think my opponent would hardly pretend that he was begotten and conceived by the same individual. That is, that the same individual was both his father and mother. Still we cheerfully concede that whether this passage has any real meaning in it or not, it is against us. And consequently that the main question is whether it is true.

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Solitary and alone against all this stands out the single passage in the first chapter of Matthew, ver. 18 to the end. Let us examine it. At the 23d verse we read, "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23d v., 'Behold, a *virgin* shall be with child and shall bring forth a son, and they shall call his name Emmanuel.'" The reader will find the prophecy here alluded to in Isaiah vii. 14. And if it should turn out on examination that this prophecy had no allusion whatever to Christ, but was spoken of, and quite fulfilled in the birth of a child during the reign of Ahaz king of Judah, is not falsehood indelibly impressed on the face of this passage interpolated into Matthew? Surely it will not be pretended that God took so great pains to fulfill in Christ a prophecy that his prophet had spoken of somebody else, and which had been fulfilled more than 700 years. And if the reason given for so extraordinary a proceeding falls to the ground, the thing itself will fall with it; especially as the history of the one and the assertion of the other are contained in the same paragraph.

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And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholic Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: desended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen."

Beaver Island, February 20th, 1848.

Dear Brother:—We are all well, and really hope that these lines will find you and yours enjoying the same state of health.—Peace and plenty generally prevails on this island at the present time. However I have heard within a few days that there is somewhat of a scarcity among the Indians. There has not been much ice for them to fish on. The weather has been very mild and pleasant here this winter so far. In teaming we have had to often charge from sled to wagon and from wagon to sled. The snow has not been over one foot deep at any one time. The bay has been froze over a number of times, and as often broken up, and no chance of getting the mail from Mackinac as yet. The bearer of this letter to Mackinac is a half breed. He thinks he can get there by making his way to the north shore. He will take a light boat with him.

We are well pleased with our new home. There is many advantages here that there is not elsewhere; wooding, fishing, trading, &c., and I think I may add farming. Any man that will come here and will take a walk with me, shovel in hand, I will show him land that will bear inspection, and plenty of it; and I must say here is the place for you, and you would say so if you was here. Fix your face for the island. Set yourself busily to work preparing to come so as to be ready by the time I come there in the spring. I shall come as soon as there is a chance. Tell brother Strang we are doing something at the mission house, and intend that one building shall be completed as soon as one-tenth of our time can finish it.—We have had no news from the main land since our arrival here.—We have made our claims, but don't be alarmed. There is as good chances yet as have been taken, but this spring is the time.—Don't stand round pondering about it, but get ready. Get up early in the morning and make a double rally to send on good wholesome settlers to the island. Ye Strangites of pure principles, sober habits and good morals, truly religious and law-abiding, come to Beaver Island, and no others. We have not done any thing towards building our dock. The ice has not been stout enough to bear our teams. I must close and tell the rest when I come. Our best respects to all.

M. M. ALDRICH.

Feb. 26th. The man has not gone. The ice has failed, but there is another man going with a boat. I want you to write as soon as you receive this. Your letter will come to Mackinaw and will get here before the steamboats run. Direct your letters to Beaver Island in Lake Michigan, Mackinaw post office. In preparing for the island instead of bringing much pork bring lard, the fish are here. Flour is a prime article. Plenty of sugar here. I forgot to mention Savage's wife. We think she has got the consumption. They have been keeping the N. W. Co.'s house, but will leave in a few days. I am very earnest about your coming. Tell brother Strang to send on a band of good likely fellows. M. M. A.

Crockery Creek, Ottawa Co., Mich., March 5th, 1848.

Dear Sir:—We are strangers, but I trust we are friends, and writing is the only mode of inquiring for what I want to know. I shall trouble you with a few lines. I have once belonged to the Church of Latter Day Saints, but the church is scattered and I am left behind. I have heard that there was a live spark left, and that you was the servant of the most high to blow it into a flame. I am anxious to learn something about the church. I joined the church in Jackson, Jackson Co., Mich., and I received too much of the principles of truth to ever believe any other doctrine. I heard that you printed a paper in Voree, and if you do I want you should send me one of the papers and I will subscribe for the same. If there is any place where the saints of God are gathering, I want to be with them. I am yours with respect, and in the bonds of the everlasting covenant,

James J. Strang. ARZA BARTHOLOMEW.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholic Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen."

Beaver Island, February 20th, 1848.

DEAR BROTHER:—We are all well, and really hope that these lines will find you and yours enjoying the same state of health.—Peace and plenty generally prevails on this island at the present time. However I have heard within a few days that there is somewhat of a scarcity among the Indians. There has not been much ice for them to fish on. The weather has been very mild and pleasant here this winter so far. In teaming we have had to often change from sled to wagon and from wagon to sled. The snow has not been over one foot deep at any one time. The bay has been froze over a number of times, and as often broken up, and no chance of getting the mail from Mackinac as yet. The bearer of this letter to Mackinac is a half breed. He thinks he can get there by making his way to the north shore. He will take a light boat with him.

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died, was it a man, or God himself, that died, was laid in the sepulchre, and on the third day was restored to life?

28. Did the Jews in reality crucify God Almighty; was the Creator and upholder of all things put to death by his own creatures; and did the God of the *universe actually expire*?

29. If the God of the universe had ceased to live, who then could have lived; would not all *nature* in that instant have wrecked world on world and become a vast chaos?

30. If it was only a man that died, and if the real and very Christ himself, and in his proper person, actually died, does not the conclusion necessarily and unavoidably follow, that the real and very Christ himself, and in his proper person *was only a man?*

31. And if Christ was really and truly a man what hinders our believing he was begotten of Joseph the husband of Mary in the true lineage of David?

Well did Paul, looking down through the vista of time to that age when apostles and prophets, called by revelation of God, set apart to that ministry as pastors and leaders of the church, should cease, call you "children *tossed to and fro*, and *carried about* with every WIND *of* DOCTRINE in the *wickedness* of men, in CRAFTINESS *whereby they lie in wait to deceive.*" How miserable does that mass of absurdities we have been poring over look by the side of the plain system taught by apostles and prophets; that Jesus Christ came according to the prophets, of the lineage of David; that he was a man of like passions with us, Heb. ii. 17, and tempted and tried as we are, Heb. ii. 18, iv. 15, and resisted evil and kept himself unspotted and free from sin, 2 Cor. v. 21; that he is the Son of God by holding the priesthood after the power of an endless life, Heb. vii. 16, 24. i. 5, 9, as were Adam, Enoch, Noah, Elijah, and many others; some of whom wickedly married the daughters of unbelieving men, by means of which they raised up, not giants, but men of might and renown, upon whom they conferred the governing power, which of right pertains to this priesthood, and destroyed the antediluvian world thereby, Gen. vi.; that he is begotten of God, not by any carnal begetting, but by being made an high priest after the order of Melchisedec, that is, made a son by God himself, Heb. i. 9. v. 5, 10. vii. 21, 28; that he is the first begotten of God, as the first raised from the dead to life everlasting, Rev. i. 5, and by the precedence and superiority of his priesthood above all others of the like order, Heb. i. 2. Eph. i. 20, 21, 22. Psa. lxxxviii. (lxxxix. in Prot. version) 28; in accordance with the rule that the first begotten is entitled to a double portion, 2 Chron. *alias* Para. v. 1, 2, 3. Gen. xlviii. 22; that he is the only begotten, John iii. 16, 18, in that there is no other brought into the same degree of priesthood and jurisdiction, Acts v. 31. John xvii. 2. Heb xi. 17. Rom. ix. 5. 1 Cor. i. 25, 27, 28. Heb. ii. 5 to 10; that he possesses his power by grant from God, Acts x. 38. v. 31. John xvii. 1, 2, 7, 8. Heb. i. 2. 4. v. 4, 5, 6; that he is called an "EVERLASTING FATHER" because by his priesthood he is made the FATHER *or* SHEPHERD of the true fold FOREVER, Rev. xvii. 14. Isa. ix. 6. Heb. xiii. 20. in that by the oath of God, not man, he has received an everlasting priesthood, Heb. vii. 16, 17, 21; that he is called the mighty God, Isa. ix. 6, because God has GIVEN HIM ALL POWER in heaven and on earth, Matt. xxviii. 18, and placed all things under him, Eph. i. 22. so that in the name of God, by virtue of the priesthood and authority of God, he rules as God.

He HAS BECOME PERFECT THROUGH SUFFERING, Heb. ii. 10. v. 9, obtained the keys of hell and of death, Rev. i. 18, received power from God, John v. 19 to 30. Acts xvii. 31, ascended on high, Acts i. 9, 10, 11, and being perfect as his Father in heaven is perfect, has set down, not in place of God, but at his right hand, Heb. i. 3. Eph. i. 20, as the principal viceroy and highest minister unto him, Heb. i. 4, 9. Eph. i. 20, 21, 22, being one with God, not in person, essence or individuality, nor in any mystical sense, but in the same manner in which the saints are all likewise required to be one with him and each other, John xvii. 11, 21, 22, 23. Gal. iii. 28; that is, one in faith, one in purpose, one in interest and one in possession and enjoyment. And he, as son, being heir of God; that is, as high priest having an inheritance in the power of God's kingdom, seeks to bring us to a like perfection, that we also may be sons, that is, high priests after the power of an endless life, that we may be also heirs of God, joint heirs with him in this inheritance, Rom. viii. 17. James ii. 5, setting down with him on thrones in the kingdom of God, Matt. xix. 28. Luke xxii. 29, 30. 1 Tim. vi. 15. Rev. i. 6. v. 10. xx. 6; retaining to Christ his double portion as first begotten, because whereas we shall be kings, princes and lords, he will be king of kings and Lord of Lords, Rev. xvii. 14, xix. 16. And in this inheritance, as he is so like his father as to be declared the express image of his person, and the brightness of his glory, Heb. i. 3, so we shall be like him, Phil. iii. 21.

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An analysis of the above presents these facts:

1st. That during the reign of Ahaz, king of Judah, Rezin, king of Syria, and Pekah, king of Israel, (ancient enemies of Judah,) made war against him and approached Jerusalem, for the purpose of subjecting the Jews and making the son of Tabeal their king.

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The only child spoken of was the son to be born in Jerusalem during the war of Reizin and Pekah against Ahaz, and the only

died, was it a man, or God himself, that died, was laid in the sepulchre, and on the third day was restored to life?

28. Did the Jews in reality crucify God Almighty; was the Creator and upholder of all things put to death by his own creatures; and did the God of the *universe actually expire*?

29. If the God of the universe had ceased to live, who then could have lived; would not all *nature* in that instant have wrecked world on world and become a vast chaos?

30. If it was only a man that died, and if the real and very Christ himself, and in his proper person, actually died, does not the conclusion necessarily and unavoidably follow, that the real and very Christ himself, and in his proper person *was only a man*?

31. And if Christ was really and truly a man what hinders our believing he was begotten of Joseph, the husband of Mary in the true lineage of David?

Well did Paul, looking down through the vista of time to that age when apostles and prophets, called by revelation of God, set apart to that ministry as pastors and leaders of the church, should cease, call you "children *tossed to and fro*, and *carried about* with every WIND *of* DOCTRINE in the *wickedness* of men, in CRAFTINESS *whereby they lie in wait to deceive.*" How miserable does that mass of absurdities we have been poring over look by the side of the plain system taught by apostles and prophets; that Jesus Christ came according to the prophets, of the lineage of David; that he was a man of like passions with us, Heb. ii. 17, and tempted and tried as we are, Heb. ii. 18, iv. 15, and resisted evil and kept himself unspotted and free from sin, 2 Cor. v. 21; that he is the Son of God by holding the priesthood after the power of an endless life, Heb. vii. 16, 24. i. 5, 9, as were Adam, Enoch, Noah, Elijah, and many others; some of whom wickedly married the daughters of unbelieving men, by means of which they raised up, not giants, but men of might and renown, upon whom they conferred the governing power, which of right pertains to this priesthood, and destroyed the antediluvian world thereby, Gen. vi.; that he is begotten of God, not by any carnal begetting, but by being made an high priest after the order of Melchisedec, that is, made a son by God himself, Heb. i. 9. v. 5, 10. vii. 21, 28; that he is the first begotten of God, as the first raised from the dead to life everlasting, Rev. i. 5, and by the precedence and superiority of his priesthood above all others of the like order, Heb. i. 2. Eph. i. 20, 21, 22. Psa. lxxxviii. (lxxxix, in Prot. version) 28; in accordance with the rule that the first begotten is entitled to a double portion, 2 Chron. *alias* Para. v. 1, 2, 3. Gen. xlviii. 22; that he is the only begotten, John iii. 16, 18, in that there is no other brought into the same degree of priesthood and jurisdiction, Acts v. 31. John xvii. 2. Heb. xi. 17. Rom. ix. 5, 1 Cor. i. 25, 27, 28. Heb. ii. 5 to 10; that he possesses his power by grant from God, Acts x. 38. v. 31. John xvii. 1, 2, 7, 8. Heb. i. 2. 4. v. 4, 5, 6; that he is called an "EVERLASTING FATHER" because by his priesthood he is made the FATHER *or* SHEPHERD of the true fold FOREVER, Rev. xvii. 14. Isa. ix. 6. Heb. xiii. 20, in that by the oath of God, not man, he has received an everlasting priesthood, Heb. vii. 16, 17, 21; that he is called the mighty God, Isa. ix. 6, because God has GIVEN HIM ALL POWER in heaven and on earth, Matt. xxviii. 18, and placed all things under him, Eph. i. 22, so that in the name of God, by virtue of the priesthood and authority of God, he rules as God.

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The result then of this examination is, that the paragraph attributed to Matthew is irreconcilable with the rest of Matthew's writings, the whole New Testament and the prophecies, and contains an absolute falsehood, in applying to Christ a prophecy which has no allusion to him whatever. A decent respect to the character of Matthew, and the authority of his works as a standard of religious truth, requires us not to accuse him of writing it. In our opinion these facts alone would justify striking it out, notwithstanding we have no particular account of the exact time when or person by whom it was interpolated. But in defect of that we will proceed to show circumstantially the time, instruments and object of the interpolation.

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The learned Faustus, the Manichean Bishop, in replying to the arguments of St. Augustine, says:—

"Multa enim a majoribus vestris, eloquis Domini nostri inserta verba sunt; quæ nomine signata ipsius cum ejus fide non congruant, præsertim, quia, ut jam sæpe probatum a nobis est, nec ab ipso hæc sunt, nec ab ejus apostolis scripta, sed multo post, eorum, assumptionem, a nescio quibus, et ipsis inter se non, concordantibus SEMI-*Judæis*, per fabulas opinionesque compertæ sunt; qui tamen omnia eadem *in* apocryphis Domini conferentes nomina, vel eorum qui secuti apostolos viderentur, errores ac mendacia sua SECUNDUM eos se scripsisse mentiti sunt." Faust, lib. 33, c. 3.

"For many things have been inserted by your ancestors in the speeches of our Lord, which, though put forth under his name, agree not with his faith; especially since, as already it has been often proved by us, that these things were not written by Christ, nor by his apostles, but a long while after their assumption, by I know not what sort of HALF-Jews, not even agreeing with themselves, who made up their tale out of reports and opinions merely, and yet, fathering the whole upon the names of the apostles of our Lord, or on those who were supposed to have followed the apostles; they mendaciously pretended that they had written their lies and conceits ACCORDING to them."

And it is worthy of note that Augustine never attempted to controvert this charge, though the controversies between the church and the Manicheans were as fierce as they ever have been between the Catholics and Protestants.

In addition to all this the gospels have once been censured and altered by order of a Roman Emperor, as Victor, Bishop of Tunis, testifies:—

"Messala V. C. consul, Constantinopoli, jubente Anastasio Imperatore, sancta evangelia, tanquam ab idiotis evangelistis composita, reprehenduntur et emendantur." Victor, Tununensis, Caves Historia Literaria. Vol. i. p. 415.

"The illustrious Messala being Consul, by the command of the Emperor Anastacius, the holy gospels as having been written by idiot evangelists, are censured and corrected." Victor, Bishop of Tunis in Africa.

These facts certainly establish that there is no reliable accuracy in the isolated statements in the New Testament, as it has come down to us; that there is no such thing as a standard copy on earth, and no means of obtaining one short of a direct revelation from God; and that no doctrine can be proved by any single passage of scripture, unless it is also shown to be an essential part of the great body of christian doctrine. If it should be found that any particular doctrine had grown up in the church in a certain age, and that doctrine founded on but one or two texts of scripture, these facts alone would raise a serious presumption that the doctrine originated first, and the texts in its favor were manufactured afterwards.

Now it will be perceived that the doctrine that Christ had no human father is not contained in the apostles' creed, but is strongly stated in that of St. Athanasius; that the New Testament, except this one passage, is barren on the sucject; but the writings of the Catholic Fathers following the establishment of the Christian church by the Roman empire are filled with it. The just conclusion is that this doctrine got footing about the time christianity became a part of the imperial establishment. We want only a motive and means for its adoption at that time, and the array of circumstantial evidence will be stronger by far than any single historic testimony can be.

Constantine, Emperor of Rome, having, in addition to a vast amount of other crimes, murdered his father-in-law Maximian in 310, his brother-in-law Bassianus in 314, his nephew Licinianus, a boy of only 13, in 319, and his wife Fausta in 320, seems to have been struck with horror at the remembrance of such matchless wickedness; and applied to Sopater, a HEATHEN PRIEST and philosopher, to absolve him from his sins. Being told that "there was no kind of purgation sufficient to expiate such enormities," he applied to the christian bishops, who promised him that, "by repentance and baptism, they could cleanse him of all sin." He was accordingly baptized; but whether he repented of his murders or not the reader may judge for himself when we add that, as soon as he was converted, he murdered Sopater, who had refused him absolution, Licinius his brother-in-law in 325, and Crispius his own son in 326, besides some hundred thousand of his subjects; who, perhaps, should not be counted as murdered, but only executed, as they died for the crimes, some of being pagans, and some of being different christians from what he was, such as the Arians.

Every effort that force or fraud could put in use was used to establish the new and abolish the old religions. Besides burning books and writings of the old and dissenting faiths and forging books of his own religion, beheading teachers and followers of the old and setting up those of the new, he resorted universally to that more efficacious mode of converting the heathen by changing their temples into chistian churches, and confiscating the estates of heathen priests to bestow them on christian pastors and bishops.—One thing only was wanting more than this to make the new religion acceptable, and that was a *congruity to heathenism*. Yes, with all these appliances only one thing more was necessary to convert the Roman empire to christianity, and that *one thing was the conversion of christianity to heathenism*. Force and fraud can beat no religion into the heart, but they may induce its observance.

The leading trait of the religion of the Roman empire, perhaps, was demi-Godism or the doctrine that Gods begot children on beau-

virgin was the mother of that son. The sequel of the matter was, that Ahaz would not believe God's word, and offered sacrifices to the false Gods of Samaria and Damascus to appease them and plundered the temple and king's palace of all their ornaments to purchase assistance of the kings of Assyria, and made burnt offerings of his own sons and was overthrown in fight, having 120,000 men of war slain in one day and 200,000 women and children made prisoners. Nevertheless the Lord made good his sign by sending the prophet Oded to deliver them from bondage. The son of Tabeal was not made king; yet Judah were not established, and the invading armies were withdrawn, and before the time elapsed, 2 Chron. xxviii., and in due time, Ephraim was broken that she ceased to be a people, and Judah continued not, according to the sign. Wherefore, as reasonable men, we must conclude that this prophecy had no reference whatever to Christ or to his mother, and by consequence nothing in the begetting or birth of Christ could have happened "that it might be fulfilled." It should not be forgotten that Christ did not eat butter and honey, but was brought up in mere poverty and want. And there was no such fact in his history as the withdrawal of two kings from the land of Judah. Nothing to connect him with this sign or prophecy.

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"Multa enim a majoribus ves- "For many things have been
tris, eloquis Domini nostri inser- inserted by your ancestors in the
ta verba sunt; quæ nomine sig- speeches of our Lord, which,
nata ipsius cum ejus fide non con- though put forth under his name,
struant, præsertim, quia, ut jam agree not with his faith; espec-
sæpe probatum a nobis est, nec ially since, as already it has been
ab ipso hæc sunt, nec ab ejus often proved by us, that these
apostolis scripta, sed multo post, things were not written by Christ,
eorum, assumptionem, a nescio nor by his apostles, but a long
quibus, et ipsis inter se non, con- while after their assumption, by
cordantibus SEMI-JUDÆIS, per fa- I know not what sort of HALF-
mas opinionesque comperta sunt; Jews, not even agreeing with
si tamen omnia eadem in apos- themselves, who made up their
torum Domini conferentes nom- tale out of reports and opinions
ina, vel eorum qui secuti aposto- merely, and yet, fathering the
los viderentur, errores ac menda- whole upon the names of the
cia sua SECUNDUM eos se scrip- apostles of our Lord, or on those
sisse mentiti sunt." Faust, lib. who were supposed to have fol-
33, c. 3. lowed the apostles; they menda-
ciously pretended that they had
written their lies and conceits ACCORDING to them."

And it is worthy of note that Augustine never attempted to controvert this charge, though the controversies between the church and the Manicheans were as fierce as they ever have been between the Catholics and Protestants.

In addition to all this the gospels have once been censured and altered by order of a Roman Emperor, as Victor, Bishop of Tunis, testifies:—

"Messala V. C. consul, Con- "The illustrious Messala be-
stantinopoli, jubente Anastasio ing Consul, by the command of
Imperatore, sancta evangelia, tan- the Emperor Anastacius, the ho-
quam ab idiotis evangelistis com- ly gospels as having been writ-
posita, reprehenduntur et emen- ten by idiot evangelists, are cen-
dantur." Victor, Tununensis, sured and corrected." Victor,
Caves Historia Literaria. Vol. i. Bishop of Tunis in Africa.
p. 415.

These facts certainly establish that there is no reliable accuracy in the isolated statements in the New Testament, as it has come down to us; that there is no such thing as a standard copy on earth, and no means of obtaining one short of a direct revelation from God; and that no doctrine can be proved by any single passage of scripture, unless it is also shown to be an essential part of the great body of christian doctrine. If it should be found that any particular doctrine had grown up in the church in a certain age, and that doctrine founded on but one or two texts of scripture, these facts alone would raise a serious presumption that the doctrine originated first, and the texts in its favor were manufactured afterwards.

Now it will be perceived that the doctrine that Christ had no human father is not contained in the apostles' creed, but is strongly stated in that of St. Athanasius; that the New Testament, except this one passage, is barren on the sucject; but the writings of the Catholic Fathers following the establishment of the Christian church by the Roman empire are filled with it. The just conclusion is that this doctrine got footing about the time christianity became a part of the imperial establishment. We want only a motive and means for its adoption at that time, and the array of circumstantial evidence will be stronger by far than any single historic testimony can be.

Constantine, Emperor of Rome, having, in addition to a vast amount of other crimes, murdered his father-in-law Maximian in 310, his brother-in-law Bassianus in 314, his nephew Licinianus, a boy of only 13, in 319, and his wife Fausta in 320, seems to have been struck with horror at the remembrance of such matchless wickedness; and applied to Sopater, a HEATHEN PRIEST and philosopher, to absolve him from his sins. Being told that "there was no kind of purgation sufficient to expiate such enormities," he applied to the christian bishops, who promised him that, "by repentance and baptism, they could cleanse him of all sin." He was accordingly baptized; but whether he repented of his murders or not the reader may judge for himself when we add that, as soon as he was converted, he murdered Sopater, who had refused him absolution, Licinius his brother-in-law in 325, and Crispius his own son in 326, besides some hundred thousand of his subjects; who, perhaps, should not be counted as murdered, but only executed, as they died for the crimes, some of being pagans, and some of being different christians from what he was, such as the Arians.

Every effort that force or fraud could put in use was used to establish the new and abolish the old religions. Besides burning books and writings of the old and dissenting faiths and forging books of his own religion, beheading teachers and followers of the old and setting up those of the new, he resorted universally to that more efficacious mode of converting the heathen by changing their temples into chistian churches, and confiscating the estates of heathen priests to bestow them on christian pastors and bishops.—One thing only was wanting more than this to make the new religion acceptable, and that was a *congruity to heathenism*. Yes, with all these appliances only one thing more was necessary to convert the Roman empire to christianity, and that *one thing was the conversion of christianity to heathenism*. Force and fraud can beat no religion into the heart, but they may induce its observance.

The leading trait of the religion of the Roman empire, perhaps, was demi-Godism or the doctrine that Gods begot children on beau-

tiful women, and godesses conceived them of notable men and renowned princes. And as their religions were not exclusive, but like the various christian sects of the present day, each acknowledged all others to be essentialy true; if christanity could be brought into the general scope of heathenism, the obstacles to general conformity to the new religion would be very much diminished. Parisites and hypocrites could easily change the names of their religion, but for the people at large something of the old faith was necessary. Temples were readily transformed to churches for similar Gods. And heathen priests, as christian Bishops, could as well prate of a liason of Jehovah with a Hebrew peasant as Jupiter with a Greek shepherdess. Romans, Greeks and Barbarians all believing that their emperors, princes and heroes were Demi-gods, half heavenly in their parentage, and being in the constant habit of rendering them divine worship after they were dead, it did not require even a change of their faith to worship Jesus Christ as a God; if they were told that the Almighty had begotten him on a woman of matchless charms, among which Catholics reckon personal beauty and perpetual virginity. Such were the inducements to the establishment of demi-godism as a part of the christian faith. It was first authoritatively declared by the council of Nice, and was enforced by the excommunication of more than 100 bishops and their flocks. The church was now in unholy union with the old Roman empire. Literally had left communion with Christ, and taken up bed and board with the Devil. The woman having turned prostitute, seated herself on the scarlet colored beast. Rev. xvii. 4.

(To be continued.)

MINUTES OF THE ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD AT VOREE APRIL 6TH, 7TH, 8TH AND 9TH, 1848.

President Strang called the Conference to order, and read a portion of scripture. Singing. Prayer by the President. Singing.

The President called for reports from representatives and traveling Elders. Whereupon Samuel Graham, P. H. P., from Jackson, Mich., James Blakeslee, President of the High Priests Quorum, and Ebenezer Page, one of the Twelve, who had returned from a mission to the Fox River region, John E. Page, President of the Twelve, who had just returned from a mission to Rock and Dane counties, Wis., gave very cheering reports; that many were obeying the gospel; that there was a great call for preaching and the investigation of the principles of "Mormonism."

Pres. Strang then gave a short and concise history of the Church from the commencement of the gathering to this place; spoke of numerous cheering communications he had received of late from the brethren abroad, and of the present prospects of the Church.

Conference adjourned till 2 o'clock. Benediction by J. E. Page.

Conference assembled pursuant to adjournment.

Singing. Prayer by John E. Page. Singing.

Preaching by J. E. Page on the doctrine of election. He showed clearly that the grand foundation stone of this doctrine was the temporal covenant made with Abraham.

Pres. Strang made some remarks relative to signs and wonders, which are sought for by unbelievers to prove the introduction of a new dispensation, and showed clearly from the scriptures that signs and wonders were never wrought to beget faith in unbelievers, but were the omens of speedy destruction.

Adjourned till to-morrow at 10 o'clock.

Benediction by James Blakeslee.

April 7. Conference assembled pursuant to adjournment.

Opened by singing. Prayer by James Blakeslee. Singing.

Daniel Carpenter, Elder, represented Porter Co., Ia., 22 members in good standing, eight added since the last Conference. Prospect good.

John E. Page preached on the restitution of all things spoken of by all the holy prophets, and the desolations that are coming upon the earth.

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Pres. Strang preached on the establishment of the kingdom of God; the time when, and the circumstances connected with its establishment.

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April 8. Conference assembled pursuant to adjournment.

Prayer by John Porter.

Alden Hale, Elder, made a few remarks on the subject of equality.

Pres. Strang made some remarks in relation to the business of the Conference. He said that Pres. William Marks was appointed one of the building committee of the Temple, but had not acted in that capacity; he therefore suggested the propriety of appointing another in his place.

On motion, resolved unanimously, that Roswell Packard be appointed one of said committee in place of Wm. Marks.

Pres. Strang presented John Porter, P. H. P., as President of the Stake of Voree, whereupon, on motion, the presentation was approved of unanimously.

Pres. Strang remarked that there had been considerable anxiety among the brethren concerning the appointment of a Bishop, and that there had been a desire expressed by a goodly number that one be appointed by revelation; he therefore had inquired of the Lord, and the word of the Lord was that brother Gilbert Watson be appointed to the office of Bishop.

On motion, the appointment was unanimously approved of.

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Samuel Graham remarked that he had visited the Michigan Central College, and had an intervew with some of the leading men of that instiution; that they expressed a willingness to receive a present of the standard works of our faith, and also made a proposition for a public discussion of our faith and authority.

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Pres. Strang preached on the necessity of a standard and authorized interpretation of the scriptures.

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GOSPEL HERALD.

VOL. III. No. 5.] VOREE, W. T., THURSDAY, APRIL 20, 1848. [WHOLE No. 69.

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REMARKS ON THE BRIGHAMITE EPISTLE.

(Concluded.)

The following concluding remarks on the Brighamite epistle were by request furnished the editor by J. E. Page:

It is well known to all the church that are familiar with the organ of the church (the Times and Seasons) that the position the Quorum of the Twelve Apostles assumed was, that they should take the Presidency of the church. By so doing they either overlooked or wickedly disregarded the law containing the revealed purpose of God concerning this matter, as we have inserted above.—D. & C. sec. xiv. p. 1, 2. See minutes of Conference Aug. 8th, 1844, inserted above. But now they tell us that they are going to "*organize the church according to the original pattern.*" How, we ask? Why, by rolling perversion on perversion to sustain their rickety anti-Christ kingdom, they will assume to tell us that the "three presiding high priests chosen by the body, (church,) appointed and ordained to that office, (by the church,) and upheld by the confidence, faith and prayer of the church," are the three persons forming the Quorum of the First Presidency to preside over the whole church. Read D. & C. sec. iii. p. 11. This whole section, containing forty-four paragraphs, is a detailed account of the organization of the church, giving an account of the relative duties of one quorum with the other; pre-supposing the two priesthoods, viz. the Melchisedec and Aaronic, to have been previously restored to men on the earth as stated in D. & C. sec. L. p. 2, 3. The third section begins thus: "*There* ARE *in the church* TWO priesthoods, namely, the *Melchisedec* and *Aaronic*." Par. second tells us that "all other authorities, or officers in the church, are *appendages* to the Melchisedec priesthood; but there are two divisions or grand heads; one is the Melchisedec priesthood, and the other is the Aaronic or Levitical priesthood.

By reading par. 31 we find that "ONE," *not* THREE *or* TWELVE, possesses by the direct gift of God the right of presiding over the high priesthood of the whole church, and from *him* "*comes the administering of ordinances and blessings upon the church by the laying on of the hands.*" The 42 par. tells us that this "ONE," spoken of above, "*is to preside over the* WHOLE *church, and to be* LIKE *unto* MOSES, to be a *Seer*, a *Revelator*, a *Translator* and a *Prophet*." And by reading D. & C. sec. xiv. p. 1, 2 we find that in the removal of the seer or prophet spoken of above by death or apostacy, the only way his successor is to be "appointed" is through said seer or prophet. Sec. v. p. 6 tells us that the President (seer and prophet) "is appointed by *revelation*; and so also are his two assistant Presidents," and not by the elective franchise of the body or church.—We return to the 3d sec. p. 11 and consider again the "three high priests" there spoken of. It is true they are presiding officers, but of what grade? Are they the quorum of the First Presidency of the church? NO! Why? Because the three high priests under consideration are chosen by the church to preside, and not by revelation, as the First Presidency were. The revelation given through Joseph Smith the seer and prophet, in A. D. 1841, in which God gave sanction to the then organization of the church in its several quorums, says, par. 39:

"I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer and prophet.—I give unto him for counselors my servant Sidney Rigdon, and my servant William Law, that these may constitute a quorum and first presidency, to receive the oracles for the whole church."

We have found above that these three spoken of in this last quotation were to be appointed by direct revelation of God, and not by the church. The 42 par. tells us that Don C. Smith, Amasa Lyman and Noah Packard were three presiding high priests over the quorum of high priests. These three high priests are no where spoken of as being appointed to their presidency by revelation to preside over the quorum of high priests, but as a presidency growing out of or appointed of the high priests quorum; which priesthood grew out of the Melchisedec priesthood, given of God by direct revelation and the ministering of angels to Joseph and Oliver, when they were constituted high priests of God in the setting up of this church, of which Joseph was the seer and prophet. Then as the three high priests under consideration grew out of a priesthood previously given of God to other men, they cannot possibly be the First Presidents of the whole church, but of an inferior grade of priesthood forming a quorum of priesthood in the church, and not the quorum of the First Presidency of the church.

Then as the Brighamite faction has lived almost four years without a legal organization of the church; and as they say they are about to "organize according to the original pattern," how, pray, are they to effect it? Why, by electing a prophet, revelator, seer and translator from among themselves; they having no prophet among them "appointed" by the prophet Joseph, (martyred.) O humbug! the president of fools and knaves!! long live thou!!!

But let us look at the position assumed by the Brighamite faction. That the three high priests chosen by the body as being the Presidency of the whole church. Why did not the Twelve Apostles of the church set it on foot to elect three high priests to preside over the whole church immediately after Joseph's death, instead of assuming the First Presidency themselves? It certainly stands next in order according to the book of D. & C. O forsooth the book says in the same paragraph that the Twelve Apostles "form a quorum equal in authority to the three high priests previously mentioned." The same paragraph tells us that the quorum of seventies "form a quorum equal in authority to the Twelve Apostles."—In this case we have three quorums equal and alike in the powers of their priesthood. This puts the whole matter beyond successful controversy to the contrary, that the three high priests referred to are not and cannot be the First Presidency of the church, because the priesthood, blessings and oracles of God comes not through those three high priests nor the twelve apostles nor yet the seventies to the church, but from the First President of the church, called and set apart of God by direct revelation, and not by the elective franchise of the body or church.

Again, if the church had elected three high priests to preside over them as the First Presidency of the church, in case of apostacy or death they must have been supplied by the same means. In that case suppose that a majority of the church should become corrupted by any means whatever, still the majority ruling the minority, however virtuous, a veritable incarnate devil might be elected by the body, "to be like unto Moses, yea, to be a seer, revelator, translator and prophet." If such a course of things is the true sense of the law of the church, look out that old Beelzebub does not yet become the prophet of the Brighamite party by the elective franchise of the mass.

Thus we have found by a clear analysis and an unsophisticated comparing of the word of God, that the three presiding high priests mentioned in the iii. sec. 11 par. are not and cannot be the First Presidency of the true Church of Jesus Christ of Latter Day Saints, and that no man on earth can be a President of the whole church only as he is appointed by revelation through his predecessor, there being no other way provided by the word of God, all other means and measures being the cunning speculations of the wicked and crafty, to deceive and gull the unwary and ignorant.

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It is well known to all the church that are familiar with the organ of the church (the Times and Seasons) that the position the Quorum of the Twelve Apostles assumed was, that they should take the Presidency of the church. By so doing they either overlooked or wickedly disregarded the law containing the revealed purpose of God concerning this matter, as we have inserted above.—D. & C. sec. xiv. p. 1, 2. See minutes of Conference Aug. 8th, 1844, inserted above. But now they tell us that they are going to "*organize the church according to the original pattern.*" How, we ask? Why, by rolling perversion on perversion to sustain their rickety anti-Christ kingdom, they will assume to tell us that the "three presiding high priests chosen by the body, (church,) appointed and ordained to that office, (by the church,) and upheld by the confidence, faith and prayer of the church," are the three persons forming the Quorum of the First Presidency to preside over the whole church. Read D. & C. sec. iii. p. 11. This whole section, containing forty-four paragraphs, is a detailed account of the organization of the church, giving an account of the relative duties of one quorum with the other; pre-supposing the two priesthoods, viz. the Melchisedec and Aaronic, to have been previously restored to men on the earth as stated in D. & C. sec. L. p. 2, 3. The third section begins thus: "*There* ARE *in the church* TWO priesthoods, namely, the *Melchisedec* and *Aaronic*." Par. second tells us that "all other authorities, or officers in the church, are *appendages* to the Melchisedec priesthood; but there are two divisions or grand heads, one is the Melchisedec priesthood, and the other is the Aaronic or Levitical priesthood.

By reading par. 31 we find that "ONE," *not* THREE *or* TWELVE, possesses by the direct gift of God the right of presiding over the high priesthood of the whole church, and from *him* "*comes the administering of ordinances and blessings upon the church by the laying on of the hands.*" The 42 par. tells us that this "ONE," spoken of above, "*is to preside over the* WHOLE *church, and to be* LIKE *unto* MOSES, to be a *Seer*, a *Revelator*, a *Translator* and a *Prophet*." And by reading D. & C. sec. xiv. p. 1, 2 we find that in the removal of the seer or prophet spoken of above by death or apostacy, the only way his successor is to be "appointed" is through said seer or prophet. Sec. v. p. 6 tells us that the President (seer and prophet) "is appointed by *revelation*, and so also are his two assistant Presidents," and not by the elective franchise of the body or church.—We return to the 3d sec. p. 11 and consider again the "three high priests" there spoken of. It is true they are presiding officers, but of what grade? Are they the quorum of the First Presidency of the church? NO! Why? Because the three high priests under consideration are chosen by the church to preside, and not by revelation, as the First Presidency were. The revelation given through Joseph Smith the seer and prophet, in A. D. 1841, in which God gave sanction to the then organization of the church in its several quorums, says, par. 39:

"I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer and prophet.—I give unto him for counselors my servant Sidney Rigdon, and my servant William Law, that these may constitute a quorum and first presidency, to receive the oracles for the whole church."

We have found above that these three spoken of in this last quotation were to be appointed by direct revelation of God, and not by the church. The 42 par. tells us that Don C. Smith, Amasa Lyman and Noah Packard were three presiding high priests over the quorum of high priests. These three high priests are no where spoken of as being appointed to their presidency by revelation to preside over the quorum of high priests, but as a presidency growing out of or appointed of the high priests quorum; which priesthood grew out of the Melchisedec priesthood, given of God by direct revelation and the ministering of angels to Joseph and Oliver, when they were constituted high priests of God in the setting up of this church, of which Joseph was the seer and prophet. Then as the three high priests under consideration grew out of a priesthood previously given of God to other men, they cannot possibly be the First Presidents of the whole church, but of an inferior grade of priesthood forming a quorum of priesthood in the church, and not the quorum of the First Presidency of the church.

Then as the Brighamite faction has lived almost four years without a legal organization of the church, and as they say they are about to "organize according to the original pattern," how, pray, are they to effect it? Why, by electing a prophet, revelator, seer and translator from among themselves; they having no prophet among them "appointed" by the prophet Joseph, (martyred.) O humbug! the president of fools and knaves!! long live thou!!!

But let us look at the position assumed by the Brighamite faction, that the three high priests chosen by the body as being the Presidency of the whole church. Why did not the Twelve Apostles of the church set it on foot to elect three high priests to preside over the whole church immediately after Joseph's death, instead of assuming the First Presidency themselves? It certainly stands next in order according to the book of D. & C. O forsooth the book says in the same paragraph that the Twelve Apostles "form a quorum equal in authority to the three high priests previously mentioned." The same paragraph tells us that the quorum of seventies "form a quorum equal in authority to the Twelve Apostles."—In this case we have three quorums equal and alike in the powers of their priesthood. This puts the whole matter beyond successful controversy to the contrary, that the three high priests referred to are not and cannot be the First Presidency of the church, because the priesthood, blessings and oracles of God comes not through those three high priests nor the twelve apostles nor yet the seventies to the church, but from the First President of the church, called and set apart of God by direct revelation, and not by the elective franchise of the body or church.

Again, if the church had elected three high priests to preside over them as the First Presidency of the church, in case of apostacy or death they must have been supplied by the same means. In that case suppose that a majority of the church should become corrupted by any means whatever, still the majority ruling the minority, however virtuous, a veritable incarnate devil might be elected by the body, "to be like unto Moses, yea, to be a seer, revelator, translator and prophet." If such a course of things is the true sense of the law of the church, look out that old Beelzebub does not yet become the prophet of the Brighamite party by the elective franchise of the mass.

Thus we have found by a clear analysis and an unsophisticated comparing of the word of God, that the three presiding high priests mentioned in the iii. sec. 11 par. are not and cannot be the First Presidency of the true Church of Jesus Christ of Latter Day Saints, and that no man on earth can be a President of the whole church only as he is appointed by revelation through his predecessor, there being no other way provided by the word of God, all other means and measures being the cunning speculations of the wicked and crafty, to deceive and gull the unwary and ignorant.

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Thus closed our most interesting session, a memorial of the faith and forbearance of the saints and a pattern to future generations of the servants of God of peace, love, brotherly kindness, harmony, interest, talent, intelligence and devotion to the cause of God.—"TRUTH, DIAMOND TRUTH," prevailed so entirely that all opponents shrunk away. Scarcely an envious spirit was to be seen, and what few were present were so discomfited with our increased numbers, and improved spirit, that they could not remain. The spirit of God gently brooded over the assembly, and seemed to dictate all its deliberations. Universal good health and the most beautiful mild weather prevailed. A more promising and happy season heaven seldom gave, and a large portion of those who came from places distant left with the resolve to gather with the saints to partake of our peace. Truly God is with us, and has begun to be gracious.

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Note.—Meetings for worship and instruction were held every evening, at which the attendance was crowded. The last day of the session a copy of the pseudo Ensign of Liberty, published at Kirtland, was received containing a letter from our neighbor J. M. Adams, from which we extract the following:—

"And finally, what few Strangites there are in and about Voree, take them by and large, look like a poor God-forsaken clan, I assure you. Since your discussion with Strang here, there has been one continued scene of confusion and tumult in their ranks, by night and by day, and I hope it will continue until their organization is prostrated in the dust, and all those restless spirits of earth, which cannot be tamed by the sublime and peaceful gospel of Christ, are gathered to their fathers and brethren, and there confined in chains of blackness and darkness forever. Amen to Strangism; it is a stink in the nostrils of all honorable men under the whole heavens. With sentiments of gratitude and heartfelt satisfaction to God, my Father, I subscribe myself your brother in Christ,

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Considering that when this came we were holding the largest and most united Conference ever held in Voree, and that the pseudo meetings had quite failed, and that on this occasion they had gone on the hill of Promise to learn the mysteries of the kingdom of Gladden Bishop, comment was unnecessary.

It may prehaps have escaped the recollection of our readers that we had invited Gladden up here, so we reprint the following from Vol. 2, No. 43:

"A CHANCE FOR IMPOSTORS.—We know of no better place for an impostor who wishes to raise a real flare up than among the pseudoes in this region. They are just about in the right state for a new excitement. All the fire of McLellinism is quenched. Their meetings have died down, and a deathlike apathy has fallen upon them. We think if Gladden Bishop, Rigdon's little Hushi, or Isaac Sheene, or indeed almost any new impostor would come along he could raise a perfect blaze of excitement, and get up as large a society as Aaron Smith first and McLellin afterwards did. A very few who went into McLellinism just as a stepping stone out of the church intending to go to Brighamism or any other standard of loose morals, as soon as they could get certain favorites with them, would doubtless keep back, but others who stood aloof from Mc. could be stirred up by a different individual. These people are like a sucking colt in a crowd of strange horses, running with all their might after every one by turns, and never knowing the right one. It would be a matter of compassion to come and stir them up, and relieve them of their present despondency. And any one who will undertake it may be assured of good success, so he will use plenty of energy and assertion and little or no good sense. Who will come and relieve the pseudoes of ennui?"

Well, Gladden came, and declared that J. J. Strang and Oliver Cowdery were the two witnesses, anointed ones, or olive trees; Zech. iv. 11. Rev. xi. 3; Joseph Smith having formerly been one until Strang was put in his place; that they held only the Aaronic priesthood, and were forerunners to him as John the Baptist was to Christ; and that he is the BRANCH *of* DAVID so often promised in the Jewish prophets, and generally understood of Christ, but by him applied to the Holy Spirit tabernacled, (incarnate.) He declares the validity of prophet Strang's ministry down till April 9th, at which time the seed of the woman (Gladden) bruised the serpent's head, (a small streaked snake;) bound Satan for a thousand years; in the name of Daniel the prophet proclaimed the kingdom of God, and called on the saints to come and possess it; lifted up an ensign on the top of the "Hill of Promise," and called aloud thrice for prophet Strang to bear it; established the kingdom, proclaimed the rest of God and everlasting righteousness. All this was done with great gravity and formality and an extraordinary earnestness, and we think some of the motherless colts will follow. As prophet Strang will not be his standard bearer, and J. M. Adams now says he never did believe one word of McLellinism, it is not improbable that *he* may become an anointed one and a witness to Gladden.

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Rochester, March 20th, 1848.

Dear Sir:— ——— I send you the Daily Advertiser of the 18th inst., wherein you will see that large numbers (members of your church) will soon be arriving at New Orleans, New York and Boston bound to the great Salt Lake, &c. Now if you have some able elders send them, one to each of these cities with a true statement of the state of starvation and wretchedness attending those who have gone towards the great Salt Lake. And believe me, you will turn a large portion of them to join you in your new cities on the islands and borders of the western lakes. In short, as a prophet and friend to your people and humanity you cannot see these thousands deluded off and not make an effort to turn them to your cities of refuge, and save them from the horrors that have already thinned the ranks of the followers of Young and his monstrous doctrines of spiritual wifery, a trait in itself sufficient to damn any people. I may also mention to you that several elders of Young's are in our seaboard cities for the purpose of raising money and means to relieve the starving emigrants on their way to California, and probably attend also in directing the new comers in their pilgrimage.— I am well aware that I may be considered as rather officious in this matter, but believe me when I tell you in all sincerity that my object is to save these foreign emigrants from the troubles and dangers to which they are now hastening; knowing also that none but a Mormon could persuade them, I freely bring the matter to your notice, if you have not already prepared yourself to act in the premises, having been apprised of their movements. In this matter you will, I trust, receive it in the same spirit in which it is sent, and treat it with that sincerity that has dictated all my intercourse with you.— It is humanity that prompts me to urge you to use all your power to save the incoming emigrants from the fate that awaits them in the wilderness. ——— Yours truly, ———

James J. Strang.

Voree, April 3d, 1848.

To Pres. James J. Strang:—

Dear and well beloved Brother,—Having just returned to our home, and the home of the saints, from our last mission we take this method of informing you and the Conference of our prosperity in the great work of God, in which we are and have been engaged during the past winter. We left this place about the middle of Dec. last on foot for the south, and the second day after we left we stopped at Fort Hill, where we tarried and preached about a week. The people treated us kindly, and here we found several old members of the church who were not exactly dead, but rather cold, who were begotten again to a lively hope in Christ Jesus through our preaching. We left them in good spirits and traveled on to the neighborhood of Elgin, Ill., and we will just say here by way of respect to some of the people between Fort Hill and Elgin, that notwithstanding they profess to be christians and to believe the Bible, and we were strangers and the weather very cold, (it being the 25th af Dec.,) that we tried for more than an hour from house to house to get lodgings and were nearly perishing with cold and fatigue, before we found a man who was careful to entertain strangers. But thank God, a little after dark we found such an one, and we put up for the night with Mr. Batholomew. Below Elgin we stopped with our old friend Ludlow Hill, who with his family, received us gladly. Here we preached several times to attentive hearers. Stirring up several more members of the church. We next visited Kings Mills and St. Charles, where we also preached, stirring up the old members to a sense of their duty and convincing many others of the truth of the everlasting gospel and of the reality of the dispensation of the fullness of times, which God has committed to his servants in this generation. By this time the calls for preaching became very numerous and pressing on all sides, and we finally visited and preached in Elgin, St. Charles, Black Berry, Sycamore Grove, Pigeon Woods and the intermediate neighborhoods, holding one debate with the Baptists and Methodists, in which Mormonism (so called) was triumphant. And we have another discussion pending which is to come off after Conference, where Mormonism is again called in question, the Bible to be the test. Well, we continued to preach and visit from house to house, teaching the people and bapizing until we immersed twenty-one persons, all new members, and some of whom have moved to Voree already, and many more of that branch will remove the present spring.

The branch of the Church of Jesus Christ of Latter Day Saints at Kings Mills and the surrounding country numbers about 70 members, all in good standing, faith and fellowship, and manifest a desire to become equal in all their temporal things according to the law of God. In fact they all go for the fullness of the spirit and celestial glory. They have several efficient official members, men of integrity and of firmness, and the field for labor in that region is large and one or two Elers could be well employed in that region the ensuing summer. Several manifestations of the gift of healing has also been enjoyed, during our stay with that people. Thus we see the promise of the Lord fulfilled as contained in the New Testament, the Book of Mormon and the Book of Doctrine and Covenants, and our humble prayer to the Lord is that he will continue to bless with his spirit all pure in heart among all people and nations, that the work of the gathering of his saints may continue until Zion and Jerusalem are built up and prepared to receive the Lord Jesus from heaven, to reign a thousand years on this earth.— Amen.

EBENEZER PAGE, one of the Twelve.
JAMES BLAKESLEE, Pres. of the H. P. Q.

Burlington, Iowa, Feb. 20th, 1848.

Elder Page:—I have not gone to Salt Valley yet, and think I shall not until I know something more what is going on at Voree. I wish you would send me the paper published there, if there is any. I will not send the money now, but if the papers come I will send it forthwith. I wish you would write me a long letter and tell me all about Voree, and how the saints are prospering. I have almost forgot what Mormonism is, and it might do me good to stir up my mind by way of remembrance. I am determined to still be a Mormon as much as ever, but I want the old stamp, that which brings intelligence, liberty and light. Elder Page, humbugery wont do for me. I want reason, common sense and revelation, demonstrated facts from the "law and the testimony." I do not want to be deceived nor trifled with when my eternal salvation is at stake.— Remember me to brother Strang, the prophet. May the intelligence of heaven swell his bosom, and may the great God of Israel bless him.

The beauty of Mormonism is that it has a prophet, and the surest evidence of its truth is that Joseph Smith has left a successor. "A church without a prophet is not the church for me." But have you seen the great epistle of the twelve apostles from the great Salt Valley, where the mountain of the Lord's house is to be established on the tops of the mountains, (in the valley.) Oh sophistry! I never saw so much deception wrapped up in one piece of writing as there is in that very epistle. They talk about virtue. They are strangers to it, for their works are abominable and corrupt, and I know it. Remember me to your wife, as also my wife, says she would like to see her much. If you are acquainted with Benjamin Wright there tell him that brother Downton here, who knew him in Wisconsin, wants him to write a letter. The Brighamites are going ahead. Some have been baptized, and some have been reclaimed. I know of some here who but a few weeks since were wreaking vengeance on the twelve, and said they knew they were

Valley. This goes on the authority of the St. Louis Republican, and should be regarded merely as an advertisement inserted and paid for by some of Brigham's emissaries for the purpose of giving a new importance to their movements by a little self puffing. There is not the least prospect of 10,000 coming over, though it is not improbable that 1000 may. While on this subject we may as well lay before our readers the following extract of a letter to the prophet from a distinguished citizen and leading politician of the State of New York, showing the view taken of the matter, not only by the writer, but in our opinion by almost every man of compassion and good sense:—

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Voree, April 3d, 1848.

To Pres. James J. Strang:—

Dear and well beloved Brother,—Having just returned to our home, and the home of the saints, from our last mission we take this method of informing you and the Conference of our prosperity in the great work of God, in which we are and have been engaged during the past winter. We left this place about the middle of Dec. last on foot for the south, and the second day after we left we stopped at Fort Hill, where we tarried and preached about a week. The people treated us kindly, and here we found several old members of the church who were not exactly dead, but rather cold, who were begotten again to a lively hope in Christ Jesus through our preaching. We left them in good spirits and traveled on to the neighborhood of Elgin, Ill., and we will just say here by way of aspect to some of the people between Fort Hill and Elgin, that notwithstanding they profess to be christians and to believe the Bible, and we were strangers and the weather very cold, (it being the 25th af Dec.,) that we tried for more than an hour from house to house to get lodgings and were nearly perishing with cold and fatigue. before we found a man who was careful to entertain strangers. But thank God, a little after dark we found such an one, and we put up for the night with Mr. Batholomew. Below Elgin we stopped with our old friend Ludlow Hill, who with his family, received us gladly. Here we preached several times to attentive hearers. Stirring up several more members of the church. We next visited Kings Mills and St. Charles, where we also preached, stirring up the old members to a sense of their duty and convincing many others of the truth of the everlasting gospel and of the reality of the dispensation of the fullness of times, which God has committed to his servants in this generation. By this time the calls for preaching became very numerous and pressing on all sides, and we finally visited and preached in Elgin, St. Charles, Black Berry, Sycamore Grove, Pigeon Woods and the intermediate neighborhoods, holding one debate with the Baptists and Methodists, in which Mormonism (so called) was triumphant. And we have another discussion pending which is to come off after Conference, where Mormonism is again called in question, the Bible to be the test. Well, we continued to preach and visit from house to house, teaching the people and bapizing until we immersed twenty-one persons, all new members, and some of whom have moved to Voree already, and many more of that branch will remove the present spring.

The branch of the Church of Jesus Christ of Latter Day Saints at Kings Mills and the surrounding country numbers about 70 members, all in good standing, faith and fellowship, and manifest a desire to become equal in all their temporal things according to the law of God. In fact they all go for the fullness of the spirit and celestial glory. They have several efficient official members, men of integrity and of firmness, and the field for labor in that region is large and one or two Elers could be well employed in that region the ensuing summer. *Several manifestations of the gift of healing* has also been enjoyed, during our stay with that people. Thus we see the promise of the Lord fulfilled as contained in the New Testament, the Book of Mormon and the Book of Doctrine and Covenants, and our humble prayer to the Lord is that he will continue to bless with his spirit all pure in heart among all people and nations, that the work of the gathering of his saints may continue until Zion and Jerusalem are built up and prepared to receive the Lord Jesus from heaven. to reign a thousand years on this earth.—Amen. EBENEZER PAGE, one of the Twelve.

JAMES BLAKESLEE, Pres. of the H. P. Q.

Burlington, Iowa, Feb. 20th, 1848.

Elder Page:—I have not gone to Salt Valley yet, and think I shall not until I know something more what is going on at Voree. I wish you would send me the paper published there, if there is any. I will not send the money now, but if the papers come I will send it forthwith. I wish you would write me a long letter and tell me all about Voree, and how the saints are prospering. I have almost forgot what Mormonism is, and it might do me good to stir up my mind by way of remembrance. I am determined to still be a Mormon as much as ever, but I want the old stamp, that which brings intelligence, liberty and light. Elder Page, humbugery wont do for me. I want reason, common sense and revelation, demonstrated facts from the "law and the testimony." I do not want to be deceived nor trifled with when my eternal salvation is at stake.—Remember me to brother Strang, the prophet. May the intelligence of heaven swell his bosom, and may the great God of Israel bless him.

The beauty of Mormonism is that it has a prophet, and the surest evidence of its truth is that Joseph Smith has left a successor. "A church without a prophet is not the church for me." But have you seen the great epistle of the twelve apostles from the great Salt Valley, where the mountain of the Lord's house is to be established on the tops of the mountains, (in the valley.) Oh sophistry! I never saw so much deception wrapped up in one piece of writing as there is in that very epistle. They talk about virtue. They are strangers to it, for their works are abominable and corrupt, and I know it. Remember me to your wife, as also my wife, says she would like to see her much. If you are acquainted with Benjamin Wright there tell him that brother Downton here, who knew him in Wisconsin, wants him to write a letter. The Brighamites are going ahead. Some have been baptized, and some have been reclaimed. I know of some here who but a few weeks since were wreaking vengeance on the twelve, and said they knew they were

of the devil, now they are decidedly in their favor, and no arguments, neither reason common sense nor revelation, can possibly persuade them to believe what they once knew. Now, sir, such men as these are not worth a shadow.* But I must close.

Yours, &c., DWIGHT WEBSTER.

* Brighamites all the time, who only denied it while the jails were filling with horse thieves, to save trouble. [Ed.

Porter, March 22d, 1848.

Brother James:—Brother John E. Page is to leave us this morning, and I thought I would scratch down a few lines to you, which I consider to be just towards our brother J. E. Page. God knows, brother Strang, if any man on the footstool of God loves truth I for one do. And if any one belonging to the Church of Jesus Christ of Latter Day Saints loves the honest, intelligent ministers of that church I do. It is with the most profound reluctance this morning I have to bid adieu for a season to my venerable brother in the gospel ministry of the dispensation of the fullness of times. I have constantly been with him since he came to labor among us, and profited by his instructions in the plan of salvation and the work of God in these last days.

Duty calls and he must return home in order that he may prepare to go to the east, to extinguish Brighamism. The brethren feel as sorrowful as if they were taking a last farewell of a friend on the brink of the tomb. But we must part with him, for others stand in need of salvation as well as we. We must be reconciled to the dispensation of the providence of God. The sects have been mightily stirred up in their feelings, and many are inquiring after the truth as it is in Jesus; and some are believing, and as yet have not obeyed the gospel of Christ. As far as I am capable I am determined by the grace of God to preach the gospel to as many as will hear me, and I feel a deep interest in the prayers of the saints, that I may live acceptably before God, and rid my garments of the blood of this ungodly generation. Give my love to all the brethren and sisters with whom I am acquainted, especially sister Strang. Brother Strang, if you have any special instructions to give me relative to this work, write me and they will be thankfully received and duly appreciated. That the kingdom may be borne off triumphantly is my prayer, through Jesus Christ. Amen.

HIRAM P. BROWN.

Binghampton, Feb. 28th, 1848.

Dear Brother James:—I received your package and am much delighted with the matter therein contained. It has stirred up a hornets nest among the craft in this neighborhood. I send two dollars, which you will please pass to my credit for the continuation of your paper. May the Lord bless you with wisdom, and the saints with union. WILLIAM ROSE.

Newcastle, Pennsylvania, March 20th, 1848.

My ever Beloved Brother J. J. Strang:—It becomes a duty incumbent on me to inform you that I expect to leave this part of the country, in order to visit my relatives who reside in Illinois. This being the case, I solicit you to send my paper, that is the Gospel Herald, to La Harpe, Hancock county, Illinois; for truly I esteem the intelligence conveyed to me through that paper as a treasure indeed. My health is not very good at present, yet I have a hope that I shall visit Voree at no very remote period, where I shall again stand on holy ground, to wit: the ground that God has sanctified for a resting place for his saints, where God's children shall receive a full reward for all their well directed toil; they having the promise of all things present and eternal, relative to their happiness. I a short time since visited Beaver and Pittsburgh, places where I found a few saints who I have reason to believe are saints indeed. I preached to them several times, enforcing the correctness of your priesthood, in the very important relation in which it has pleased God in his own peculiar wisdom to elevate you. And I must say, when judging by the signs of the times, it appears evident to me that those whom I addressed were well pleased to hear testimony in confirmation of the truth, and the whole truth as it is in Jesus, in reference to his all desirable kingdom.

[Here follows directions to collect certain properties, which brother Reynolds donated to the Temple. Such liberality he has shown often. God bless him, and give him an everlasting inheritance in Zion. Ed.]

And now, by way of conclusion, I testify unto you and all my dear brothers and sisters in the Church of the first born, that my love is still the same living principle, ever stirring me up to energetic prayer to Almighty God, that he may keep you all in heavenly places, until Jesus comes to make the whole world a heavenly place, the knowledge of the Lord covering the whole earth as the waters cover the deep. HENRY REYNOLDS.

Pittsburgh, Pa., March 14th, 1848.

President Strang:—

Dear Brother,—The few remaining brethren greet you. Your labors are constantly remembered by us. The reward of a righteous prophet attend you always. We inclose ten dollars for four copies of the Herald, directed to Jas. Smith, Pittsburgh, and the balance in hymn books. We are watching with great anxiety the movements in the political world at home and abroad. The death balm is near, but not yet. May God save the saints from its fearful successor. We shall write again soon, and when navigation opens you may expect to hear from us more substantially. God bless you, with all the saints. Amen.

Very Dear Brother,—The above was written for my Pittsburgh brethren, brothers Winders, Prince, Jas. and Matthew Smith and father Spratley. I would add that the branch at Brighton remains much the same as at my last writing. All the former subscribers will doubtless continue their subscriptions for the Herald. I have been so much from home this winter that I have not had an opportunity of doing much for the Herald. I would like to know your plan of association particularly. Have you begun to improve your water power? How would a small steam engine do there or at Beaver Island? Would heavy lathes for iron turning be useful out there? If you have time please write me particularly of these matters. In the covenant and faith of the saints,

I am affectionately yours,
JAMES M. GREIG.

Answer.—The association is in active operations. It possesses about 1000 acres of land of excellent quality, and extensively improved. They will crop about 400 acres this season, and will have 150 acres of meadow. They could occupy more land if they had begun early enough to make a little more fence. There has been scarcely any thing done in improving the water power, but they hope to be about it actively in a short time, and to continue till it is completed. About the *plan* of the association, we shall publish more particularly soon. Space now forbids. The lathes would be useful here if machinists came with them, but it would be cheapest working them by water. At Beaver steam power is the thing.—The islands are covered heavily with excellent timber, with only one good water power, and that ten miles from the harbor. [Ed.

Pittsburgh, March 11th, 1848.

I wish you would be so kind as to advertise in your paper that I have got Books of Mormon and Books of Doctrine and Covenants for sale. Books of Mormon in the common style, and in the pocket book form with gilt edges. Yours, &c., JAMES SMITH.

☞ Albert W. Smith is suspended and under admonition for denying the authority of the First Presidency, and using his priesthood to destroy the Church of Jesus Christ of Latter Day Saints, and to build up the kingdom of the devil.

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GOSPEL HERALD.

VOL. III. No. 6.] VOREE, W. T., THURSDAY. APRIL 27, 1848. [WHOLE No. 70.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

THE INSTITUTION OF THE FIRST PRESIDENCY AND THE LAW OF SUCCESSION.

EXTRACTED FROM THE BOOK OF DOCTRINE AND COVENANTS.

The power and authority of the higher or Melchisedec priesthood is to hold the keys of all the spiritual blessings of the church. Sec. iii. p. 9.

Wherefore it must needs be that one be appointed of the high priesthood, to preside over the priesthood, and he shall be called President of the high priesthood of the church, or, in other words, the presiding high priest over the high priesthood of the church, from the same comes the administering of ordinances and blessings upon the church by the laying on of the hands. Sec. iii. p. 31.

And again, the duty of the President of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold here is wisdom—yea, to be a seer, a revelator, a translator and a prophet—having all the gifts of God which he bestows upon the head of the church. Sec. iii. p. 42.

I give unto you my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer and prophet.—Sec. ciii. p. 39.

Thou (Joseph) shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ. Sec. xlvi. p. 1.

The President of the church, who is also the President of the council, is appointed by revelation. Sec. v. p. 6.

The President may inquire and obtain the mind of the Lord by revelation. Sec. v. p. 10.

I have sent forth the fullness of my gospel by the hand of my servant Joseph; and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead. Sec. xi. p. 4.

But, behold, verily I say unto thee no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, jr., for he receiveth them even as Moses. And thou (Oliver Cowdery) shalt not command him who is at thy head, and at the head of the church; for I have given him the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead. Sec. li. p. 2.

Verily I say unto you, the keys of this kingdom shall never be taken from you while thou art in this world, neither in the world to come; nevertheless through you shall the oracles be given to another, even unto the church. Sec. lxxxv. p. 2.

And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. Sec. xiv. p. 1.

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments: and this I give unto you that you may not be deceived; that you may know they are not of me. For verily I say unto you that he that is ordained of me shall come in at the gate, and be ordained as I have told you before. Sec. xiv. p. 2. Given Feb. 1831.

Wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth; ——also with John the son of Zacharias; ——which John (an angel) I have sent unto you, my servants, Joseph Smith, jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron: ——and also with Peter, and James, and John, (angels,) whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fullness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth. Sec. l. p. 2, 3. Given Sept. 1830.

The Twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the Presidency of the church, agreeable to the institution of heaven. Sec. iii. p. 12.

The Twelve being sent out, holding the keys to open the door by the proclamation of the gospel of Jesus Christ; and first unto the Gentiles then to the Jews. Sec. iii. p. 13.

Now I say unto you, and what I say unto you, I say unto all the twelve, arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto you I am with him, and my hand shall be over him; and the keys which I have given unto him, and also to youward, shall not be taken from him till I come. Sec. civ. p. 6.

Verily I say unto you, my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the Twelve) abroad among all nations, that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come: for on them have I laid the burden of all the churches for a little season: wherefore, whithersoever they (the First Presidency) shall send you, (the Twelve,) go ye, and I will be with you, and in whatsoever place ye shall proclaim my name, an effectual door shall be opened unto you, that they may receive my words; whosoever receiveth my word receiveth me, and whosoever receiveth me, receiveth those (the First Presidency) whom I have sent, whom I have made counselors for my names' sake unto you, (The Twelve.) Sec. civ. p. 7.

Therefore see to it that ye (the Twelve) trouble not yourselves concerning the affairs of my church in this place, (the seat of the First Presidency,) saith the Lord: but purify your hearts before me, and then go ye into all the world and preach my gospel unto every creature, who have not received it, and he that believeth and is baptized shall be saved; and he that believeth not and is not baptized shall be damned. Sec. civ. p. 11.

THE APPOINTMENT OF A SUCCESSOR AND A PLACE OF REFUGE.

LETTER OF JOSEPH SMITH TO JAMES J. STRANG.

Nauvoo, June 18th, 1844.

MY DEAR SON:—Your epistle of May 24th, proposing the planting a Stake of Zion in Wisconsin and the gathering of the Saints there, was duly received, and I with most of the brethren whose advice I called in were of opinion that you was deceived by a spirit not of this world, great but not good. Brother Hyrum however thought otherwise, and favored the project, not doubting it was of God. I however determined to return you an unfavorable answer for the present. But Oh the littleness of man in his best earthly state! Not so the will of the Almighty. God hath ruled it otherwise, and a message from the throne of grace directed me as it hath inspired you, and the faith which thou hast in the Shepherd, the Stone of Israel, hath been repaid to thee a thousand fold, and thou

shalt be like him; but the flock shall find rest with thee, and God shall reveal to thee his will concerning them.

I have long felt that my present work was almost done, and that I should soon be called to rule a mighty host, but something whispers me it will be in the land of spirits, where the wicked cease from troubling and the bands of the prisoner fall off. My heart yearns for my little ones, but I know God will be a father to them, and I can claim face to face the fulfillment of promises from him who is a covenant keeping God, and who sweareth and performeth and faileth not to the uttermost.

The wolves are upon the scent, and I am waiting to be offered up if such be the will of God, knowing that though my visage be more marred than that of any it will be unscarred and fair when archangels shall place on my brow the double crown of martyr and king in a heavenly world.

In the midst of darkness and boding danger the spirit of Elijah came upon me, and I went away to inquire of God how the Church should be saved.

I was upon the hill of the Temple. The calm father of waters rolled below changeless and eternal. I beheld a light in the heavens above, and streams of bright light illuminated the firmament varied and beautiful as the rainbow, gentle, yet rapid as the fierce lightning.

The Almighty came from his throne of rest. He clothed himself with light as with a garment. He appeared and moon and stars went out. The earth dissolved in space. I trod on air and was borne on wings of Cherubims. The sweetest strains of heavenly music thrilled in my ear, but the notes were low and sad as though they sounded the requiem of martyred Prophets.

I bowed my head to the earth and asked only wisdom and strength for the church. The voice of God answered, My servant Joseph, thou hast been faithful over many things and thy reward is glorious; the crown and sceptre are thine, and they wait thee. But thou hast sinned in some things, and thy punishment is very bitter. The whirlwind goeth before and its clouds are dark, but rest followeth and to its days there shall be no end. Study the words of the vision for it tarrieth not.

And now behold my servant James J. Strang hath come to thee from far for truth when he knew it not, and hath not rejected it but had faith in thee, the Shepherd and Stone of Israel, and to him shall the gathering of the people be, for he shall plant a stake of Zion in Wisconsin and I will establish it; and there shall my people have peace and rest and shall not be moved, for it shall be established on the prairie on White River in the lands of Racine and Walworth, and behold my servants James and Aaron shall plant it for I have given them wisdom, and Daniel shall stand in his lot on the hill beside the river looking down on the prairie, and shall instruct my people and shall plead with them face to face.

Behold my servant James shall lengthen the cords and strengthen the stakes of Zion, and my servant Aaron shall be his counselor, for he hath wisdom in the gospel and understandeth the doctrines and erreth not therein.

And I will have a house built unto me there of stone, and there will I show myself to my people by many mighty works, and the name of the city shall be called Voree, which is, being interpreted, garden of peace, for there shall my people have peace and rest and wax fat and pleasant in the presence of their enemies.

But I will again stretch out my arm over the river of waters, and on the banks thereof shall the house of my choice be. But now the city of Voree shall be a strong hold of safety to my people, and they that are faithful and obey me I will there give them great prosperity and such as they have not had before, and unto Voree shall be the gathering of my people, and there shall the oppressed flee for safety and none shall hurt or molest them.

And by this shall they know that I have spoken it: the people there and the owners of the land shall show kindness to them, for great calamites are coming on the church and such as have not been, and if they scatter the ungodly of the world shall swallow them up, but if they gather to my city of Voree there will I keep them under the shadow of my wings, and the cities from whence my people have been driven shall be purged with a high hand for I will do it, and my people shall be again restored to their possession, but dark clouds are gathering, for the church is not yet wholly purged.

And now I command my servants, the Apostles and Priests and Elders of the Church of the Saints, that they communicate and proclaim this my word to all the saints of God in all the world, that they may be gathered unto and round about my city of Voree and be saved from their enemies, for I will have a people to serve me.

And I command my servant Moses Smith that he go unto the saints with whom he is acquainted and unto many people, and command them in my name to go unto my city of Voree and gain inheritances therein, and he shall have an inheritance therein for he hath left all for my sake, and I will add unto him many fold if he is faithful; for he knows the land and can testify unto them that it is very good.

So spake the Almighty God of heaven. Thy duty is made plain, and if thou lackest wisdom ask of God in whose hands I trust thee, and he shall give thee unsparingly, for if evil befall me thou shalt lead the flock to pleasant pastures. God sustain thee.

JAMES J. STRANG. JOSEPH SMITH.

This letter was received at Burlington by regular course of mail, coming through the distributing office at Chicago, and bears the Nauvoo post mark of June 19, the day following its date. It arrived at Burlington July 9th, and was immediately taken from the office by C. P. Barnes, Esq., a distinguished lawyer at that place, who, in consequence of the rumors of persecution and civil war against the Mormons, and a general anxiety to hear the latest news, immediately carried it to Mr. Strang with the request to be informed of any news of public interest which it might contain. It therefore became public the same evening.

As much pains has been taken to belie this document and to derogate from its authority, it is proper to add that from the day of its reception to this (April 1848) it has always been kept open to public inspection, and not an iota of evidence has yet been produced derogatory to its authenticity. The Brighamites and other apostates have reported far and near that it had a black post mark, and that such were not used in the office at Nauvoo. This report is a falsehood. The post mark is red. They also started a story that no proper entry of the mailing of such a letter could be found in the register of "mails sent" from Nauvoo. But Mr. Strang caused the register to be examined, and under date of June 19th, 1844, the proper entry was found of such a letter to the distributing P. O. at Chicago, and the register at Burlington of "mails received" contains the proper entry from Chicago. In the winter of 1845–6 these facts were publicly proclaimed in the Temple at Nauvoo by Moses Smith, Samuel Shaw and others, & an examination of the registers called for. The next day crowds were at the P. O. to inspect the register. But though the register of every other quarter from the establishment of that P. O. was safely there, that particular quarter was no where to be found. It has never since been produced.—Comment is unnecessary.

Mrs. Emma Smith recollects well of her husband receiving a letter from Mr. Strang, and holding a council on the subject, and names Hyrum Smith, Willard Richards and John P. Green as present at that council, and also that a letter was sent to Mr. Strang in answer, but of the import of the answer she was not informed.

Immediately after the martyrdom of Joseph, John Taylor, Willard Richards and William W. Phelps took a kind of temporary direction of the affairs of the church, instructing the saints to wait patiently the hand of the Lord; assuring them that he had not left them without a shepherd, and that all things would be made known in due season. To every question of the saints, who is the prophet? replies were made in substance that the saints would know in due season, but that nothing could be done till the Twelve got home, because the appointment of a prophet and the directions for salvation of the church from the perils they were in was contained in sealed packages directed to them. Orson Hyde and others of the Twelve who were then in the east stated in public congregations in New York, Philadelphia and other cities that Willard Richards had written to them that the appointment of a prophet was left with him under seal, to be opened on the return of the Twelve. This assertion was so often made that the whole church were daily expecting to hear a new prophet proclaimed. On the eighth of August, 1844, when Sidney Rigdon endeavored to obtain authority to lead the church, John P. Green, marshal of the city of Nauvoo, told them "they need not trouble themselves about it for Joseph had appointed one James J. Strang, who lived up north, to stand in his stead." The sudden death of John P. Green immediately after this declaration (under very extraordinary circumstances) left Willard Richards and John Taylor sole repositors of all documents on this subject except this letter. They had simply to suppress documents in their hands to set themselves up in power, or overthrow themselves and their pretensions by publishing them. These and many other facts, which we have not room to state, make an array of testimony of the strongest kind in favor of this letter. It is worthy of

consideration that no one fact has been relied on against it, but that in various quarters different false tales have been told to disparage it, which a mere inspection of the letter or of public records would prove false. The only reason which can be given for this continual resort to falsehood is that there is no truth against it.

THE ORDINATION.

FROM THE CHURCH RECORDS.

1. On the twenty-seventh day of June, 1844, at five and a half o'clock, in the afternoon, James J. Strang was in the Spirit, and the Angel of God came unto him and saluted him, saying:

2. Fear God and be strengthened and obey him, for great is the work which he hath required at thy hand. Go on in hope and strength, and falter not, and he will sustain thee, and thou shalt triumph, for the voice of the Lord, by the mouth of Joseph, will be fulfill.

3. And the Angel of the Lord stretched forth his hand unto him and touched his head, and put oil upon him and said, Grace is poured upon thy lips, and God blesseth thee with the greatness of the Everlasting Priesthood. He putteth might, and glory, and majesty upon thee, and in meekness, and truth, and righteousness will he prosper thee.

4. Thou shalt save his people from their enemies when there is no arm to deliver, and shall bring salvation when destruction walketh in the house of thy God. Thou hast loved righteousness and hated iniquity; therefore thy God hath anointed thee with oil and set thee above all thy fellows.

5. Thy words shall be like sharp arrows in the hearts of the wicked. Thou shalt rebuke those who pervert the word of thy God. Thou shalt preach righteousness and the sublime mysteries in the ears of many people, and shall bring the gospel to many who have not known it, and to the nations afar off.

6. Thou shalt drive backward and put to shame those that do evil, and the workers of iniquity shall fall. They shall be cast down and shall not be able to rise. With purity will the Lord thy God arm thee, and purity and truth shalt thou teach.

7. Keep the law of the Lord thy God in thy heart, and none of thy steps shall slide. With thee is the fountain of truth. In thy light shall the people of thy God see, for thou shalt speak his word unto them, and from thy lips shall they receive it.

8. The blessing of their God shalt thou put upon them, and his curse upon evil doers, if, after being oft rebuked, they repent not, and before my people shalt thou go to lead them into my ways, for unto thee has the Lord thy God given salvation.

9. In righteousness shalt thou rule. Thou shalt redeem the poor and the needy from suffering and violence, and to thee God giveth judgment for them. Thou shalt deliver the prey from the spoiler, for God, thy God, hath put them in thy hand.

10. And in weakness will he make thee strong. Thou shalt rule among his people. Thou shalt break in pieces the rod of the oppressor and the yoke of the unjust ruler. They shall flee away, but the way of peace shall they not find.

11. While the day of the wicked abideth, shalt thou prepare a refuge for the oppressed, and for the poor and needy. Unto thee shall they come, and their brethren who are scattered shall come with them, and the destruction of the ungodly shall quickly follow, for it already worketh. Go thy way and be strong.

FIRST PASTORAL LETTER OF JAMES THE PROPHET.

JAMES J. STRANG a Prophet of the most High God and an Apostle of the Lord Jesus Christ, unto the Elders of the Church of Jesus Christ of Latter Day Saints.

I am in continual remembrance of your past works in the upbuilding of the Kingdom of God and of the evils done at the hands of Ungodly men, and I would that you remain no longer ignorant of the refuge that God has appointed you, and follow not after any who usurp the authority of God in the Holy City.

Be not unmindful of the flock who know not the true Shepherd, but are following hirelings among whom are grievous wolves and they bleat like sheep by day and devour by night. God be praised that some of you have escaped them. I would that none of you go astray but that you all unitedly might follow after the true Shepherd: lest coming short after escaping the first perils you enter not into your rest.

I beseech you brethren that you be not unmindful of the words of the Lord by the mouth of the prophet Joseph: that you be not deceived, that you receive not the teachings of any that come before you as revelations and commandments, except they come in at the gate and be ordained according to the command of God. (D. & C. sec. xiv. p. 2.)

I wist ye are not ignorant of the office and place of the prophet Joseph, that he was an Elder and an Apostle, (D. & C. sec. xlvi. p. 1,) Prophet, Seer, Revelator and Translator called to go before the church as Moses went before Israel. (D. & C. sec. iii. p. 42.)

Suffer me in all patience to remind you of the law of the Lord which he revealed unto us aforetime that the place of the prophet Joseph should be filled by another; (D. & C. sec. xiv. p. 1, 2. sec. xi. p. 4, last clause; sec. li. p. 2, last clause; sec. lxxxv. p. 2;) that the appointment of his successor is by revelation from God: (D. & C. sec. v. p. 6. sec. xi. p. 4:) and that through Joseph only could that appointment be made. (D. & C. sec. xiv. p. 2. sec. lxxxv. p. 2.)

For it is said in one place that if his gift be taken from him he shall not have power except to appoint another in his stead; and in another place it is said, if he abide not in me another will I plant in his stead. And at the organization of the High Council of the church it was written, that the President of the church who is also President of the council is appointed by revelation. Finally it is said I have given unto him the keys of the mysteries and revelations which are sealed until I appoint unto them (the church) another in his stead.

By these testimonies and by many more it doth clearly appear that it was the duty of the prophet Joseph before his martyrdom to appoint another to fill his place when he should be removed. If he has not done so then have we no evidence that he was a prophet for what he hath spoken has not come to pass.

The only rational conclusion which any man can arrive at in view of these testimonies is that in the order of this church the Presidency with its several gifts, officers and duties, is perpetual. God having thus organized the church and the power of the devil having accomplished the martyrdom of two of the chief officers will any saint teach that satan has changed the order of the church and abolished those officers which God instituted, and by the martyrdom of prophets established a new and better order? I trust not.

I am well aware that Sidney Rigdon claimed his place above the Twelve, and that he sought to do some acts by virtue of his office as one of the First Presidency, which were generally very much disapproved of, but though he had a perfect right to officiate in his place he had no right to place himself at the head of the church.

His office as an associate or member of the First Presidency does not constitute him a regular successor to Joseph Smith, the claim in his favor to succeed as the highest surviving officer of the church, not being a claim of an appointment of God by revelation through Joseph Smith to fill his place, which is the only form of appointment known to the law of God.

I am aware also that the Twelve claim in their first Apostolic letter after the death of Joseph (Letter of Brigham Young, Aug. 15, 1844, in the Times and Seasons of that date) to preside over and dictate all the affairs of the church in all the world. And they emphatically charge us, let no man presume for a moment that his place (Joseph's) will be filled by another. Thus they assumed to abolish the First Presidency of the church and usurp its duties to themselves.

This claim however is not only utterly unsupported by any one testimony, but is in many points directly contrary to the word of God. The Twelve are a traveling and not a local or general high council, and though they are required to build up the church and regulate all the affairs thereof in all nations, they are to do so expressly *under the direction of the Presidency of the church* agreeable to the institution of Heaven. (D. & C. sec. iii. p. 12.) They hold the keys of the opening of the gospel to the nations, (D. & C. sec. iii. p. 13,) but the keys of mysteries and revelations belong to Joseph as First President, prophet, Seer, and so forth and to his successors regularly appointed by revelation through him. (D. & C. sec v. p. 10. sec. xi. p. 4. sec. xiv. p. 1, 2.) The keys of the kingdom belong to Joseph, for time and eternity, but still with a regular succession as to the oracles or gift of receiving revelation for the church. (D. & C. sec. lxxxv. p. 2.) The Melchisedec priesthood by its presidency holds the keys of ordinances and spiritual blessings.—(D. & C. sec. iii. p. 9, 31.) And in all these things the Twelve are without power, their duties being to open the preaching of the gospel.

Moreover it cannot be that the Twelve should dictate all the af-

fairs of the church in all the world, because they not only are under the direction of the First Presidency but the high council is above them and they are amenable to it. "The most important buisness of the church and the most difficult cases of the church in as much as there is not satisfaction upon the decision of the Bishop or Judges it shall be handed over and carried up to the council of the church before the Presidency of the high priesthood; and the Presidency of the council of the high priesthood shall have power to call other high priests even twelve to assist as counselors; and thus the Presidency of the high priesthood shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord, for this is the highest council of the church of God and a final decision upon spiritual matters. There is not any person belonging to the church who is exempt from this council of the church."—(D. & C. sec. iii. p. 35, 36. also sec. v. p. 13.)

Upon what pretense is this claim of the Twelve founded? Upon the trial of Sidney Rigdon they took pains to state it as strongly as possible, and they make out no more than this, that when Joseph Smith was candidate for President of the United States, and knew by the Spirit that some great thing was to happen, *but did not know what it was*, he gave them an endowment of ordinances, (not the oracles,) and told them that on their shoulders would rest the responsibility. (See trial of S. Rigdon, Times and Seasons Sept. 15, 1844, page 611, remarks of Orson Hyde.) These ordinances are intended for the whole church, men, women and children. Will they all have power to dictate all the affairs of the church in all the world then? If not, how do these ordinances give the Apostles that power now? If these ordinances gave certain power to some men why not to others?

All the Twelve were not present and did not receive these ordinances. Whence their claim of power? Several persons not of the Twelve were present and received all these ordinances with such of the Twelve as were there. Why are not they included in the favored number? Joseph survived this meeting some months. Why did not they find out that he had resigned his office and devolved its duties on them till after he was dead? If his giving an endowment of ordinances and rolling the responsibility of giving counsel, &c., upon some twenty-five men *with their wives*, as he commenced a political career, *vacated his office* and those of his counselors and *superseded the First Presidency and an entire quorum of the church* it is certainly most extaordinary. A very moderate share of common sense or any acquaintance whatever with the laws of the church, accompanied with integrity of heart, will reject so preposterous a claim at first blush. The responsibility of leading the church by good counsels in proper order would devolve on a few of its most influential members necessarily whenever Joseph's attention was turned from them, by any means whatever, not in virtue of any offices they might hold but as leading men. Since the death of Joseph they have used that responsibility to lead the church from the rock of revelation; *out* of the true order, and *from* the *place of refuge* God has appointed unto them. Thus have a few led, sanctioned by the votes of Conferences instead of the voice of God, till the destruction which not only lurks in midnight darkness but stalks boldly at noonday is upon them.

The Twelve have never in any known publication claimed either for themselves or any one of their number to be First President of the church or President of the high priesthood. Their claim is to supersede the First Presidency, put the high council which God has made the highest council of the church, (D. & C. sec. iii. p. 35,) below themselves, and put a bishop over it where God placed a President, (D. & C. sec. iii. p. 9,) and finally, that *ex-officio* as Apostles and not as Presidents of the high priesthood they are to hold the keys and powers which devolved on the First Presidency and its counselors, and to discontinue the offices of Seer, Revelator and Translator in the church.

Nothing is more certain than that no law was made at the death of Joseph or for some years previous changing the order of the church or abolishing any of its offices or quorums. Down to the time of his death it was properly understood by the whole of the church that he alone received revelations from God to be taught by way of commandment in the church; that he and his two associates in the Presidency had the chief administration of the affairs of the church, and that they with the twelve high counselors were a court or judicatory of final resort, in all important cases, and that the Twelve Apostles were the chief traveling elders and under the direction of the Presidency. And the man who during the lifetime of Joseph had said that the Twelve were at the head of the church, would have been looked upon either as a reckless and hair-brained liar or utterly insane. To have held this then was unblushing apostacy. To hold now that they are not so, is equally apostacy with the leaders in Nauvoo. Whence is the change? In God or man? Does truth thus belie itself?

Why should not the place of Joseph be filled by another? Says Brigham Young, because he stands in his own place and always will. (Apostolic letter Aug. 15, 1844.) But in the same paragraph he also says the Twelve Apostles of this dispensation stand in their own places and always will. Brother Young, will not their places be filled by others when they fill the measure of their days? Then why was brother Patten's place filled? Again: Who will be at the head of the church when the Twelve are all fallen asleep? Will not the High Priests and the Seventies all hold their own places? If so, shall any one succeed them? Then where will the priesthood be when the present genereation is dead?

But, says some one, God promised Joseph that the keys of the kingdom should never be taken from him in this world, neither in the world to come. Very well. They were never taken from Christ, but his holding them did not prevent Joseph, and in the eternal worlds all who are joint heirs with Jesus Christ will hold them at one and the same time.

Brethren, I exhort you as you look for the coming of the Lord Jesus, follow not after these blinding fables. Set up no more the work of men's hands against the voice of God. Trust not in your own wisdom to improve or alter the law of God. You that have gone astray return to the order of God's house. Let all the quorums take their proper order as God has established them. Let the President who has wandered in darkness return to his proper place which God gave, nor avert that which men may offer. Let the Twelve take their place as a traveling high council with the keys of the opening of the gospel to the nations. Let the high counselors give counsel and assistance to the Presidency, which has been called to the high and responsible calling of leading the church to peace and happiness and preparing a people for the coming of the Son of God. Let the high priests teach the law of God unto the people. Let all the elders learn not to put their faith in some great man and say all is well, but let them buckle on the whole armor of God and stand up bold defenders of truth rather than men.

Now in my weakness and in the infancy of my ministry I call upon you to assist me. It hath pleased God to put it into the heart of Joseph to appoint me to receive mysteries and revelations unto this church. And he has been faithful unto the vision and voice of God by sending me his epistle containing the revelation which God gave him, the Lord God confirming the same by sending his angels unto me to charge me with this ministry in the same hour that Joseph was taken away, and by witnessing the same to the brethren in those wonderful works which the brethren here are ready to testify unto you. *(To be continued.)*

☞ "Murder, though it hath no tongue, will speak with most miraculous organ." But generally it has a tongue, and consequently it "will out." Gladden Bishop came here as one of the super par excellent; the prudish moral, who hold the least appearance of evil in horror; and that priests and prophets ceased to be such the moment they transcended the bounds of the most exalted virtue.—It is doubtless known to most of our readers that Gladden has a lawful wife, a virtuous lady, whom he does not live with. Still holding that it is not good for man to be alone, he has contrived to bewitch an amiable widow lady to stand espoused to him under some kind of hocus pocus arrangement of his administration, as king of all the earth. So such false hearted rascals all run. They live on the ruin of their victims.

YET THEY COME.—A man, we believe, by the name of Oatman, near Fulton, Ill., has set up as prophet. So look for more sanctimonious pollution.

☞ The printing of a large quantity of tracts has made it necessary to make up this No. of the Herald of the same matter. A few subscribers for tracts, we discover by the books, have been neglected. Next week we shall fill all subscriptions and be ready for further orders.

CUT AND POLISHED STONE,

Of superior quality and finish, and of various sorts, constantly on hand and for sale at the Voree quarry. Caps, Sills, Tombstones, Doorsteps, Imposing stones, &c., made to order on short notice.

Voree, April 27th, 1848.

GOSPEL HERALD.

VOL. III. No. 7.] VOREE, W. T., THURSDAY. MAY 4, 1848. [WHOLE No. 71.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

FIRST PASTORAL LETTER OF JAMES THE PROPHET.

(Concluded.)

JAMES J. STRANG a Prophet of the most High God and an Apostle of the Lord Jesus Christ, unto the Elders of the Church of Jesus Christ of Latter Day Saints.

Let not my call to you be vain. The destroyer has gone forth among you and has prevailed. You are preparing to resign country and houses and lands to him. Many of you are about to leave the haunts of civilization and of men to go into an unexplored wilderness among savages, and in trackless deserts, to seek a home in the wilds where the foot print of the white man is not found. The voice of God has not called you to this. His promise has not gone before to prepare a habitation for you. The hearts of the Lamanites are not turned unto you, and they will not regard you. When the herd comes the savages shall pursue. The cloud which surrounds by day shall bewilder, and the pillar of fire by night shall consume and reveal you to the destroyer, and the men in whom you trusted when you rejected the promises of God shall leave you early and not be found of you in your greatest need.

Let the oppressed flee for safety unto Voree, and let the gathering of the people be there. Let the evil who have gone to the holy city be rejected and given to the law. Let the Twelve go out and preach the gospel to the nations according to the command of God, instead of staying at home as a prominent mark to bring cruel enemies on their brethren. Let the filth of Zion be cleansed and her garments of peace put on. Let neither gun nor sword be lifted in defiance, nor rest be taken upon arm of flesh, and the city of our God shall be saved and the Temple of his holiness be unpolluted by the hand of the Gentile.

Causeless the curse has not come, and causeless it shall not fall.—They that ask justice let them do it. They that cry out against mobs let them abstain from violence. Those who hate persecution let them regard the rights of others. They that preach God and the gospel let them remember the law and forget not the order which he has revealed, and their own mouths have proclaimed. Let them not buffet others for changing the ordinances and breaking the everlasting covenant, unless they themselves will abide the word of God.

Voree, December 25th, 1845. JAMES J. STRANG.

THE TRUE SHEPHERD TO THE SAINTS EMIGRATING FROM GREAT BRITAIN AND IRELAND TO AMERICA—GREETING:—

God, who in days of old spoke on divers occasions and in many ways to the house of Israel by the prophets, and afterwards to all the earth by his son, whom he made ruler over all things, last of all in these days restored the gospel to the earth by the ministry of angels, and the priesthood which he conferred on the prophet Joseph by their hands; and has thereby established a church by an everlasting and an unchanging order; conferring upon that priesthood the keys of the kingdom of God, and of the rest which he has reserved to the saints, and of everlasting righteousness.

Apostles, High Priests and Elders have received from the highest authority of this priesthood mission and commandments to visit you, and in the name of the God of all the earth to preach the gospel unto you; and have, in virtue of the jurisdiction thus obtained, taught you the law of the gospel, and inducted you into the household of faith. From the first proclamation of the gospel in Great Britain you were taught that God spoke now, as in days of old, by the mouth of prophets; and that a priesthood elected and chosen by KINGS, MAGISTRATES OR PEOPLE was unauthorized, and its administrations would not avail to salvation. Truly have they cried out to you that all your administrations by a man-made priesthood, whether they be Catholics, Episcopalians or Protestants, were vain, and but a mockery of God's ordinances. And that unless men are truly called by revelation of God and set apart to the ministry by the hands of those who were thus called and set apart, they cannot act as ministers and priests of the true church.

I rejoice that so many of you have received these truths, and laid hold on salvation. And it would be serious cause of grief, if, after all the buffetings and persecutions you have endured for receiving the faith, and the perils you have passed through in coming to this country, you should still throw yourselves under the authority of a mere MAN-MADE *priesthood*, and trust your salvation to the administrations of men merely elected by the people. Joseph, our martyred prophet, became a prophet and the first presiding elder of the church of God by revelation of God and the ordination of angels.—(D. & C. sec. xiv. p. 2. sec. l. p. 3.) And what authority and ceremonies it took to make him a prophet and the first and presiding elder, the same authority and ceremonies it would also take to confer the same office and priesthood on any one to stand in his place.

As much has been said on this subject, and little to the purpose, I beg leave to call to your minds particularly the principles involved in the ordination of a prophet to stand at the head of a dispensation. When Moses received the dispensation of Israel, Jethro, and probably many others, were priests of the true God. But as Moses was called to a higher authority than any of them possessed, the Lord himself spoke to Moses to give him the authority; and though we are not expressly told that he was ordained by the hand of angels, yet we are plainly told that the angel of the Lord appeared to him, and are left to infer that he appeared for *some* rational purpose. (Ex. iii. 2.)

When Christ received the dispensation of the gospel, though he found John the Baptist, a priest after the order of Aaron, yet he could not receive the priesthood from him, but had a dispensation and a higher priesthood immediately from God, who made him a high priest by his oath. For when John baptized him, the voice of God was heard, saying, "This is my Son, hear ye him;" and a messenger from heaven descended on his head and designated him as the Messiah. So likewise when the dispensation of the fullness of times was committed to Joseph, God not only spoke to him and gave him commandments by his voice, and sent also his angels to ordain him to the priesthood which they also had before held. (D. & C. sec. l. p. 2, 3.)

When Moses failed to make Israel a nation of priests unto God, and brought them in under the law of curse, making one tribe only priests to all the rest, and God saw fit to take away the most holy priesthood, Moses, by revelation of God, ordained Joshua to an inferior species of priesthood. So Christ, when he was rejected as the Messiah, the king of the Jews, and the offer of deliverance to Israel was withdrawn, conferred on Peter the keys of the dispensation, with the power of binding and loosing both on earth and in heaven, and of remitting and retaining sins. In each of these cases the authority conferred was less than that of him who conferred it. Two persons could not stand at the same time holding the authority which God conferred on Moses. Consequently Moses could not ordain any one to it. But he put part of his honor on Joshua.—Two persons could not stand at the same time having the authority of Christ, as king of Israel and head of the gospel dispensation.—Consequently Christ did not ordain Peter to the same authority which he held, but to a less. (John xxi. 15, 16 17.)

Likewise two persons cannot stand at the head of the dispensation of the fullness of times holding the keys of mysteries revelations and commandments, and consequently Joseph could not in

any way ordain or bring any one into his authority; but the act of God is necessary to consummate such priesthood. In other words it requires the same power and the same ordinances to confer that priesthood on the successor of Joseph as it required to confer it on Joseph. And as Joseph was called by revelation and ordained by angels, so must his successor be. (D. & C. sec. v. p. 6. sec. xi. p. 4. sec. xiv. p. 1, 2. sec. l. p. 2, 3. sec. li. p. 2.) And as Joseph was established as the Prophet, Seer and Revelator, it was necessary that the revelation appointing his successor should come through him; because the church are forbidden to receive revelations and commandments from others. And as this is established as a positive law, no instances are necessary to justify it; but if any were wanting they might be found in the case of Samuel and Elisha.—Samuel succeeded Eli who fell by wickedness, and the Lord revealed to Eli and *then* to Samuel that Samuel should stand as prophet in his stead. (1 Samuel iii.) Elisha succeeded Elijah as a prophet. Elijah abode faithful to God in all things, but many years before he was translated God had, through him, chosen Elisha to be his successor. (1 Kings xix. 16.) Yet after he was translated to the chariot of the Lord, and ceased to be of the earth, he conferred that priesthood on Elisha, which he alone held while he ministered among men. (2 Kings ii. 9 to 15.)

Joseph, if he had abided in God in all things, would have stood on the earth and at the head of the dispensation at the coming of Christ. When Christ sent forth the fullness of the gospel by him it was with promise that if Joseph abided in him, the keys of mysteries and revelations (which pertain to earth and not to heaven) should not be taken from him till Christ came. In February, 1831, a new promise was made that if Joseph did not stand, whether *taken* away or being rejected, he should appoint another in his stead; but with this distinction: that if his priesthood was taken from him he should *only* have power to appoint another; but if God took him (which he did June 27th, 1844) there was no limit or cutting short of his priesthood while he remained. In 1833, as Joseph had not abided in Christ perfectly, but had committed sin, God said he should give the oracles to another, to the end that they might remain in the church as before. But as Joseph had repented of his sins God also accepted his offering, and sealed him up to everlasting life by promising him the keys of the kingdom in this world and the world to come. (D. & C. sec. lxxxv. p. 1, 2.) This promise was sure and unconditional; but it was less than the former promise, which was of life everlasting without seeing death. For if he held the keys of mysteries and revelations until Christ came, he would at the head of all the saints ascend on high to dwell with him.

So likewise no one can be elected to the place which Joseph held, for that would both be contrary to first principles, which require as much authority to place any other in that priesthood as it took to confer it on Joseph, but also contrary to the law which says his gift shall not be conferred on any other except it be through him, (Joseph.) But even conceding that one might be elected to stand as First President and prophet, the question returns, by whom shall he be ordained? Not by Apostles, High Priests or Elders, for all are below him in priesthood, and none can confer higher authority than he possesses. None can ordain to a higher priesthood than he holds. Elders cannot confer the high priesthood, and apostles cannot make prophets with the keys of the dispensation; because though the priesthood is of the same order it is higher.

The question returns, who can ordain? God has answered it.—In Feb., 1831, God said "he that is ordained of me (God) shall come in at the gate, (be appointed by revelation, for that is the gate or lawful place of coming in,) and BE ORDAINED AS I HAVE TOLD YOU (Joseph) BEFORE." (D. & C. sec. xiv. p. 2.) So if we can learn what God told Joseph before on this subject the answer is perfect. In Sept., 1830, five months before, and only five months after the organization of the church, God said: "I have sent unto you Peter, James and John, (angels,) BY WHOM I HAVE ORDAINED YOU," &c. (D. & C. sec. l. p. 3.) Most clear and true therefore is it that a prophet of this dispensation cannot be either elected or ordained of man, but must be chosen by revelation and ordained by angels.

Against this rule those who wish to pervert the word of God sometimes quote the law concerning the three presiding high priests. (D. & C. sec. iii. p. 11.) It will be observed, however, that that is not a revelation, but only a law of the church, and cannot change the interpretation of a revelation. 2d. That those three are not the Presidents of the church, but the Presidents of the high priests.—For we are told expressly that their necessity grows not out of the organization of the church, but of the priesthood. (D. & C. sec. iii. p. 1, 11.) Whereas the Presidency of the church existed of necessity, before the priesthood was organized at all. 3d. That they are inferior to the First Presidency in power, for they are only *equal* with the twelve, either seventy or a high council of a stake, all of which councils and quorums are inferior to the First Presidency and subject to it. 4th. These three presiding high priests are chosen by the body and ordained by the church. Whereas we have shown both by the letter of the law and the force of fundamental principles that the First Presidency cannot be thus chosen and ordained. To say that this law relates to the First Presidency is equivalent to saying that all the revelations concerning the appointment, ordination and power of the prophet are false.

It should not be forgotten that for nearly four years past the church has suffered continual perils, and such calamities as never before fell on it. If God has all that time left them without a prophet, there is no hope that he will give them one. And if the power existed in the church to make one, (which I have shown does not,) it was the last degree of folly not to exercise it. Most truly do I say to you that the only reason why usurpers and apostates are now promising you to organize the church according to the ORIGINAL PATTERN with a First Presidency is because so many have appealed to the law and said, "a church without a prophet is not the church for me." Having no God-made prophet, they are about to offer you one made by themselves. Since you have rejected man-made parsons, bishops and arch-bishops, will you accept a man-made prophet?

Brethren, in this appeal to you I have spoken upon principles and not men. Those who say they are apostles but are not have gone beforehand to you with terrible accusations against me. I shall not retaliate on them by so much as naming their real errors. If they have the authority to lead the church, in spite of all their faults, their authority is good till regularly taken away. On the other hand, if I have not the authority, no matter what the sanctity of my life, I have no right to assume it till it is regularly conferred. I am ready to test these matters by the word of God. Fully persuaded that no man can do me any real or lasting injury but myself, I am content to leave both accusation and defense to others.

As your true Shepherd I invite you to the fold and refuge God has prepared for you. Both at Voree and Beaver Island God has provided for the saints peace, abundance and safety. The saints are gathering in a church with a God-made prophet, and an authorized priesthood, and keeping the law of God, having all their goods and possessions common and wanting nothing. We do not claim authority in virtue of numbers. We have never yet subscribed to the doctrine that the voice of the people is the voice of God, or that men are made prophets by the will of man. We know very well that Christ was rejected by the voice of the people. Truly did he say to the Israel of his day, ye are the children of those that slew the prophets. Moreover the prophet Joseph has given us a full test of those who say they are apostles and are not. Though we will not accuse them, yet we believe the word of God by his prophet will stand, and by that they must fall.

After the saints had gathered to Nauvoo God gave them the following promise:—

D. & C. sec. ciii. p. 13. "If ye labor with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words, which I give unto them.

14. "And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord."

That the saints in Nauvoo obeyed faithfully the words of Brigham Young and his associates from the death of Joseph till their final expulsion from that place, and the laws which they gave as the law of God, they themselves have abundantly proved. Heber C. Kimball and others of the twelve at the April Conference, 1845, and at other times, said they were the most obedient people that ever existed. Why were they removed out of their place? Was it

because the arm of God is shortened that he connot save? or was it because they obeyed the voice of men whom God did NOT *appoint* to be their leaders? The promise is express, that if they will obey they shall not be removed, and if they will not obey they shall be cursed. They were removed and bitterly have they been cursed, for they are plundered, exiled, scattered, and vast numbers of them have perished of exposure and want. The only conclusion to which any one can arrive, who believes in Joseph, is that they have not followed the leaders whom God appointed, but only such as are appointed by men.

Brethren, will you run the same race? Will you drag the same curses on your heads which have fallen so heavily on them? Will you expose not only yourselves but wives and children to all the perils of wicked men in a waste, desolate wilderness a thousand miles from the utmost verge of civilization, for the sake of having your trust in the arm of flesh, or in a man-made priesthood, departing from the Lord and dwelling in the heath of the desert, and inhabiting the parched places of the wilderness, in a *salt land* and not inhabited? (Jer. xvii. 5, 6.) Rather see good, for it has come, and flee from the evil while there is refuge.

Voree, May 1st, 1848. JAMES J. STRANG.

REVELATION GIVEN SEPTEMBER, 1845.

The Angel of the Lord came unto me James, on the first day of September, in the year eighteen hundred and forty-five, and the light shined about him above the brightness of the sun, and he shewed unto me the plates of the sealed record and he gave into my hands the Urim and Thummim. And out of the light came the voice of the Lord saying: My Servant James, in blessing I will bless thee, and in multiplying I will multiply thee, because I have tried thee and found thee faithful. Behold my servant James I am about to bless thee with a great blessing which shall be to those who love me an immutable testimony; to those who know me not a stumbling block; but to those who have known me and have turned their hearts from me a rock of offence. Yea let them beware, for shame and destruction walk in their tracks and their time abideth, but not long.

A work shall come forth and the secrets of the past shalt thou reveal. Yea by little and little shalt thou reveal it, according to the ability and faithfulness of my church and of my servant whom I have placed above them. Behold the record which was sealed from my servant Joseph. Unto thee it is reserved. Take heed that thou count it not a light thing nor exalt thyself lest thou be stricken, for by myself I swear that as thou servest me faithfully and comest not short, thou shalt unlock the mysteries thereof which I have kept hid from the world. Yea as my servants serve me, so shalt thou translate unto them.

But in their weakness I have not forgotten them. Go to the place which the Angel of the presence shall show thee and there shalt thou dig for the record of my people in whose possession thou dwellest. Take with thee faithful witnesses, for in evil will the unfaithful speak of thee, but the faithful and true shall know that they are liars and shall not stumble for their words.

Speak thou unto the Elders of my church and say unto them hear my voice and hearken to my words for they are true and faithful.—Testify, testify unto all the saints. Testify, testify in all the world. He that rejecteth you him will I reject in the day that I come in my kingdom. Testify, testify unto him who has received my word and turned away. Let him now return unto me and obey and serve his God lest he be smitten with a curse and his children curse him and his name be blotted out of the Book of Life.

Yea those to whom I have revealed myself, let them hearken unto me now lest they be cast off in the day of my indignation, lest the consuming fire of the day of trial burn them up. Yea, lest the second death make them his prey, and they be cast into the Lake that burns with fire and brimstone.

Rejoice, ye holy for the day of your deliverance is near and the time of your exaltation is at hand. Faithful and true are my words dividing the marrow from the bones and truth from rottenness.—He that rejecteth them will I reject when I come in my Kingdom.—And while I was yet in the Spirit the Angel of the Lord took me away to the hill in the East of Walworth against White River in Voree, and there he shewed unto me the record buried under an oak tree as large as the body of a large man, it was inclosed in an earthen casement and buried in the ground as deep as to a man's waist, and I beheld it as a man can see a light stone in clear water, for I saw it by Urim and Thummim, and I returned the Urim and Thummim to the Angel of the Lord and he departed out of sight.

TESTIMONY OF FOUR WITNESSES.

On the thirteenth day of September, 1845, we, Aaron Smith, Jirah B. Wheelan, James M. Van Nostrand and Edward Whitcomb, assembled at the call of James J. Strang, who is by us and many others approved as a Prophet and Seer of God. He proceeded to inform us that it had been revealed to him in a vision that an account of an ancient people was buried in a hill south of White river bridge near the east line of Walworth county, and leading us to an oak tree about one foot in diameter told us that we should find it inclosed in a case of rude earthen ware under that tree at the depth of about three feet; requested us to dig it up, and charged us to so examine the ground that we should know we were not imposed upon, and that it had not been buried there since the tree grew. The tree was surrounded by a sward of deeply rooted grass, such as is usually found in the openings, and upon the most critical examination we could not discover any indication that it had ever been cut through or disturbed.

We then dug up the tree and continued to dig to the depth of about three feet, where we found a case of slightly baked clay containing three plates of brass. On one side of one is a landscape view of the south end of Gardner's prairie and the range of hills where they were dug. On another is a man with a crown on his head and a sceptre in his hand, above is an eye before an upright line, below the sun and moon surrounded with twelve stars, at the bottom are twelve large stars from three of which pillars arise, and closely interspersed with them are seventy very small stars. The other four sides are very closely covered with what appear to be alphabetic characters, but in a language of which we have no knowledge.

The case was found imbedded in indurated clay so closely fitting it that it broke in taking out, and the earth below the soil was so hard as to be dug with difficulty even with a pickaxe. Over the case was found a flat stone about one foot wide each way and three inches thick, which appeared to have undergone the action of fire, and fell in pieces after a few minutes exposure to the air. The digging extended in the clay about eighteen inches, there being two kinds of earth of different color and appearance above it.

We examined as we dug all the way with the utmost care, and we say, with utmost confidence, that no part of the earth through which we dug exhibited any sign or indication that it had been moved or disturbed at any time previous. The roots of the tree stuck down on every side very closely extending below the case, and closely interwoven with roots from other trees. None of them had been broken or cut away. No clay is found in the country like that of which the case is made.

In fine, we found an alphabetic and pictorial record, carefully cased up, buried deep in the earth, covered with a flat stone, with an oak tree one foot in diameter growing over it, with every evidence that the sense can give that it has lain there as long as that tree has been growing. Strang took no part in the digging, but kept entirely away from before the first blow was struck till after the plates were taken out of the case; and the sole inducement to our digging was our faith in his statement as a prophet of the Lord that a record would thus and there be found.

AARON SMITH,
JIRA B. WHEELAN,
J. M. VAN NOSTRAND,
EDWARD WHITCOMB.

For the Gospel Herald

BROTHER J. J. STRANG:—Permit me, through the Herald, to make a few remarks on the following: "But in the last days it shall come to pass that the *mountain* of the house of the Lord shall be established in the top of the *mountains*, and it shall be exalted above the *hills*; and people shall flow unto it." (Micah iv. 1. Isa. ii. 2.) The terms *mount*, *mountain*, *mountains* and *hills* are evidently used by the prophets figuratively signifying *nation* or *nations*, *kingdom* or *kingdoms*, and lesser or minor governments. (Jer. xxxii. 24. Isa. xxix. 3.) The Chaldea nation is called a *mount*.—(Obadiah 8 to 21.) The people or descendants of Esau are called

a *mount*, distinguishing them from the *nation* or *mountain* of Israel, God's covenant people. There are scores of texts in the prophets to show the truth of our position, but the following may suffice for the present:—

Isaiah lv. 12. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

Ezekiel vi. 2. "Son of man, set thy face toward the mountains of Israel, and prophesy against them,

3. And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers, and to the valleys, Behold, I, even I, will bring a sword upon you, and I will destroy your high places."

Isaiah xli. 15. "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff."

The day or age in which we live is "big with events." We look for the fulfillment of the above prediction, and very many of the church have their eyes turned towards the Rocky Mountains as the place of its fulfillment. Why is this the case? Because a large body of the church have emigrated in that direction, teaching as a fact that *mountain* and *mountains* in the above passage mean literal elevations of land. The idea has been sown broadcast in the church, and the Twelve in the western camp are reaping the benefit of it in the shape of continual accessions to their numbers. O, my brethren in the church, pause and ponder well the paths of your feet before you go in the wake of the Twelve. I have felt deeply interested on the subject, so have all the brethren in the States who love the cause of truth and feel an interest in Zion.

In times past we have loved the Twelve; we esteemed them highly for their works' sake, but we are not bound to follow them only as they follow the law of Christ. They have led the church on from camp to camp, telling them soon we will organize the church upon celestial law: and now have they issued a manifesto to the world to come up and help them to build a house to the Lord, to the end that Zion may be established. They say "the kingdom of God consists in correct principles, and it mattereth not what a man's religious faith is." So all are invited to come. For what? What is going to be done there? "*And WE now having it in contemplation soon to re-organize the church according to the original pattern, with a* First Presidency *and* Patriarch." Now let consistency blush. The Twelve seek a location, and then make a President. Cardinals may make Popes, but I much scruple the Twelve's being able to make a First Presidency. Has the church wandered from the death of Joseph until now without a President and without an organization, when the Twelve had power to locate a stake and *re-organize the church with a First Presidency?* Oh! it has taken all this time to seek the location. Now they have found it, they will re-organize the church with a First President and Patriarch.

The stream can now rise higher than its fountain. An effect can be produced without a cause. A superior power be created by an inferior, subject to it. Brethren, do not let us deceive ourselves.—The Twelve have not power to even organize a stake unless under the direction of the First Presidency, to which they are subject as a traveling high council. They have no power to dedicate a stake or designate one for the gathering. *The stone of the mountain is not in hands.* God has reserved to himself to set apart unto the First Presidency, and reserved unto the First Presidency the power of setting apart, consecrating and dedicating the places of gathering or stakes of Zion. In a letter in my possession, written from Far West Sept. 17th, 1838, by the diction of the prophet Joseph, occurs the following: "Other stakes have been appointed, but not by a committee appointed as you supposed; for *the Lord has said that no stake shall be considered a stake of Zion unless appointed, dedicated and set apart by the First Presidency.*" Now how will the Twelve look establishing stakes, organizing the church and making Presidents on the top of the Rocky Mountains among the perpetual snows. Their glory is in their shame; they were and are not.—They are shorn of their power. They are rejected of God, and reprobates concerning the faith, teaching for doctrines the commandments of men. God never varies from what he hath said. He redeemed this land by the shedding of blood; he inspired men with wisdom to frame our constitution; he commands the church to obey the constitutional laws of the land; he hath said, he that keepeth my laws hath no need to break the laws of the land.

God hath exalted this mountain (government) above all other mountains (governments) and hills, (lesser powers,) and under our admirable constitution the mountain (government) of the house of the Lord shall be established in the top of the mountains, (the height and exaltation of governments,) and exalted above the hills, and people shall flow unto it. We might as well believe the church would be established on the Allegany, Cattskill or Green Mountains, as the Rocky Mountains or any of their spurs. The word mountain in the text evidently means government, and is used as a figure, as much so as the stone and mountain of Nebuchadnezzar's dream. Jeremiah says: "Truly in vain is salvation hoped for from the *hills*, and from the multitude of *mountains*; truly in the Lord our God is the salvation of Israel;" (Jer. iii. 23;) for "he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law." I will also quote another place where mountain signifies government. (Rev. xvii. 9.) "The seven heads are seven mountains, on which the woman sitteth, and there are seven kings; five are fallen, and one is, and the other is not yet come."

Here mountain cannot be understood as literal elevations of land; the beast like those mentioned in Daniel represents a great nation, and its heads or mountains, governments under which the nation has existed. Rome, the fourth great power of the earth, existed in the days of John, but five distinct forms of its government had passed away. 1st. The Regal government which descended from Romulus its founder, and continued some 428 years. The Dictatorship, which continued some 88 years. The Praetors ruled 300 years.—The Consuls 280 years. The Triumvirate some considerable time. And the Imperial government was in existence under the Cæsars at the time the revelations were written; then five heads, kings or mountains (governments) had passed away, one existed and the other had not come.

Brethren, the stone will become a great mountain and fill the whole earth. It is not in hands. When God took Joseph he consecrated James; if not who has he consecrated, and whom has Joseph appointed as his successor? God has not called us to leave this nation. He will have his church organized in the midst of this government which he has inspired the constitution of, and redeemed the land by the shedding of blood; commanding the church to keep his laws, and break not the laws of the land.

STEPHEN POST.

☞ We have several communications on hand which will appear soon.

Just published at this office, "The Diamond," a valuable work on the First Presidency and the calling of Prophets—20 pages—price $3,00 per hundred, 5 cents for a single copy.

The Diamond cuts all things, and is destructive of the pretensions of all false prophets.

The first part of the Catholic Discussion is out—56 pages—price $1,00 per dozen, 13 cents single copies.

GOSPEL HERALD.

VOL. III. No. 8.] VOREE, W. T., THURSDAY, MAY 11, 1848. [WHOLE No. 72.

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CHRISTIAN INFIDELITY—PARKERISM.

The following article we take from the Advent Herald, an able Millerite paper published at Boston. The least we can say of it is, that Parkerism or Atheism (for we know no difference) is the inevitable result of Protestantism any way you can fix it.

What Parker says of Protestant preachers is doubtless true; that in the pulpit they treat the Bible as all inspiration and the word of God, and in their studios hold it precisely as he does; simply on a par with the works of heathen writers. The whole Protestant system is based on this: that such gifts and powers as did exist in the times when the Bible was written do not exist now, and every reasoning man will say, if not now, never. Ancient philosophers asserted wrong things in natural philosophy, which time has proved false; that is they are not found to exist now.—Consequently no man believes they ever did. The assertions of the past are judged by the experience of the present. Nothing can prevent religion being also tried by this test. As religious teachers chose to put the claims of their faith upon the history of ages long past, and pretend that faith does not produce any such effects as formerly, every philosopher naturally concludes that the history of its effects in spiritual gifts and miracles is fabulous.

We give the Millerites credit for coming nearer the ancient faith than any other Protestant church. But rejecting, as they do, one half of the prophecies of scripture, the whole doctrine of the priesthood and the very fundamental principles of the gospel, they too are holding the flood gates of infidelity wide open to all men of reason. Until they can come up to the standard, and allow their faith to be tried on its present results, infidelity will prevail over them. This general growth of infidelity prevails in all Protestant countries.—So much has it taken root in Europe that throughout Germany a majority of the *pastors* are infidel; and the chair of theology in the university of Geneva, formerly filled by John Calvin, is now filled by a celebrated infidel writer. Even in this country many preachers do not believe in the literal existence of the devil, but hold him merely as a hyperbolical personification of evil. In a few years they will in like manner deny the literal existence of God, and hold him merely as a fabulous personification of good. [ED.

There is a *kind* of religion preached in Boston, by Theodore Parker, to crowded audiences, which should cause every believer in revelation to shudder. It is more dangerous than Atheism; for Atheism avows its opposition to God; but Parkerism professes to walk in obedience to the teachings of christianity.

Parkerism is the natural and unavoidable result of that looseness of christian doctrine which began to prevail extensively in this neighborhood about the commencement of the present century.—There is no surer development of an anti-christian state of heart than that manifested in opposition to the character and claims of the Savior of sinners. Satan regards with peculiar hatred the Captain of our salvation, knowing that by Him his head will be bruised.—It has therefore ever been his aim to detract from the high honor and exalted dignity of Him who left the glory of the Father and came down into this world to suffer and die for the sins of men, so that God might be just, and justify all who would come to Him through Christ. The idea of atonement is unpalatable to the carnal heart. It is foolishness to the self-righteous, and a stumbling-block to those who would save themselves. Therefore we find men continually rising up who are not afraid to wage war against the Son of God—who deny that Christ was the Emanuel sent from God to be God with us—who deny that the Word was in the beginning with God, was God, was made flesh, and dwelt with us, so that we were witnesses of his glory, as of the only begotten of the Father, full of grace and truth. Such men hesitate not to refuse Him that homage and obedience which he claims as his due; and when his claims are advocated, and his attributes vindicated, they find a spirit of hatred and opposition arising in their hearts towards Him who will be their final Judge, from whose decisions there is no appeal.

Such opposition to Christ has been a weed of rapid growth in this portion of the field: the result of the tares sown while men slept.—It first manifested itself in a loose interpretation of Scripture—self-styled "liberal opinions." It was claimed that christians should have no profession of faith—that an assent to the Bible should be alone required as a test of christian fellowship,—without inquiring whether the assenter put a construction on the Scriptures subversive of their teachings. In addition to this loose bond of union, they demanded that fellowship should be extended towards those who did not believe in Christ—in the light the Scriptures present him. Under this loose self-styled liberal course, the faith of those who have been trained under it has gradually deteriorated, until the largest *Protestant* congregation in this city sit under the teachings of Mr. Parker—a sad illustration of the danger of the first divergence from the faith once delivered to the saints.

Some may inquire, What are the teachings of Mr. Parker?—that his case should be instanced as illustrative of the danger of Socinian tendencies. We cannot answer this question better than by quotations from a late work from his pen, entitled "A Discourse of Matters pertaining to Religion." Published by Little & Brown.

He represents Jacob, in that solemn covenant transaction at Bethel, Gen. xxviii. 10, 20, as "driving a trade with Elohim. The God receives a human service, as an adequate return for his own divine service. The promise of each is for value received." He says:—

"We are never to forget that there is no monopoly of religion, by any nation or age. Religion is one and the same. He that worships truly, by whatever form, worships the only God. And he hears the prayer, whether called Bramha, Jehovah, Pan, or Lord, or called by no name at all. Each people has its prophets and its saints; and many a swarthy Indian, who bowed down to wood and stone; many a grim-faced Calmuck, who worshipped the great god of storms; many a Grecian peasant, who did homage to Phœbus Apollo; yes, many a savage, his hands smeared all over with human sacrifice, shall come from the east, and the west, and sit down in the kingdom of God, with Moses and Zoraster, with Socrates and Jesus,—while men who called daily on the only living God, who paid their tribute, and bowed at the name of Christ, shall be cast out because they did no more." Again:—

"All nature is but an exhibition of God to the senses. The sun is but a sparkle of his splendor. Endless and without beginning flows forth the stream of divine influence, that encircles and possesses the all of things." "The material world with its objects sublimely great, or meanly little; its atoms of dust, its orbs of fire, the rock that stands by the sea shore, and the water that wears it away; the worm which we trample under foot; the streets of constellations that gleam perennial over head; the aspiring palm tree, fixed to one spot, and the lions that are sent out free;—*these incarnate and make visible all of God that their natures will admit.* If man were not spiritual, and could yet conceive of the aggregate of visible things, *he*

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We give the Millerites credit for coming nearer the ancient faith than any other Protestant church. But rejecting, as they do, one half of the prophecies of scripture, the whole doctrine of the priesthood and the very fundamental principles of the gospel, they too are holding the flood gates of infidelity wide open to all men of reason. Until they can come up to the standard, and allow their faith to be tried on its present results, infidelity will prevail over them. This general growth of infidelity prevails in all Protestant countries.—So much has it taken root in Europe that throughout Germany a majority of the *pastors* are infidel; and the chair of theology in the university of Geneva, formerly filled by John Calvin, is now filled by a celebrated infidel writer. Even in this country many preachers do not believe in the literal existence of the devil, but hold him merely as a hyperbolical personification of evil. In a few years they will in like manner deny the literal existence of God, and hold him merely as a fabulous personification of good. [ED.

There is a *kind* of religion preached in Boston, by Theodore Parker, to crowded audiences, which should cause every believer in revelation to shudder. It is more dangerous than Atheism; for Atheism avows its opposition to God; but Parkerism professes to walk in obedience to the teachings of christianity.

Parkerism is the natural and unavoidable result of that looseness of christian doctrine which began to prevail extensively in this neighborhood about the commencement of the present century.—There is no surer development of an anti-christian state of heart than that manifested in opposition to the character and claims of the Savior of sinners. Satan regards with peculiar hatred the Captain of our salvation, knowing that by Him his head will be bruised.—It has therefore ever been his aim to detract from the high honor and exalted dignity of Him who left the glory of the Father and came down into this world to suffer and die for the sins of men, so that God might be just, and justify all who would come to Him through Christ. The idea of atonement is unpalatable to the carnal heart. It is foolishness to the self-righteous, and a stumbling-block to those who would save themselves. Therefore we find men continually rising up who are not afraid to wage war against the Son of God—who deny that Christ was the Emanuel sent from God to be God with us—who deny that the Word was in the beginning with God, was God, was made flesh, and dwelt with us, so that we were witnesses of his glory, as of the only begotten of the Father, full of grace and truth. Such men hesitate not to refuse Him that homage and obedience which he claims as his due; and when his claims are advocated, and his attributes vindicated, they find a spirit of hatred and opposition arising in their hearts towards Him who will be their final Judge, from whose decisions there is no appeal.

Such opposition to Christ has been a weed of rapid growth in this portion of the field: the result of the tares sown while men slept.—It first manifested itself in a loose interpretation of Scripture—self-styled "liberal opinions." It was claimed that christians should have no profession of faith—that an assent to the Bible should be alone required as a test of christian fellowship,—without inquiring whether the assenter put a construction on the Scriptures subversive of their teachings. In addition to this loose bond of union, they demanded that fellowship should be extended towards those who did not believe in Christ—in the light the Scriptures present him. Under this loose self-styled liberal course, the faith of those who have been trained under it has gradually deteriorated, until the largest *Protestant* congregation in this city sit under the teachings of Mr. Parker,—a sad illustration of the danger of the first divergence from the faith once delivered to the saints.

Some may inquire, What are the teachings of Mr. Parker?—that his case should be instanced as illustrative of the danger of Socinian tendencies. We cannot answer this question better than by quotations from a late work from his pen, entitled "A Discourse of Matters pertaining to Religion." Published by Little & Brown.

He represents Jacob, in that solemn covenant transaction at Bethel, Gen. xxviii. 10, 20, as "driving a trade with Elohim. The God receives a human service, as an adequate return for his own divine service. The promise of each is for value received." He says:—

"We are never to forget that there is no monopoly of religion, by any nation or age. Religion is one and the same. He that worships truly, by whatever form, worships the only God. And he hears the prayer, whether called Bramha, Jehovah, Pan, or Lord, or called by no name at all. Each people has its prophets and its saints; and many a swarthy Indian, who bowed down to wood and stone; many a grim-faced Calmuck, who worshipped the great god of storms; many a Grecian peasant, who did homage to Phœbus Apollo; yes, many a savage, his hands smeared all over with human sacrifice, shall come from the east, and the west, and sit down in the kingdom of God, with Moses and Zoraster, with Socrates and Jesus,—while men who called daily on the only living God, who paid their tribute, and bowed at the name of Christ, shall be cast out because they did no more." Again:—

"All nature is but an exhibition of God to the senses. The sun is but a sparkle of his splendor. Endless and without beginning flows forth the stream of divine influence, that encircles and possesses the all of things." "The material world with its objects sublimely great, or meanly little; its atoms of dust, its orbs of fire, the rock that stands by the sea shore, and the water that wears it away; the worm which we trample under foot; the streets of constellations that gleam perennial over head; the aspiring palm tree, fixed to one spot, and the lions that are sent out free;—*these incarnate and make visible all of God that their natures will admit.* If man were not spiritual, and could yet conceive of the aggregate of visible things, *he*

might call it God; for he could go no farther."

Speaking of prayer, he says:—

"For all theological purposes, God might have been buried, after the ascension of Jesus. We dare not approach him face to face. We whine and whimper in our brother's name, (in the name of Christ,) as if we could only appear before the Omnipresent by attorney."

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"Inspiration, like God's omnipresence, is not limited to the few writers claimed by the Jews, Christians, or Mohammedans, but is *co-extensive with the race.*" "Minos and Moses were inspired to make laws; David to pour out his soul in pious strains, deep and sweet as an angel's psaltry; Pindar to celebrate virtuous deeds in high heroic song; John the Baptist to denounce sin; Gerson, and Luther, and Boemhe, and Fenelon, and Fox, to do each his peculiar work, and stir the world's heart deep, very deep. Plato, and Newton, Milton, and Isaiah, Leibnitz, and Paul, Mozart, Raphael, Phidias, Praxiteles, and Orpheus, receive into their various forms the one spirit from God most high. It appears in action, not less than speech. It inspires Dorcas to make coats and garments for the poor, no less than Paul to preach the gospel."

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"No one knows the date or the author of any one of these books. They all contain historical matter of a doubtful character: such as the miraculous passage of the Jordan; the destruction of Jericho; the standing still of the sun and moon, at the command of Joshua; the story of Samson; the destruction of the Benjaminites; the birth and calling of Samuel; the wonders wrought by the ark; the story of Saul, David, and Goliah; of the miraculous pestilence, of Solomon, Elijah, Elisha, and others."

He denies that "any one of the prophets ever uttered a distinct, definite, and unambiguous prediction of any future event that has since taken place, which a man, without a miracle, could not equally well predict."

He says "the book of Daniel is a perfect unique in the Old Testament. It contains accounts of surprising miracles, dreams, visions; men cast into a den of lions and a furnace of fire, and escaping unhurt; a man transformed to a beast, and eating grass like an ox for some years, and then restored to human shape; a miraculous and spectral hand writing on the palace wall; grotesque fancies, that remind us of the Arabian Nights and the Talmud."

Of the Evangelists, he says:—

"They relate much from hearsay; they mingle their own personal prejudices in their work; their testimony was not reduced to writing, so far as we know, till long after the event; we see they were often mistaken, and did not understand the words of their teacher; they contradict one another, and even themselves; they mingle with their story puerile notions and tales, which it is charitable to call absurd. Such testimony could not be received in a court of justice, where only a few dollars were at stake, without great caution." Again:—

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Again he says: "The time will come, when each one of us shall have more mind, and heart, and soul, than Christ on earth."

Of the sect in which he was educated, he says:—

"There is an Old School, and a New School, with a chasm between them, not wide as yet, but *very deep*. The Old School differs, theoretically, from the Orthodox in exegesis, and that alone.—It creeps behind texts and usages, is ready to believe anything which has a *Thus saith the Lord* before it, and does not look facts in the face. It censures the traditionary sects, yet sits itself among the tombs. It would believe nothing *not reasonable*, and yet all things *Scriptural*; and so, with perfect good faith, it *explains away* what is offensive. To such a proficiency has this art of explaining away been carried, that the Scripture is a piece of wax in Unitarian hands and takes any shape. The devil, with them, is an oriental figure of speech; Paul believed in him, no more than Peter Bayle; Moses and Isaiah never speak of Jesus in their writings; yet Jesus is right when he says they did. David in the Psalm, is a sick man, speaking only of himself; but when Simon Peter quotes that Psalm, the inspired king is predicting Jesus of Nazareth. These things," says Mr. Parker, still speaking of his Unitarian brethren, "are *notorious facts*. If the Athanasian creed, the thirty-nine Articles, or the Pope's bull Unigenitus, could be found in a Greek manuscript, and proved to be the work of an inspired apostle, no doubt Unitarianism would, in good faith, explain all three, and deny that they taught the doctrine of the Trinity, or the fall of man." "They think one thing," he says, "in their study, and preach a very different thing in their pulpit. In the one place, they are free as water; in the other, conservative as ice. They think it necessary to use a *little* deceit in the world; and so use *not a little*. These men speak in public of the Bible, as if it were all inspired with equal infallibility; but what do they think at home? In the study, the Testament is a collection of legendary tales; in the pulpit, it is the everlasting gospel, to which, if a man add, the seven last plagues shall be added to him; and from which, if he takes aught, his name shall be taken from the book of life."

The above quotations are a sufficient answer to the question, as to what Parkerism is. If they are not enough to cause any man who reveres the religion of the Bible to shudder, such a person would be unmoved by any blasphemous denial of Christ. The foregoing quotations exhibit the sentiments of a *professed* minister of the gospel—of the acknowledged leader of the New School of Unitarian theology.

STATE OF EUROPE.

The revolutions which have taken place in Europe since the 20th Feb. are more than equal to all the events of that kind which have occurred at any time previous within a half century. The whole political aspect of Europe is changed, and the entire system of government and balance of power established by the Congress of Vienna and by the holy alliance since 1814 has been blotted out of existence as if by magic. The whole fabric has disappeared like a summer frost. As usual, revolution began at Paris, but of the over seventy States into which Europe is divided only eight have escaped the overthrow or very serious modification of their government, and in all those the elements of revolution are active. France is a republic, with the bloody scenes of the former republic in perspective. Throughout Italy the forms of ancient institutions are crumbling to dust. The king of Sardinia is endeavoring to ride out the storm, and guide the whirlwind. Hopeless task! All other authorities are rapidly melting before it. Austrian Italy is every where in successful revolt, and rapidly falling into the hands of the king of Sardinia.

The German States of the house of Austria have effected a revolution in their constitution inconsistent with the existence of the empire. Hungary has obtained practical independence of the Emperor, and a domestic administration. Throughout Germany, all the despots are for practical purposes overthrown, retaining a name to reign without the power to govern. The king of Prussia is here endeavoring to ride out the storm, and is filled with the ambition of reuniting all Germany as one great empire, with himself as emperor. At the same time many of the leading Germans are endeavoring to form a vast German republic, and every where the disposition is strongly expressed to centralize all Germany as one nation.

Poland is in the greatest ferment, if not in open insurrection, and the emperor of Prussia is rapidly concentrating his immense and constantly increasing military force in Poland and on the German frontier. Disturbance is rife in Sweeden, Denmark, Greece, indeed every where; and in Ireland arming and training for forcible resistance of British power is as publicly avowed and practiced as though it was no part of the empire. Leading men, formerly reputed for moderation and prudence, avow high treason and a determination to overthrow British power in the immediate presence of crown officers as frankly as though it were not an offence, and the indications are strong that the British troops will refuse to fight the Irish. An agitation for the repeal of the Scottish union is also on foot. The more virulent factions in England are taking courage, and the prospect is that the empire will rapidly crumble to pieces. All this is the result of systematic Gentile oppression. And in most cases the remedies proposed cannot but fail entirely.

The universal poverty and suffering which prevails and has been rapidly increasing in Europe for some years, is the fruitful cause of all these revolutions. But the remedies proposed, the change of national constitutions, confederations and alliances will not remedy it; probably will not even palliate the evil. The fester lies deeper than the mere forms of government, or the organization of States; it is in the order of social society. All order among men is founded on supreme selfishness. This they do not propose to change.—Consequently relief will fail.

True, kings, princes and despots are being overthrown. But the dollar remains almighty. That can exert its oppression hereafter as well in the hands of a merchant, a banker or broker, or country landlord, or a common farmer, or manufacturer, as in the hands of kings or ministers of state. It is money that rules in all Europe, in all North America, and if new and popular governments do not exercise tyranny over so many, their tyranny is severer when it is felt.

In France the cry of liberty, equality and fraternity has been raised. Indeed the oppressed of all nations are seeking for it. But their new tyrants are offering it to them in the shape of public workshops and men at wages, when, of course, capital will oppress labor as it always has. The cry of the poor has ascended up to God, and he will avenge them on their oppressors; but their refuge is only in God's everlasting kingdom, when he will reign and his priests rule.

New Britain, April 24th, 1848.

Brother Strang:—I here inclose two dollars for the Herald, which comes tolerably regular. Seeing in one of your papers that you gave a challenge to discuss certain doctrines of the day as taught in the sectarian churches, I often told my neighbors of it and wished them to furnish a man to discuss some of the questions in dispute, but all without effect, until being invited one evening to attend the Baptist church to hear a sermon on the two witnesses, (Rev. xi.,) by a minister from Hartford by the name of John Hunter. He spoke very daring, and seemed to challenge the whole world to rebut his statements. He went on to prove that the doctrine he advanced was handed down from the Apostles without coming through the Roman Catholics. And to sum up the whole, the Old and New Testaments were the two witnesses, and that the prophets were not yet to come. While leaving the church my neighbor said,

"Moses and Jesus, and John, and Paul, *having gained their salvation*, by being real men."

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Again he says: "The time will come, when each one of us shall have more mind, and heart, and soul, than Christ on earth."

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"There is an Old School, and a New School, with a chasm between them, not wide as yet, but *very deep*. The Old School differs, theoretically, from the Orthodox in exegesis, and that alone.—It creeps behind texts and usages, is ready to believe anything which has a *Thus saith the Lord* before it, and does not look facts in the face. It censures the traditionary sects, yet sits itself among the tombs. It would believe nothing *not reasonable*, and yet all things *Scriptural*; and so, with perfect good faith, it *explains away* what is offensive. To such a proficiency has this art of explaining away been carried, that the Scripture is a piece of wax in Unitarian hands and takes any shape. The devil, with them, is an oriental figure of speech; Paul believed in him, no more than Peter Bayle; Moses and Isaiah never speak of Jesus in their writings; yet Jesus is right when he says they did. David in the Psalm, is a sick man, speaking only of himself; but when Simon Peter quotes that Psalm, the inspired king is predicting Jesus of Nazareth. These things," says Mr. Parker, still speaking of his Unitarian brethren, "are *notorious facts*. If the Athanasian creed, the thirty-nine Articles, or the Pope's bull Unigenitus, could be found in a Greek manuscript, and proved to be the work of an inspired apostle, no doubt Unitarianism would, in good faith, explain all three, and deny that they taught the doctrine of the Trinity, or the fall of man." "They think one thing," he says, "in their study, and preach a very different thing in their pulpit. In the one place, they are free as water; in the other, conservative as ice. They think it necessary to use a *little* deceit in the world; and so use *not a little*. These men speak in public of the Bible, as if it were all inspired with equal infallibility; but what do they think at home? In the study, the Testament is a collection of legendary tales; in the pulpit, it is the everlasting gospel, to which, if a man add, the sev last plagues shall be added to him; and from which, if he takes aught, his name shall be taken from the book of life."

The above quotations are a sufficient answer to the question, as to what Parkerism is. If they are not enough to cause any man who reveres the religion of the Bible to shudder, such a person would be unmoved by any blasphemous denial of Christ. The foregoing quotations exhibit the sentiments of a *professed* minister of the gospel—of the acknowledged leader of the New School of Unitarian theology.

STATE OF EUROPE.

The revolutions which have taken place in Europe since the 20th Feb. are more than equal to all the events of that kind which have occurred at any time previous within a half century. The whole political aspect of Europe is changed, and the entire system of government and balance of power established by the Congress of Vienna and by the holy alliance since 1814 has been blotted out of existence as if by magic. The whole fabric has disappeared like a summer frost. As usual, revolution began at Paris, but of the over seventy States into which Europe is divided only eight have escaped the overthrow or very serious modification of their government, and in all those the elements of revolution are active. France is a republic, with the bloody scenes of the former republic in perspective. Throughout Italy the forms of ancient institutions are crumbling to dust. The king of Sardinia is endeavoring to ride out the storm, and guide the whirlwind. Hopeless task! All other authorities are rapidly melting before it. Austrian Italy is every where in successful revolt, and rapidly falling into the hands of the king of Sardinia.

The German States of the house of Austria have effected a revolution in their constitution inconsistent with the existence of the empire. Hungary has obtained practical independence of the Emperor, and a domestic administration. Throughout Germany, all the despots are for practical purposes overthrown, retaining a name to reign without the power to govern. The king of Prussia is here endeavoring to ride out the storm, and is filled with the ambition of reuniting all Germany as one great empire, with himself as emperor. At the same time many of the leading Germans are endeavoring to form a vast German republic, and every where the disposition is strongly expressed to centralize all Germany as one nation.

Poland is in the greatest ferment, if not in open insurrection, and the emperor of Prussia is rapidly concentrating his immense and constantly increasing military force in Poland and on the German frontier. Disturbance is rife in Sweeden, Denmark, Greece, indeed every where; and in Ireland arming and training for forcible resistance of British power is as publicly avowed and practiced as though it was no part of the empire. Leading men, formerly reputed for moderation and prudence, avow high treason and a determination to overthrow British power in the immediate presence of crown officers as frankly as though it were not an offence, and the indications are strong that the British troops will refuse to fight the Irish. An agitation for the repeal of the Scottish union is also on foot. The more virulent factions in England are taking courage, and the prospect is that the empire will rapidly crumble to pieces. All this is the result of systematic Gentile oppression. And in most cases the remedies proposed cannot but fail entirely.

The universal poverty and suffering which prevails and has been rapidly increasing in Europe for some years, is the fruitful cause of all these revolutions. But the remedies proposed, the change of national constitutions, confederations and alliances will not remedy it; probably will not even palliate the evil. The fester lies deeper than the mere forms of government, or the organization of States; it is in the order of social society. All order among men is founded on supreme selfishness. This they do not propose to change.—Consequently relief will fail.

True, kings, princes and despots are being overthrown. But the dollar remains almighty. That can exert its oppression hereafter as well in the hands of a merchant, a banker or broker, or country landlord, or a common farmer, or manufacturer, as in the hands of kings or ministers of state. It is money that rules in all Europe, in all North America, and if new and popular governments do not exercise tyranny over so many, their tyranny is severer when it is felt.

In France the cry of liberty, equality and fraternity has been raised. Indeed the oppressed of all nations are seeking for it. But their new tyrants are offering it to them in the shape of public workshops and men at wages, when, of course, capital will oppress labor as it always has. The cry of the poor has ascended up to God, and he will avenge them on their oppressors; but their refuge is only in God's everlasting kingdom, when he will reign and his priests rule.

New Britain, April 24th, 1848.

Brother Strang:—I here inclose two dollars for the Herald, which comes tolerably regular. Seeing in one of your papers that you gave a challenge to discuss certain doctrines of the day as taught in the sectarian churches, I often told my neighbors of it and wished them to furnish a man to discuss some of the questions in dispute, but all without effect, until being invited one evening to attend the Baptist church to hear a sermon on the two witnesses, (Rev. xi.,) by a minister from Hartford by the name of John Hunter. He spoke very daring, and seemed to challenge the whole world to rebut his statements. He went on to prove that the doctrine he advanced was handed down from the Apostles without coming through the Roman Catholics. And to sum up the whole, the Old and New Testaments were the two witnesses, and that the prophets were not yet to come. While leaving the church my neighbor said,

how do you like the sermon? I gave my opinion, and offered to find a man to discuss the question with him if he would; but suffering it to drop there I left the church. Our conversation was communicated to him. He said he would accept, and that I might bring on the man. I told my friend that I could not bring you here in person, but that I had no doubt you would discuss that or any other question of difference between the two denominations; and that I would write you on the subject and get an answer from you. He wished you to write to Mr. Hunter at Hartford and see what he would do. If you think proper I will send the paper containing your challenge to Mr. Hunter, or you can write me and say what I shall do. I am anxious to see the eleventh chapter of Revelations discussed before the public, provided it could be published in the Baptist papers as well as the Voree Herald. You might write him through the Herald and we should both be acquainted with it.—Please answer it in some way, and oblige your lonely brother,

THOMAS R. HICKS.

☞ We publish this to say that we accept Mr. Hunter's challenge. The point is not clearly stated, but that there may be no difficulty in making up the issue we send Mr. Hunter the Reveille Vol. ii. No. 16 containing a general challenge to all denominations. Mr. Hunter will understand that we are ready to take almost any issue which requires us to show that the Baptist church is *not* the church of God, and that it *is* one of the daughters of Mystery Babylon the MOTHER OF HARLOTS, and has no priesthood but what she got out of the Roman church; and that the two witnesses spoken of in the eleventh chapter of Revelations are two prophets yet to come. We will open our paper to him, and shall expect him to insert the same with our answer in some Baptist paper. [ED.

Beaver Island, April 23d, 1848.

PRESIDENT STRANG:—This being the first opportunity to send direct since the opening of navigation, therefore I sit down to write a few lines to you. I am happy to say we are all well and in good spirits. We have had a fine winter, and I must say that I have not spent so agreeable a winter, so far as climate is concerned, since I have been in the west. We have had just snow enough for business. We have had a plenty to do and to eat. The most of us have done first rate. We want to hear from you. You must forward the paper forthwith to myself and Brown, and when you come on here we will pay. I have many things that I want to talk about, therefore I want to see you face to face. You must come and see us as soon as you can. I have built on section 23 at the head of the bay. We have raised the mission house, so you may publish it abroad now. I hope there will be every effort made to settle the island this season. I hope you have prospered in Voree this winter. Yours, SAMUEL SHAW.

Buffalo, April 16th, 1848.

BROTHER STRANG—SIR:—I have received your letter, in which you ask me if my feelings are worn out in the cause of God. I answer, they are not. I feel as lively an interest in the truth as I ever did. I have no other idea than again trying to preach as soon as my circumstances will admit. The principle that you have adopted for temporal salvation is the true one. I was glad to learn that it was the case. I intend visiting your place probably in the course of the season. You say it would not make me happy to know what the church has passed through. I have received letters stating many things from those who have become your enemies. The things they write do not make me happy by any means; neither does the past history of the church from the commencement, but still I hope for a good result. You must know that my attachment to you is very strong, consequently not easily broken off. You said you had sent me a file of papers, and that I would know what you were doing. I have been to the post office almost every day since I got your letter. The papers have not come and probably will not. I know not as much as you do about the camp at the west, neither any other ites that have grown out of the church.

Yours respectfully, LESTER BROOKS.

Cotton Township, Indiana, April 18th, 1848.

DEAR SIR:—I herein inclose three dollars, two dollars for the Voree paper and one dollar for the Temple, hoping that the widow's mite may not be forgotten on that day when the just shall receive the reward of their doings. The few saints here can scarcely be called a branch, yet charitably hope we may be considered worth an instructor, that in our weakness we may be strengthened.

Yours in the bonds of christian love,

MARY LEATHERBURY.

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Since writing the foregoing McLellin's church have received a letter from David Whitmer, the contents of which, though it is as far as possible kept from the public, yet enough has been learned to enable us to say unequivocally that Mc. and David are at loggerheads, and that Wm. has either apostatized from David or David has from Wm. It is on the existence of the office of high priests in the church. David (it appears) denies any powers of priesthood in Joseph save the power of translating the Book of Mormon, consequently his own ordination as the successor of the prophet Joseph. Brother Gaylord and brother Adams, and all the members of McLellin's church of Christ, must give up David and hurrah for Mc. Long live the prophet Wm. E. McLellin! Mc. will not again write that David is the Lord's Seer, since he does not see with the doctor. AUSTIN COWLES.

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Elder G. Brownson writes that he is on his way to Beaver with a company of upwards of fifty Saints. They may expect a deputation from here soon.

For the Gospel Herald.

REFLECTION AT NIGHT.

At the close of the day when the twilight departs,
And the grand king of day disappears,
The darkness of night still illumines our hearts,
For the great king of glory is near.

When our senses are lock'd in their balmy repose,
Unconscious of all that is near,
The angel unseen still his blessing bestows,
Till the glories of mornlight appear.

When the sun in his beauty again climbs the hill,
Enlightening all nature around,
Then our bosoms with gratitude heaven shall fill,
As the light of the noontide surrounds.

Voree, May 10th, 1848. R. P.

how do you like the sermon? I gave my opinion, and offered to find a man to discuss the question with him if he would; but suffering it to drop there I left the church. Our conversation was communicated to him. He said he would accept, and that I might bring on the man. I told my friend that I could not bring you here in person, but that I had no doubt you would discuss that or any other question of difference between the two denominations; and that I would write you on the subject and get an answer from you. He wished you to write to Mr. Hunter at Hartford and see what he would do. If you think proper I will send the paper containing your challenge to Mr. Hunter, or you can write me and say what I shall do. I am anxious to see the eleventh chapter of Revelations discussed before the public, provided it could be published in the Baptist papers as well as the Voree Herald. You might write him through the Herald and we should both be acquainted with it.—Please answer it in some way, and oblige your lonely brother,

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GOSPEL HERALD.

VOL. III. No. 9.] VOREE, W. T., THURSDAY, MAY 18, 1848. [WHOLE No. 73.

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During the winter he professed to have a revelation that saints living in the vicinity of Kirtland and frequenting the meeting should be under condemnation before God, save they united with the church. But no sooner than reports came from Voree of which the doctor could make capital to his own use, than he bolted from you, and prays thus: "O Lord! thou knowest that Zion must bleed till thy servants David and Oliver take their places in thy church."—His importunate letter to David Whitmer bears date Dec. 2d, 1846, in which he says: "The church of Christ here numbers at present about one hnndred." He continues, page 18th, "I have scores of good honest warm hearted saints around me, and the Lord is abundantly good." On the second day of Jan., 1847, the doctor having assembled the church in the house of the Lord to hold a solemn fast, arranged all its quorums in order according to your organization, he then attempted, in an argument of five hours, to nullify all the authority of priesthood in the whole church after Joseph had ordained David Whitmer. All having polluted the priesthood save himself. After having asserted the disability of the Twelve, of Sidney and Law, he says: "Lastly, J. J. Strang never was a member of the church, Joseph not having the authority to administer the ordinance of baptism to him."

Yet, sir, at the close of this meeting he received the votes of all the quorums of this stake to restore him to the apostolic office he held under Joseph. Thus Wm. E. McLellin, not then a member of the church of Christ, by his own confession, by the vote of a stake who are without any priesthood, organized by a mere Gentile, is made an apostle of the last days. But his clear understanding could readily perceive that though he was made an apostle, yet in this stake he had not any power above any other high priest; that in this place he was subordinate to the powers that be. Hence the only alternative for him (in order to carry out his ambitious purposes) was to deny all the official powers of the whole church of Christ, together with his own membership therein, and to obtain a new dispensation or revelation from heaven and by it receive the pattern to build up the church anew unto the Lord and not unto man. Hence, on the tenth day of Feb. he says: "Seven individuals assembled in our office in the evening. We freely talked over our (then) present standing before the Lord. We were settled in our minds that the time had come for the church to come forth the second time out of obscurity and out of darkness. We asked ourselves this question: are we in the house (church) or out of doors, and as honest individuals we were bound to answer, we are not now legal members of the body (church) of Christ. We wanted to know the mind of the Lord Jesus Christ. Consequently we humbled ourselves before him in mighty prayer, each one present calling upon God vocally the one after the other; all being agreed to inquire of the Lord as touching our priesthood, our baptism and the establishing and building up of the church of Christ. We thank and magnify the name of the Lord God who revealed himself to all holy men since the world began who called upon him in faith as we did, for he heard our united solemn prayer of faith, and the pattern was given to us by which we could go forward and act and thus build up the church unto the Lord and not unto man."

Here let me pause and ask the grave and all important question, whether Wm. E. McLellin and his six coadjutors are found false witnesses before God, or the Lord has falsified his word which he said he had given for a law unto his church that they may not be deceived, and given (through Wm. E. McLellin and six others, not even any of them members of his church) another and contrary rule, by reason of which all saints that adhere to his first law must be deceived? D. & C. sec. xiv. p. 2: "But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power except to appoint another in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived; that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before." Dr. McLellin says, Ensign No. 4, page 56: "The Lord has given us seven men (Gentiles) the pattern by which we could go forward and act and to build up the church unto the Lord and not unto man."

Leaving the doctor to reconcile his contradiction with the Lord, who has said, "he is not to be mocked in these last days," I will give some items of the manner and circumstances in receiving the notable revelation on which he has built his church. On Wednesday the 1st the pattern is given. On Thursday evening, in public, the doctor says the brethren all centered their faith on him as the organ through whom the Lord should make known his will; that in receiving the revelation he says, "Lord I have written to David. The Lord says, I am well pleased with that. I replied, but what if David does not come? The Lord says, then go forward and act yourselves." Another of the revelators, J. B., gave to a friend the account thus: after prayer Mc. arose and said, "I will tell you what we can do, brother Martin; we will go and be baptized of each other and so go on." One word on the great intelligence manifest in the pretended revelation, and I have done with that rock on which Mc. builded his church. They had all agreed that they were Gentiles out of the kingdom of God, and that the church or kingdom of Christ was not on the earth, and now did not know what was necessary to establish and build it up until the pattern was given them. O how thankful ought these men to be that the Lord did then and there reveal to them the true principles (or rules) by which they could build up the kingdom of God! O astonishing!—What intelligence! What a mercy! Wm. E. McLellin, an apostle, Martin Harris, witness of the Book of Mormon, Aaron Smith, that understandeth the doctrine, Leonard Rich, a president of seventies, Jeremiah Knight, an high priest, Jacob Bumb, perpetually

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Yet, sir, at the close of this meeting he received the votes of all the quorums of this stake to restore him to the apostolic office he held under Joseph. Thus Wm. E. McLellin, not then a member of the church of Christ by his own confession, by the vote of a stake who are without any priesthood, organized by a mere Gentile, is made an apostle of the last days. But his clear understanding could readily perceive that though he was made an apostle, yet in this stake he had not any power above any other high priest; that in this place he was subordinate to the powers that be. Hence the only alternative for him (in order to carry out his ambitious purposes) was to deny all the official powers of the whole church of Christ, together with his own membership therein, and to obtain a new dispensation or revelation from heaven and by it receive the pattern to build up the church anew unto the Lord and not unto man. Hence, on the tenth day of Feb. he says: "Seven individuals assembled in our office in the evening. We freely talked over our (then) present standing before the Lord. We were settled in our minds that the time had come for the church to come forth the second time out of obscurity and out of darkness. We asked ourselves this question: are we in the house (church) or out of doors, and as honest individuals we were bound to answer, we are not now legal members of the body (church) of Christ. We wanted to know the mind of the Lord Jesus Christ. Consequently we humbled ourselves before him in mighty prayer, each one present calling upon God vocally the one after the other; all being agreed to inquire of the Lord as touching our priesthood, our baptism and the establishing and building up of the church of Christ. We thank and magnify the name of the Lord God who revealed himself to all holy men since the world began who called upon him in faith as we did, for he heard our united solemn prayer of faith, and the pattern was given to us by which we could go forward and act and thus build up the church unto the Lord and not unto man."

Here let me pause and ask the grave and all important question, whether Wm. E. McLellin and his six coadjutors are found false witnesses before God, or the Lord has falsified his word which he said he had given for a law unto his church that they may not be deceived, and given (through Wm. E. McLellin and six others, not even any of them members of his church) another and contrary rule, by reason of which all saints that adhere to his first law must be deceived? D. & C. sec. xiv. p. 2: "But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power except to appoint another in his stead, and this shall be a law unto you, that ye receive not the teachings of any that shall come unto you as revelations or commandments; and this I give unto you that you may not be deceived; that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before." Dr. McLellin says, Ensign No. 4, page 56: "The Lord has given us seven men (Gentiles) the pattern by which we could go forward and act and to build up the church unto the Lord and not unto man."

Leaving the doctor to reconcile his contradiction with the Lord, who has said, "he is not to be mocked in these last days," I will give some items of the manner and circumstances in receiving the notable revelation on which he has built his church. On Wednesday the 1st the pattern is given. On Thursday evening, in public, the doctor says the brethren all centered their faith on him as the organ through whom the Lord should make known his will; that in receiving the revelation he says, "Lord I have written to David. The Lord says, I am well pleased with that. I replied, but what if David does not come? The Lord says, then go forward and act yourselves." Another of the revelators, J. B., gave to a friend the account thus: after prayer Mc. arose and said, "I will tell you what we can do, brother Martin; we will go and be baptized of each other and so go on." One word on the great intelligence manifest in the pretended revelation, and I have done with that rock on which Mc. builded his church. They had all agreed that they were Gentiles out of the kingdom of God, and that the church or kingdom of Christ was not on the earth, and now did not know what was necessary to establish and build it up until the pattern was given them. O how thankful ought these men to be that the Lord did then and there reveal to them the true principles (or rules) by which they could build up the kingdom of God! O astonishing!—What intelligence! What a mercy! Wm. E. McLellin, an apostle, Martin Harris, witness of the Book of Mormon, Aaron Smith, that understandeth the doctrine, Leonard Rich, a president of seventies, Jeremiah Knight, an high priest, Jacob Bumb, perpetually

for years under the teaching of the order of establishing the kingdom of God,—these men who have taught for years that when the church of God is not on the earth (as they say it was not at the time they received the notable revelation) that it requires a revelation of priesthood and the administration of the ordinances of baptism, confirmation and ordination to re-establish the church anew. Now having taught these principles for years, these same men, together with one or two women—hear it all ye saints—these men, on the 10th day of Feb., 1847, get the intelligence to discern the true principles how to build up the church as at the beginning.

Query.—Did these gentlemen understand how the church was built up at the beginning? And if they did, could they expect the Lord would build it on different principles anew? or does he change, and finding that he did not work by the right rule try a new one? Now as I profess to be in some measure a discerner of spirits, as well as a "would be prophet," I will illustrate the spirit and future history of Wm. E. McLellin, and if I fail in my reasoning then know that I am wanting in ability in my profession. Failing of a seat in the First Presidency in your organization, he (the Dr.) turns to David Whitmer as his last resort to obtain the pre-eminence.—He saw clearly that he could not place David in the chair of state without denying the whole authority of the church. This he could not do, but by denying his own and all the priesthood of all the witnesses of the Book of Mormon, all having membership in and acknowledging its authority after it was called the Church of Latter Day Saints. Hence the necessity of a new dispensation, which the Dr. and his associates obtained on the 10th of Feb., 1847, in the lying revelation to build the church or kingdom of God anew. And what is worse, if David is the Lord's seer referred to, Ensign No. 4 page 56, then has Wm. made David endorse a falsehood, when he says: "Therefore he shall continue to do all things according to the pattern I have shown to him."

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In short, we have no idea that the doctor believes that David or Oliver or John Whitmer will attend his conference. And as a "would be prophet" I have long since prophesied that he would fall like Luciter, (though not so far,) and that his future life is to procure his sustenance with the use of his profession as a physician, rather than the use of his lungs or the pushing of his quill for the use of the church. And to conclude, the Dr. has built his church on seven pillars, thus: 1st. The church changed its name. 2d. Lost its priesthood or authority to act as the church of Christ. 3d. Refused the name of the church of Christ. 4th. Joseph lost his authority, but the ordination of David was valid. 5th. The right of David to lead the church a true position. 6th. That the foregoing propositions are true doctrines. 7th. That it is the prerogative of Wm. E. McLellin to get a revelation by way of pattern for the church. I take the negative of the foregoing propositions, and invite Dr. Wm. E. McLellin or any of his disciples to respond in public with me in the affirmative. AUSTIN COWLES.

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Contrast this revelation with the one given by Moroni to Joseph, in the coming forth of the Book of Mormon. Messenger and Advocate of the Church of Latter Day Saints, Vol. ii. No. 1, page 199. "When they (the plates) are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more, for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God shall rest upon them." We now challenge Wm. E. McLellin, David Whitmer and all other men in the world to produce one sentence of prophesy or doctrine in all the revealed word of God to us that when the stone cut out of the mountain or kingdom of God that should be established in the last days should cease to exist until the kingdom of this world should become the kingdom of our Lord. I am glad that the Dr. has ventured to give us prophesy by revelation. Page 71, Ensign of Liberty. If the Dr. means his church of Christ, alias McLellinism, I will venture to set a revelation over against it: "Thus saith the prophet Austin, Verily, verily the body of McLellinism shall soon be dissolved, its spirit shall return to hell or hades, from whence it came, and the Lord shall have its author in derision, and the saints shall have him in remembrance in shame and everlasting contempt." And now, James M. Adams, a soft word with you for your charitable letter to the Dr. You pretend to give the evidence of signs as testimony of the truth of Mc.'s system of religion. To this I oppose the testimony of thousands in Nauvoo, that anti-christian church. I myself have seen the nerves of one shaking with the ague like an aspen leaf, perfectly quieted while the hands of the elders were yet on his head. A month perhaps would not be time sufficient for the then inhabitants of that city to recount the marvelous works that God had wrought for them as individuals. And for truth and veracity they would bear a comparison with any of the doctor's disciples in Voree, if indeed the Dr.'s veracity is a standard for theirs. And now, to conclude, as we fearlessly say the Dr. nor any of his clan (after your manner of speaking) dare meet us in public in defence of his religious course. The invitation is extended to Voree and elsewhere, wherever a McLellinite may be found on this land; either that each shall pay his own postage and read the arguments of his opponent and his own in the public congregation. AUSTIN COWLES.

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THE CHARTISTS OF ENGLAND.

The startling news by the last steamer from London has drawn attention from the volatile, enthusiastic Frank, the simple hearted Germans, to the state of the Anglo-Saxon. All eyes now are upon the chartists of Great Britain, and their allies the repealers of Ireland. Unless there is yielding somewhere, London bids fair to follow in the wake of Paris, Vienna and Berlin. The position assumed by five millions of such material as the chartists, may well cause Victoria to retire from her palace, and the oligarchs, who have so long oppressed them to tremble in their seats of power. What the next news may be no one can tell.

But who are the chartists? What do they demand? In what condition are they to enforce their claims?

The first question Carlyle answers as follows:—"Chartism means the bitter discontent grown fierce and mad, the wrong condition, therefore, or the wrong dispensation, of the working classes of England." This discontent arises from such enormous extortions by a landed aristocracy as turn every third man into a pauper; it arises from foul injustice; from long denial of right; the scorn of a capacity, the worth, the deplorable condition of the working masses. If capatalists employ them, it is at the starvation point of wages; and when they cease to do it, the poor down trodden mechanic sees before himself and little ones, only the workhouse or the grave. Such are the chartists—they are the substance of the British nation.

Now what is chartism—or the political ideas this class demand shall be realized in government? Their belief is that the social evils under which they labor spring from class legislation; and as means of procuring a thorough removal of these evils, they demand the adoption of a document they have among them called "*The peoples' Charter.*" This would afford a radical change in the constitution of Great Britain. For years they have demanded that this change be brought about peacefully. But their demands have been treated with contempt.

One of the greatest demonstrations took place in 1842, when their petition, signed by 3,315,752 of the industrial population of Great Britain was presented to the house of commons. It was carried on a frame work of oak by thirty-three men, having written on it, "*The Charter—The People's Right,*" and an immense procession followed it bearing banners with the inscriptions, "The Sovereignty of the People," "No Surrender," "Liberty," "More pigs and less parsons," "Universal suffrage." All in the procession bore a tri-colored rosette and a tri-colored scarf. In this way was as righteous a demand as three million of people ever made borne to the constituted authorities. In this way in peace in order, did three millions of people respectfully ask justice at the hands of the oligarchy—a mere handful of men no better than themselves—who so unmercifully eat their substance.

This petition is long, able, American in its tone, just in its main demands. It presents in fearful contrast, the expense of royalty and the living of the people. The six points of the "Peoples' Charter" are, 1. A representation of the whole population of the kingdom. 2. The right of voting by ballot. 3. Annual elections of members of parliament. 4. The abolition of the test of property qualification to constitute membership. 5. Payment of members of parliament. 6. The division of the country into equal electoral districts. Such are the demands of the chartists of England.

In proof that the people are not represented, the petition states that out of twenty-six millions of people only nine hundred thousand are permitted to vote at all: and to prove that what there is of representation is grossly unequal, it states:—

"That the existing states of representation is not only extremely limited and unjust, but unequally divided, and gives preponderating influence to the landed and moneyed interests to the utter ruin of the small trading and laboring classes.

That the borough of Guildford with a population of 4,920, returns to parliament as many members as the Tower Hamlets, with a population of 300,000; Evesham, with a population of 2,998, elects as many representatives as Manchester, with a population of 200,000; and Buckingham, Evesham, Totness, Guildford, Honiton and Bridgeport with a total population of 23,000, returns as many representatives as Manchester, Finsbury, Tower Hamlets, Liverpool, Marylebone, and Lambeth, with a total population of 1,400,000! these being but a very few instances of the enormous inequalities existing in what is called the representatives of this country."

It arrays the luxury of royalty on one hand and the poverty of the working classes on the other, as follows:—

"That your petitioners would direct the attention of your honorable house to the great disparity existing between the wages of the producing millions and the salaries of those whose comparative usefulness ought to be questioned, where riches and luxury prevail amongst the rulers, and poverty and starvation amongst the ruled.

That your petitioners, with all due respect and loyalty, would compare the daily income of the Sovereign Majesty with that of thousands of the working men of this nation; and whilst your petitioners have learned that her majesty receives daily for private use the sum of £164 17s 10d, (over $820,) they have also ascertained that many thousands of the families of the laborers are only in the receipt of 3½d per head per day.

That your petitioners have also learned that his royal highness Prince Albert receives each day the sum of £104 2s, (over $520,) whilst thousands have to subsist upon 3d per head per day.

That your petitioners have also heard with astonishment that the King of Hanover daily receives £57 10s, (over $285,) whilst thousands of the tax-payers of this empire live on 2¾d per head per day.

That your petitioners have, with pain and regret, also learned that the Archbishop of Canterbury is daily in the receipt of £52 10s, (over $260,) whilst thousands of the poor have to maintain their families upon an income not exceeding 2d per head per day.

That, notwithstanding the wretched and unparalleled condition of the people, your honorable house has manifested no disposition to curtail the expenses of the state, to diminish taxation, or promote general prosperity."

The collision with the government, unless one side or the other yields, will be precisely the same as that in France, namely: on the right of the people to hold public meetings. On this vital point this petition holds the following language:—

"That your petitioners know that it is the undoubted constitutional right of the people to meet freely, when, how, and where they choose, in public places, peaceably, in the day, to discuss their grievances, and political or other subjects, or for the purpose of framing, discussing, or passing any vote, petition, or remonstrance upon any subject whatsoever.

That your petitioners complain that the right has unlawfully and unconstitutionally been infringed; and 500 well disposed persons have been arrested, excessive bail demanded, tried by packed juries, sentenced to imprisonment, and treated as felons of the worst description.

That an unconstitutional police force is distributed all over the country, at enormous cost, to prevent the due exercise of the people's rights. And your petitioners are of opinion that the poor law bastile and the police stations, being co-existent, have originated from the same cause, viz: the increased desire on the part of the irresponsible few to oppress and starve the many."

The clause in the the petition relating to a church establishment is as follows:—

"That your petitioners complain that upwards of nine millions of pounds ($45,000,000) per annum are unjustly abstracted from them to maintain a church establishment, from which they principally dissent; and beg to call the attention of your honorable house to the fact, that this enormous sum is equal to, if it does not exceed, the cost of upholding christianity in all parts of the world beside.—Your petitioners complain that it is unjust, and not in accordance with the christian religion, to enforce compulsory support of religious creeds and expensive church establishments, with which the people do not agree.

That your petitioners direct the attention of your honorable house to the enormous revenue annually swallowed up by the bishops and the clergy, and entreat you to contrast their deeds with the conduct of the founder of the christian religion, who denounced worshippers of mammon, and taught charity, meekness and brotherly love."

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Nearly six years have rolled away, and the same great demands are again made, not by THREE MILLIONS of the working classes, but by FIVE MILLIONS. They have prepared a new petition, less offensive to royalty, but more concise and powerful. They propose to present in the same way they did the other. But, though the scenes of the attempted suppression of the reform banquets are plain before the eyes of the British ministry, the government have *forbidden the chartists to march through the streets!*

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THE CHARTISTS OF ENGLAND.

The startling news by the last steamer from London has drawn attention from the volatile, enthusiastic Frank, the simple hearted Germans, to the state of the Anglo-Saxon. All eyes now are upon the chartists of Great Britain, and their allies the repealers of Ireland. Unless there is yielding somewhere, London bids fair to follow in the wake of Paris, Vienna and Berlin. The position assumed by five millions of such material as the chartists, may well cause Victoria to retire from her palace, and the oligarchs, who have so long oppressed them to tremble in their seats of power. What the next news may be no one can tell.

But who are the chartists? What do they demand? In what condition are they to enforce their claims?

The first question Carlyle answers as follows:—"Chartism means the bitter discontent grown fierce and mad, the wrong condition, therefore, or the wrong dispensation, of the working classes of England." This discontent arises from such enormous extortions by a landed aristocracy as turn every third man into a pauper; it arises from foul injustice; from long denial of right; the scorn of incapacity, the worth, the deplorable condition of the working masses. If capatalists employ them, it is at the starvation point of wages; and when they cease to do it, the poor down trodden mechanic sees before himself and little ones, only the workhouse or the grave. Such are the chartists—they are the substance of the British nation.

Now what is chartism—or the political ideas this class demand shall be realized in government? Their belief is that the social evils under which they labor spring from class legislation; and as means of procuring a thorough removal of these evils, they demand the adoption of a document they have among them called "*The peoples' Charter.*" This would afford a radical change in the constitution of Great Britain. For years they have demanded that this change be brought about peacefully. But their demands have been treated with contempt.

One of the greatest demonstrations took place in 1842, when their petition, signed by 3,315,752 of the industrial population of Great Britain was presented to the house of commons. It was carried on a frame work of oak by thirty-three men, having written on it, "*The Charter—The People's Right,*" and an immense procession followed it bearing banners with the inscriptions, "The Sovereignty of the People," "No Surrender," "Liberty," "More pigs and less parsons," "Universal suffrage." All in the procession bore a tri-colored rosette and a tri-colored scarf. In this way was as righteous a demand as three million of people ever made borne to the constituted authorities. In this way in peace in order, did three millions of people respectfully ask justice at the hands of the oligarchy—a mere handful of men no better than themselves—who so unmercifully eat their substance.

This petition is long, able, American in its tone, just in its main demands. It presents in fearful contrast, the expense of royalty and the living of the people. The six points of the "Peoples' Charter" are, 1. A representation of the whole population of the kingdom. 2. The right of voting by ballot. 3. Annual elections of members of parliament. 4. The abolition of the test of property qualification to constitute membership. 5. Payment of members of parliament. 6. The division of the country into equal electoral districts. Such are the demands of the chartists of England.

In proof that the people are not represented, the petition states that out of twenty-six millions of people only nine hundred thousand are permitted to vote at all: and to prove that what there is of representation is grossly unequal, it states:—

"That the existing states of representation is not only extremely limited and unjust, but unequally divided, and gives preponderating influence to the landed and moneyed interests to the utter ruin of the small trading and laboring classes.

That the borough of Guildford with a population of 4,920, returns to parliament as many members as the Tower Hamlets, with a population of 300,000; Evesham, with a population of 2,998, elects as many representatives as Manchester, with a population of 200,000; and Buckingham, Evesham, Totness, Guildford, Honiton and Bridgeport with a total population of 23,000, returns as many representatives as Manchester, Finsbury, Tower Hamlets, Liverpool, Marylebone, and Lambeth, with a total population of 1,400,000! These being but a very few instances of the enormous inequalities existing in what is called the representatives of this country."

It arrays the luxury of royalty on one hand and the poverty of the working classes on the other, as follows:—.

"That your petitioners would direct the attention of your honorable house to the great disparity existing between the wages of the producing millions and the salaries of those whose comparative usefulness ought to be questioned, where riches and luxury prevail amongst the rulers, and poverty and starvation amongst the ruled.

That your petitioners, with all due respect and loyalty, would compare the daily income of the Sovereign Majesty with that of thousands of the working men of this nation; and whilst your petitioners have learned that her majesty receives daily for private use the sum of £164 17s 10d, (over $820,) they have also ascertained that many thousands of the families of the laborers are only in the receipt of 3½d per head per day.

That your petitioners have also learned that his royal highness Prince Albert receives each day the sum of £104 2s, (over $520,) whilst thousands have to subsist upon 3d per head per day.

That your petitioners have also heard with astonishment that the King of Hanover daily receives £57 10s, (over $285,) whilst thousands of the tax-payers of this empire live on 2¾d per head per day.

That your petitioners have, with pain and regret, also learned that the Archbishop of Canterbury is daily in the receipt of £52 10s, (over $260,) whilst thousands of the poor have to maintain their families upon an income not exceeding 2d per head per day.

That, notwithstanding the wretched and unparalleled condition of the people, your honorable house has manifested no disposition to curtail the expenses of the state, to diminish taxation, or promote general prosperity."

The collision with the government, unless one side or the other yields, will be precisely the same as that in France, namely: on the right of the people to hold public meetings. On this vital point this petition holds the following language:—

"That your petitioners know that it is the undoubted constitutional right of the people to meet freely, when, how, and where they choose, in public places, peaceably, in the day, to discuss their grievances, and political or other subjects, or for the purpose of framing, discussing, or passing any vote, petition, or remonstrance upon any subject whatsoever.

That your petitioners complain that the right has unlawfully and unconstitutionally been infringed; and 500 well disposed persons have been arrested, excessive bail demanded, tried by packed juries, sentenced to imprisonment, and treated as felons of the worst description.

That an unconstitutional police force is distributed all over the country, at enormous cost, to prevent the due exercise of the people's rights. And your petitioners are of opinion that the poor law bastile and the police stations, being co-existent, have originated from the same cause, viz: the increased desire on the part of the irresponsible few to oppress and starve the many."

The clause in the the petition relating to a church establishment is as follows:—

"That your petitioners complain that upwards of nine millions of pounds ($45,000,000) per annum are unjustly abstracted from them to maintain a church establishment, from which they principally dissent; and beg to call the attention of your honorable house to the fact, that this enormous sum is equal to, if it does not exceed, the cost of upholding christianity in all parts of the world beside.—Your petitioners complain that it is unjust, and not in accordance with the christian religion, to enforce compulsory support of religious creeds and expensive church establishments, with which the people do not agree.

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American ground in 1775. It was for this principle that three millions of people took up arms. Accumulated wrongs press upon the chartists—the working classes—of England, and there is every indication now that their deep hatred of their oppressors will find a terrible vent in revolution. The next arrival from England will be looked for with thrilling interest.—*Republican (Me.) Journal.*

"They received not the love of the truth, that they might be saved. And *for this cause* God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

It would be difficult to embody more truth in the same number of words than Paul has in the foregoing paragraph. We know a family in this vicinity who, though they acknowledged the truth, received not the love of it; and taking pleasure in plunderings and fleshly lusts, not only believe every favorable word the Brighamites write to them, but when we point out to them Brigham's description of the Salt Valley, showing that it is a mere desert, say "that is good enough for the Gentiles, and was written to keep them away." That will do. Delusion could not go further.

Philadelphia, April 30th, 1848.

Dearly Beloved Brother Strang:—My love for you and the cause daily increases. I long to see you and brother Page. O that I could enjoy your society for a season. It truly would be a source of pleasure to me. I look back to the day when I sat under the sound of the prophet Joseph, and received the word of the Lord pure from the celestial fountain. It makes me long to be where the keys and powers of the priesthood are, but I must say not my will, but thine, O Lord, be done. The church in this place is firm in the faith. There are six high priests, five or ten elders and several that are worthy of the priesthood. There are several willing to go forth and obey the gospel, but Satan has hindered them. Now, brother Strang, I request of you in the name of the Lord to send brother Page or a faithful elder that would be willing to preach the gospel for the gospels' sake. If we knew brother Page would come, we could send the money to him to bear his expenses to this place.—I tell you a good elder can be fed and clothed and get money, if he proves himself worthy by a godly walk. Brother Hess sends his love to you. He is a good man. Bro. Haven starts with his family for Voree in two weeks. He is the brother that was afflicted in his head when you was here. You laid hands on him. He is a worthy brother, and is well. I remain as ever your friend

in the new and everlasting covenant,

JACOB SYFRITT.

Pittsburgh, April 18th, 1848.

President J. J. Strang:—

Dear Brother,—I inclose the receipt of shipment of the box of paper and books, which I hope may arrive safe. I am glad to be able to say that the gathering is being understood and appreciated by the few reflecting saints here. The cry of liberty, equality and fraternity, which comes booming across the Atlantic, has awakened many to reflection upon the subject of fraternal union. And those who have not learned, must yet be taught that the righteousness of obedience to God's unwritten law is the only system of equal fraternal national liberty. I have time to write but a few lines at this time. Bro. James Smith, as well as myself, wish to know if you received our letter, and if you will come this way we will pay your expenses. If you cannot come, please write us a line directed to either of us, as we enjoy our pleasures of friendship together, and hope the time will soon come when we may have the honor of including in our social intimacies our much esteemed President, and all those men of truth associated with him. We enjoy usual good health, and are, as we believe, progressing in the knowledge of the law of God. With every wish for your health and prosperity with the church of God at Voree, we are dear brother most affectionately yours,

JAMES M. GREIG.

New Bedford, March 23d, 1848.

Brother Strang:— ——— Will you explain in your paper that part of the revelation in D. & C. sec. civ. p. 12, which speaks of the power of the priesthood given to the Twelve for the last days and last time.

BENJAMIN DEXTER.

The following is the paragraph referred to above:—

"For unto you (the twelve) and those (the first presidency) who are appointed with you to be your counselors and your leaders, is the power of this priesthood given for the last days and for the last time, in the which is the dispensation of the fullness of times, which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation: for verily I say unto you the keys of the dispensation which ye have received, have come down from the fathers; and last of all, being sent down from heaven unto you."

☞ We do not understand what particular point brother Dexter's question is intended to raise. Sec. civ. is a revelation to the Pres. of the Twelve, given at a time when the quorum of the Twelve were many of them in rebellion against the First Presidency, (July 23d, 1837,) and some of them joining in measures to build up a church without a First Presidency. The revelation contains not only a rebuke to them for this usurpation, but the fundamental law concerning the nature and relation of their priesthood. Par. 7 shows that the keys of the opening of the gospel in all places where the First Presidency cannot come are given to the Twelve, and that no man receives God (that is receives the word and authority of God) except those who receive the First Presidency. Par. 11 forbids the Twelve to meddle with the affairs of the church at the seat of the Presidency. Finally, par. 12 shows that the keys of the dispensation and the power of the priesthood, for the fullness of times and for he last time, is committed to the Twelve as ministers, and the First Presidency as leaders; and consequently that these priesthoods are essential in the church. [Ed.

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The State of Wisconsin.—The constitution of Wisconsin has been adopted, and a State government elected. It only wants the action of the Congress of the U. S. to make Wisconsin one of the States of the Union. In this work the saints have had very little to do, and we think had they done nothing it would have been well. Our opinion is now as heretofore, that the saints have nothing to do with elections, not so much as to vote. At the late election of State officers Oliver Cowdery, one of the witnesses of the Book of Mormon, was the regular candidate of the Democratic party for member of Assembly, though not in the district where the saints reside, and was defeated solely on the ground of Mormonism. His capacity and worth was admitted, but he had been a Mormon. Indeed he was worse used than the active members of the church; for here they are elected to office, though none of them attend caucuses or elections. We regret his defeat, because it was accomplished by wicked means, and as he has rejected the pretensions of various usurpers in the church, and maintained the integrity of his testimony, and settled down in the immediate neighborhood of the true church, we think he would do well to say "Othello's occupation is returned.

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At Elgin, Ill., on the 15th inst., Bro. David Tripp, aged 81 years.

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DIED,

At Elgin, Ill., on the 15th inst., Bro. David Tripp, aged 21 years.

GOSPEL HERALD.

VOL. III. No. 10.] VOREE, W. T., THURSDAY, MAY 25, 1848. [WHOLE No. 74.

GOSPEL HERALD,

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YUCATAN.

The Indians in Yucatan have taken up arms against the white inhabitants, and are destroying them without mercy. The oppression which has been heaped upon these Indians has scarcely a parallel in the annals of man's tyranny, and a fearful vengeance they are taking. Man, woman and child, infant and suckling are alike destroyed—man and beast together. The civilization, the courage and the tactics of the European; his strong holds, his walled cities, the serried ranks of his infantry, the tramp of his cavalry, the thunder of his artillery, and the towering strength of his castles have all failed him in the hour of his greatest need. The land which was once all the property of the Indian is again returning to him. For three centuries Japheth has dwelt in the tents of Shem, but the time has now come when Jacob goes through among his oppressors as a young lion in the midst of the flocks, and there is none to deliver.

Mic. v. 7. "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

11. And I will cut off the cities of thy land, and throw down all thy strong holds:

12. And I will cut off witchcrafts (sectarianism) out of thy land; and thou (the remnant of Jacob) shalt have no more soothsayers," (sectarian missionaries who made them slaves to the Spaniards.)

We would not, of course, be understood that all this will be accomplished in an hour, a day or a year. But this is the beginning of the end. How long it will be in accomplishing, time must tell. God has told the thing to those who are the subjects of it, and given them the signs of the times. The righteous foresee the evil and flee from it. But the nations will be blind till destruction comes upon them. When they fall Zion shall be redeemed. The proposition is before the U. S. government, and meets with favor in many quarters, for the U. S. to render assistance to the white inhabitants of Yucatan. Doubtless they do not know that our God has said: "When the Lord shall stretch out his hand, both he that helpeth shall fall and he that is holpen shall fall down, and they all shall fail together. For thus hath the Lord spoken: Like as a lion, and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord of hosts come down to fight for mount Zion and for the hill thereof."

☞ Since the foregoing was written we have seen the message of President Polk on the affairs of Yucatan, and the debates in Congress on the subject. There is a strong prospect of interference.—Below is the speech of Mr. Root *against* interference:—

"Mr. Root said here was another clear case of *sympathy*; and it seemed like to take the course of other sympathetic questions, in having the House go off into immediate action, even before one of the documents on which they were to act had been read. Here was the gentleman from Pennsylvania [Mr. J. R. Ingersoll] lashing himself and the House into a perfect tempest of sympathy for the people of Yucatan, and complaining because the government had not acted on the first suggestion addressed to it. Now Mr. R. was very much inclined to believe that we were sympathizing with the ARISTOCRACY of Yucatan, and were going to oppose the DEMOCRACY; if he rightly understood the matter, it was a case of the FEW opposing the MANY; of the aborigines of the country rising up for their NATURAL RIGHTS. This was the real state of things, so far as we had any information in regard to it. Now, if that was what was going on, he wanted to know what business we had to interfere?—Let the people of Yucatan take care of themselves. We had all been accustomed to sympathize with the people of South America in their struggles to resist the Spaniards who invaded and trampled on them: we were in the habit of admitting that they had a right to keep their oppressors out, and to turn them out when they came in; and Mr. R did not know that they had lost any of their original rights. Mr. R. would say to the gentleman from Pennsylvania, [Mr. Ingersoll,] that if our government acted in this matter at all, Yucatan, as a Mexican province, was gone, forever and for aye.—Let us once take military possession of the country, and act as its defender, and annexation was inevitable.

"Here were gentlemen opposed to the acquisition of territory of any kind, yet wishing that our army and our fleet should take military occupation of Yucatan. How could gentlemen be talking in this way? They might be very sincere; he did not doubt they were; but they were certainly not very logical.

"This was the third thing of the same kind that had been carried through that House on the wings of sympathy; and when all had been done, and the House came to wake up, and gentlemen began to rub their eyes, they found themselves in the midst of a war, and, he would add, of a national crime.

"What! were we to go out and aid the weaker party in every war all over the world? Oh, no; they did not mean that; but Mr. Monroe had committed us by his declaration in 1823. Aye! And what authority had Mr. Monroe to do any such thing? None at all. But it was sometimes very convenient, when gentlemen had a point to carry, to resort to some of Mr. Monroe's old musty letters. We had no business to interfere with the internal concerns of other nations. He would like to know whether any gentleman meant seriously to take the position that it was our duty as a nation of republicans, to take part with the aristocrats of Yucatan against "the democracy?"

"The Spaniards had invaded and conquered that country years ago, and had held on to their conquest until the democracy of the country, the wool hats and check shirts, had found out that they had rights, and were resolved to maintain them. They had, to be sure, disregarded to some extent the laws of *Christian* warfare; they had made rather free with their neighbor's property, and so did the blouses in France. They, too, had shown but little respect for the personal property of Louis Philippe; they had torn his old throne to pieces, and carried it about the streets—that thing so sacred in the eyes of every old aristocrat in the country; and yet we had expressed our sympathy with the blouses, and sent them our congratulations. And now we were called on to sympathize with the Spaniah aristocracy in a Mexican province! Oh, but then the Indian race were so inferior: be it so; were we, for that reason, to have no respect for their rights as the aborigines of the soil?—

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Mic. v. 7. "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

11. And I will cut off the cities of thy land, and throw down all thy strong holds:

12. And I will cut off witchcrafts (sectarianism) out of thy land; and thou (the remnant of Jacob) shalt have no more soothsayers," (sectarian missionaries who made them slaves to the Spaniards.)

We would not, of course, be understood that all this will be accomplished in an hour, a day or a year. But this is the beginning of the end. How long it will be in accomplishing, time must tell. God has told the thing to those who are the subjects of it, and given them the signs of the times. The righteous foresee the evil and flee from it. But the nations will be blind till destruction comes upon them. When they fall Zion shall be redeemed. The proposition is before the U. S. government, and meets with favor in many quarters, for the U. S. to render assistance to the white inhabitants of Yucatan. Doubtless they do not know that our God has said: "When the Lord shall stretch out his hand, both he that helpeth shall fall and he that is holpen shall fall down, and they all shall fail together. For thus hath the Lord spoken: Like as a lion, and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord of hosts come down to fight for mount Zion and for the hill thereof."

☞ Since the foregoing was written we have seen the message of President Polk on the affairs of Yucatan, and the debates in Congress on the subject. There is a strong prospect of interference.—Below is the speech of Mr. Root *against* interference:—

"Mr. Root said here was another clear case of *sympathy*; and it seemed like to take the course of other sympathetic questions, in having the House go off into immediate action, even before one of the documents on which they were to act had been read. Here was the gentleman from Pennsylvania [Mr. J. R. Ingersoll] lashing himself and the House into a perfect tempest of sympathy for the people of Yucatan, and complaining because the government had not acted on the first suggestion addressed to it. Now Mr. R. was very much inclined to believe that we were sympathizing with the ARISTOCRACY of Yucatan, and were going to oppose the DEMOCRACY; if he rightly understood the matter, it was a case of the FEW opposing the MANY; of the aborigines of the country rising up for their NATURAL RIGHTS. This was the real state of things, so far as we had any information in regard to it. Now, if that was what was going on, he wanted to know what business we had to interfere?—Let the people of Yucatan take care of themselves. We had all been accustomed to sympathize with the people of South America in their struggles to resist the Spaniards who invaded and trampled on them: we were in the habit of admitting that they had a right to keep their oppressors out, and to turn them out when they came in; and Mr. R did not know that they had lost any of their original rights. Mr. R. would say to the gentleman from Pennsylvania, [Mr. Ingersoll,] that if our government acted in this matter at all, Yucatan, as a Mexican province, was gone, forever and for aye.—Let us once take military possession of the country, and act as its defender, and annexation was inevitable.

"Here were gentlemen opposed to the acquisition of territory of any kind, not wishing that our army and our fleet should take military occupation of Yucatan. How could they vote in this way? They might be very sincere; he did not doubt they were; but they were certainly not very logical.

"This was the third thing of the same kind that had been carried through that House on the wings of sympathy; and when all had been done, and the House came to wake up, and gentlemen began to rub their eyes, they found themselves in the midst of a war, and, he would add, of a national crime.

"What! were we to go out and aid the weaker party in every war all over the world? Oh, no; they did not mean that; but Mr. Monroe had committed us by his declaration in 1823. Aye! And what authority had Mr. Monroe to do any such thing? None at all. But it was sometimes very convenient, when gentlemen had a point to carry, to resort to some of Mr. Monroe's old musty letters. We had no business to interfere with the internal concerns of other nations. He would like to know whether any gentleman meant seriously to take the position that it was our duty as a nation of republicans, to take part with the aristocrats of Yucatan against "the democracy?"

"The Spaniards had invaded and conquered that country years ago, and had held on to their conquest until the democracy of the country, the wool hats and check shirts, had found out that they had rights, and were resolved to maintain them. They had, to be sure, disregarded to some extent the laws of *Christian* warfare; they had made rather free with their neighbor's property, and so did the blouses in France. They, too, had shown but little respect for the personal property of Louis Philippe; they had torn his old throne to pieces, and carried it about the streets—that thing so sacred in the eyes of every old aristocrat in the country; and yet we had expressed our sympathy with the blouses, and sent them our congratulations. And now we were called on to sympathize with the Spanish aristocracy in a Mexican province! Oh, but then the Indian race were so inferior: be it so; were we, for that reason, to have no respect for their rights as the aborigines of the soil?—

Who were the Spaniards that were so infiinitely their superiors?—Mr. R. imagined they were about equal to Mexicans; and if there was anything under the face of heaven meaner than a Mexican "greaser," he should like to know it. He felt more like taking sides against such fellows than against the poor Indians. The Yucatanese might have begged us long enough for meat and flour, and we should not have sent them any, though we did feed the starving Irish; but when a little foreign faction that held all the rest of the population in BONDAGE cried out to us that they were no longer able to protect themselves against what he supposed gentlemen would style "a lawless mob," but who were, after all the "native Americans" in Yucatan, we were straitway to get up a most violent sympathy for them, and censure our own President and his Secretary of State for being so dilatory in not sending fleets and armies to help them. For what were we to send troops there? The true answer was, to get a large territory, and keep it as our own. These aristocrats were to surrender us the country if we would but attack the majority, who were cruelly oppressing them, the minority.—This seemed to be the only reason why we should attack the native Yucatanese, unless, indeed, it was on account of their *color*.

"It was just suggested to him by a gentleman from North Carolina, (Mr. Clingham,) that no doubt Louis Philippe would have been glad if we had sympathized on his side, and protected him against the blouses. No question of it. But who would have dared to propose that? If these Spaniards in Yucatan were not able to protect themselves against the natives whom they had so long governed and oppressed, why should we be called on to do it for them? Who was troubling them? Anybody from abroad?—Not at all. It was their own affair—a contest within the country between a FOREIGN FACTION and the NATIVES of the country.

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"That country contained two distinct races, at war with each other; and we were called to take part with one of them, and to destroy their enemies. Now Mr. R. admitted that his sympathies were, first, in favor of the white race; but those who went on this ground must show him better samples of the white man than these Spaniards before they would get up his sympathies very high."

Brown county, Illinois, April 16th, 1848.

To JAMES J. STRANG:—I inclose two dollars for the Herald, and you will please send it till July next, when I intend to start for that country, if God will. Sir, I had thought that the Methodist discipline had capped the infernal regions, but I now think that the epistle of the apostate Twelve has uncapped them. And we may now look for the locusts to come forth, not with the teeth of lions, nor with the wings of dragons, but the wings of the American eagle, for protecting her rights where she had none, and we shall be stung by the locusts unless we have some assistance. Therefore you will please send us some good elder, or at least have some call as they pass by. I wish you would explain one commandment given to the church, to wit: A strict adherence to the counsel of those who are placed in authority, which has heretofore been taught by the authorities, also by G. W. in the Gospel Herald in a manner that has left the authorities without any limitation; and that in disobedience to this command had been the apostacy of men, angels and devils. True, sir, a disobeying this command has in its true light been the apostacy of many an individual, though never of the church universally, nor devils, neither the stars which fell from heaven. For Lucifer, the bright son of the morning, was highest in power save God, and the stars also being the princes of the hosts of heaven, therefore could not have fallen by disobeying this command, as taught by the Brighamites and continued down to us by G. W. But, to the contrary, fell for teaching it, in the same manner of the Brighamites; which has been continued down from Lucifer, and which leaves the authorities without any limits of power; to form or reform any principle as they see fit, making themselves gods. This has been the downfall of every church, kingdom and nation since the formation of man down to the present day.

By this commandment did the authorities of the Roman church sway the sceptre over the world. Neither do they, nor can they, claim the authority upon any other principle. At this time also our own church authorities by this command have, in the nineteenth century, blinded the eyes of the lay members, trod them down in tyranny and ruled them as with a rod of iron, until they built up Zion with blood and iniquity. For the heads went in for gain; the priests taught for hire; the prophets divined for money; yet leaned on the Lord and said, there can no harm come upon us. For this has the vengeance of an offended God been poured upon us, and we driven from place to place until the present time.

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ANSWER.—Elder Phineas Wright, one of the Presidents of the Seventies, is going in that direction, and possibly may call on the brethren in Brown Co., Ill. If he cannot, we hope he will be able to send some other, whom he may find in his pilgrimage, willing to serve God instead of standing still till he finds a crowd to help him do his duty. One thing the brethren will have for their consolation, if they are not visited. The sting of a Brighamite will not hurt a healthy constitution.

Brother Jaques has entirely mistaken the doctrine of submitting to authority, and made a wrong application of it to divers apostacies to which he refers. Beginning with the apostacies of angels: their apostacy consisted in refusing the authority of God, who was the common superior of all. Lucifer headed the rebellion, disregarding the command of God, his immediate superior; and the rest who fell with him followed the commands of a subordinate, rather than the superior, just as the Brighamites followed the commands of the apostles, who are subordinate, and had not in fact one whit of authority in a stake; and rejected the authority of Presidents, who are superior to them, and had a right to command them. In that very case which brother Jaques has referred to, as an instance of apostacy by obeying commandments of the authorities, the revelation D. & C. sec. ciii. p. 13 shows in the strongest terms that it was necessary for them to obey the voice of their leaders to avoid being driven. The words are:

"And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words, which I give unto them."

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those conditions to the very letter was their only guaranty of ever having peace and a home at Nauvoo. So imperative were these two obligations that God assured them in the most pointed manner that unless they kept them they should not be blessed, but should suffer cursing, wrath, indignation and judgment.

A set of apostles defying the word of God, which says: "See to it that ye trouble not yourselves concerning the affairs of my church in this place," (an organized stake of Zion;) set themselves up as leaders, saying that they were abundantly able to lead the church and teach men their duty. Assuming to themselves authority that had never been conferred on them, all their teachings were wrong. They became perfectly blind to the consequences of their acts, made the most gross and iniquitous interpretations of the word and law of God, and brought overwhelming destruction on themselves and all who followed them. Leaders and led went to destruction together, because neither of them obeyed the commands of the men whom God had appointed to lead them. The leaders obeyed nobody's commands, and the led obeyed the commands of men whom God did not appoint, and all were lost together.

It is very clear that unless the authorities are to be obeyed they are not authorities. They are merely advisers. The very use of such words as authority, power, command, &c., all imply a right to be obeyed. The scriptures of all ages are filled with this doctrine. Samuel commanded Saul to do a work which, to the view of many men, probably most of the saints, was very cruel. Yet for disobeying the priesthood the kingdom was rent away. David commanded Joab to put Uriah into the front of the battle, with the obvious intent that he should be slain. Yet the guilt of his blood fell on David and not Joab. The sole warrant of the children of Israel for nearly all their wars, and the desolations of many countries was the command of the priesthood. Nor is it safe for us to set up our mere private judgment as to the propriety of these commands.—Abraham could have given as good reasons for rejecting the command to make a burnt sacrifice of his son Isaac as the human mind can well conceive of; and it expressly contravened the law forbidding man to shed the blood of man. Gen. ix. 5, 6. And violated the covenant to Abraham. Saul might with much show have pleaded humanity against the destruction of sinless infants, and beasts, and told the prophet that he being king knew better how to go to war than a mere ecclesiastic could tell him.

All the Jewish christians might have pleaded the word of the Lord against Peter for allowing the disciples to eat meats unclean, by the law of Moses, as many of them did and apostatized on it.—When the command came in 1831 for the saints to consecrate *all* their property at the feet of the bishop men denied the faith, because it was not at the feet of the apostles as in the days of Peter. In 1832, when they received a new commandment to organize themselves by a covenant that could not be broken into a united and everlasting order, (D. & C. sec. lxxxvii. p. 2, 3, 4,) with a common property and a common stewardship, with which the bishop had nothing to do, others were found who could not abide the commandment, because *in their opinion* it did not square with the law of the Lord. Some years after, in Far West, a command came requiring the saints to put all their surplus property into the hands of the bishop, for building the Temple, laying the foundation of Zion, supporting the priesthood and paying the debts of the Presidency; and hundreds of men apostatized on it, as contravening the former commandments concerning the everlasting order. All these men set up their own private judgment against the authority of the priesthood, the truth of the word of God and the authorized interpretation of it. We look back on these events and wonder that men will not obey God and live; but had we lived in their days, should we have been more faithful than they? A hundred generations have proved the utility of Abraham's faith. But many would excuse themselves if now put to the same test. No language can be stronger than that which requires us to obey the priesthood. When the church was organized with Joseph at the head, the church were required not only to give heed to all his words and commandments as he received them, but they were required to receive his (Joseph's) word as if from the mouth of God. D. & C. sec. xlvi. p. 2.

At the time of the rebellion of the apostles against Joseph, (at Kirtland in July, 1837,) the Lord said: "Whosoever receiveth my word receiveth me; and whosoever receiveth me receiveth those (the First Presidency) whom I have sent, whom I have made counsellors for my names' sake unto you;" thus treating the receiving of God and the word of God as one and the same thing, and by consequence the receiving of the First Presidency and receiving their word as one and the same thing. The conclusion from these propositions is that he that does not receive the words (that is acknowledge their authority) of this priesthood, does not receive or acknowledge the authority of God. John, the apostle, said concerning the superior authorities of the church of whom he made one: "We are of God; he that knoweth God HEARETH US; he that is not of God HEARETH NOT US. Hereby know we the spirit of truth and the spirit of error." 1st John iv. 6. That this hearing intends receiving the word and obeying it is most obvious. For certainly no one will pretend that simply hearing the authorized priesthood speak and yet disregarding their words proves one to be of God.—See Matt. xviii. 15, 16, 17.

In a late able work on priesthood from the pen of John E. Page, the doctrine is most triumphantly established that priesthood is power and authority to act in the name of God; that, ecclesiastically, priesthood, power, authority and name are synonymous. And that "where the christian priesthood is, there the christian church is; and where the christian priesthood is not, there the christian church is not." Or, in other words, where the right to command in the name of God and be obeyed is, there the church of God is; and where the right to command in the name of God and be obeyed is not, there the church of God is not.

This rule was so far in exercise in the apostolic church that the apostles pronounced the bitterest curses on those who should preach different doctrine from themselves or oppose them in their ministry. Gal. i. 8, 9. 1st Tim. i. 19, 20. 2d Tim. iv. 14, 15, and see 1, 2, 3, and i. 13, 14, 15.

It is a poor story to tell that God has given authority and power to bind and loose on earth, so that the act shall stand in heaven, (Matt. xvi. 19,) to remit and retain sins, (John xx. 23,) to seal up unto everlasting life, (D. & C. sec. ciii. 38,) and to deliver over to the buffetings of Satan until the day of redemption, and that those who are made the repositors of such powers cannot give a simple command in the work of their ministry, which men are bound to obey. The *right to command* implies an *obligation to obey*. If this obligation does not exist all commandments are mere nullities, and the word "*authority*" is a mere mockery.

(To be continued.)

Beaver Island, May 8th, 1848.

MR. EDITOR:—With your permission I now propose giving to your readers my views of Beaver Island, not however expecting that my name will give any considerable weight to the subject. Although I have been rocked in the cradle of Mormonism—have been through the persecutions of Jackson, Clay and Caldwell counties, Missouri, Hancock and Adams counties, Illinois, from thence to Voree, Wisconsin, and thence here, making the whole round with the saints, I am still well aware that but few of your readers are familiar with my name. But as I have been associated with the name

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A set of apostles defying the word of God, which says: "See to it that ye trouble not yourselves concerning the affairs of my church in this place," (an organized stake of Zion;) set themselves up as leaders, saying that they were abundantly able to lead the church and teach men their duty. Assuming to themselves authority that had never been conferred on them, all their teachings were wrong. They became perfectly blind to the consequences of their acts, made the most gross and iniquitous interpretations of the word and law of God, and brought overwhelming destruction on themselves and all who followed them. Leaders and led went to destruction together, because neither of them obeyed the commands of the men whom God had appointed to lead them. The leaders obeyed nobody's commands, and the led obeyed the commands of men whom God did not appoint, and all were lost together.

It is very clear that unless the authorities are to be obeyed they are not authorities. They are merely advisers. The very use of such words as authority, power, command, &c., all imply a right to be obeyed. The scriptures of all ages are filled with this doctrine. Samuel commanded Saul to do a work which, to the view of many men, probably most of the saints, was very cruel. Yet for disobeying the priesthood the kingdom was rent away. David commanded Joab to put Uriah into the front of the battle, with the obvious intent that he should be slain. Yet the guilt of his blood fell on David and not Joab. The sole warrant of the children of Israel for nearly all their wars, and the desolations of many countries was the command of the priesthood. Nor is it safe for us to set up our mere private judgment as to the propriety of these commands.—Abraham could have given as good reasons for rejecting the command to make a burnt sacrifice of his son Isaac as the human mind can well conceive of; and it expressly contravened the law forbidding man to shed the blood of man. Gen. ix. 5, 6. And violated the covenant to Abraham. Saul might with much show have pleaded humanity against the destruction of sinless infants, and beasts, and told the prophet that he being king knew better how to go to war than a mere ecclesiastic could tell him.

All the Jewish christians might have pleaded the word of the Lord against Peter for allowing the disciples to eat meats unclean, by the law of Moses, as many of them did and apostatized on it.—When the command came in 1831 for the saints to consecrate *all* their property at the feet of the bishop men denied the faith, because it was not at the feet of the apostles as in the days of Peter. In 1832, when they received a new commandment to organize themselves by a covenant that could not be broken into a united and everlasting order, (D. & C. sec. lxxxvii. p. 2, 3, 4,) with a common property and a common stewardship, with which the bishop had nothing to do, others were found who could not abide the commandment, because *in their opinion* it did not square with the law of the Lord. Some years after, in Far West, a command came requiring the saints to put all their surplus property into the hands of the bishop, for building the Temple, laying the foundation of Zion, supporting the priesthood and paying the debts of the Presidency; and hundreds of men apostatized on it, as contravening the former commandments concerning the everlasting order. All these men set up their own private judgment against the authority of the priesthood, the truth of the word of God and the authorized interpretation of it. We look back on these events and wonder that men will not obey God and live; but had we lived in their days, should we have been more faithful than they? A hundred generations have proved the utility of Abraham's faith. But many would excuse themselves if now put to the same test. No language can be stronger than that which requires us to obey the priesthood. When the church was organized with Joseph at the head, the church were required not only to give heed to all his words and commandments as he received them, but they were required to receive his (Joseph's) word as if from the mouth of God. D. & C. sec. xlvi. p. 2.

At the time of the rebellion of the apostles against Joseph, (at Kirtland in July, 1837,) the Lord said: "Whosoever receiveth my word receiveth me; and whosoever receiveth me receiveth those (the First Presidency) whom I have sent, whom I have made counsellors for my names' sake unto you;" thus treating the receiving of God and the word of God as one and the same thing, and by consequence the receiving of the First Presidency and receiving their word as one and the same thing. The conclusion from these propositions is that he that does not receive the words (that is acknowledge their authority) of this priesthood, does not receive or acknowledge the authority of God. John, the apostle, said concerning the superior authorities of the church of whom he made one: "We are of God; he that knoweth God HEARETH US; he that is not of God HEARETH NOT US. Hereby know we the spirit of truth and the spirit of error." 1st John iv. 6. That this hearing intends receiving the word and obeying it is most obvious. For certainly no one will pretend that simply hearing the authorized priesthood speak and yet *disregarding their words proves one to be of God.*—See Matt. xviii. 15, 16, 17.

In a late able work on priesthood from the pen of John E. Page, the doctrine is most triumphantly established that priesthood is power and authority to act in the name of God; that, ecclesiastically, priesthood, power, authority and name are synonymous. And that "where the christian priesthood is, there the christian church is; and where the christian priesthood is not, there the christian church is not." Or, in other words, where the *right* to command in the name of God and be obeyed is, there the church of God is; and where the right to command in the name of God and be obeyed is not, there the church of God is not.

This rule was so far in exercise in the apostolic church that the apostles pronounced the bitterest curses on those who should preach different doctrine from themselves or oppose them in their ministry. Gal. i. 8, 9. 1st Tim. i. 19, 20. 2d Tim. iv. 14, 15, and see 1, 2, 3, and i. 13, 14, 15.

It is a poor story to tell that God has given authority and power to bind and loose on earth, so that the act shall stand in heaven, (Matt. xvi. 19,) to remit and retain sins, (John xx. 23,) to seal up unto everlasting life, (D. & C. sec. ciii. 38,) and to deliver over to the buffetings of Satan until the day of redemption, and that those who are made the repositors of such powers cannot give a simple command in the work of their ministry, which men are bound to obey. The *right to command* implies an *obligation to obey.* If this obligation does not exist all commandments are mere nullities, and the word "*authority*" is a mere mockery.

(To be continued.)

Beaver Island, May 8th, 1848.

MR. EDITOR:—With your permission I now propose giving to your readers my views of Beaver Island, not however expecting that my name will give any considerable weight to the subject. Although I have been rocked in the cradle of Mormonism—have been through the persecutions of Jackson, Clay and Caldwell counties, Missouri, Hancock and Adams counties, Illinois, from thence to Voree, Wisconsin, and thence here, making the whole round with the saints, I am still well aware that but few of your readers are familiar with my name. But as I have been associated with the name

of Mormon I presume my testimony would be taken in most courts of justice out of the vicinity of Warsaw. One year ago this day I landed on Beaver Island for the first time, among strangers, without purse or scrip. I put up at first with any thing but agreeable accommodations, traveling with the prophet to explore the islands without guide, picking our provisions as we could in the woods; sleeping on the ground without fire or covering, and sometimes reduced to the necessity of feeding on browse and herbs; but I was by no means discouraged. I had faith in the island to believe that the industrious could supply all wants here. I concluded to try it. I have done so, and I have more than realized my expectations.

It is the best location in many respects that the saints ever occupied. Business is rife; labor is in good demand at high prices.—The industrious laborer here need have no fears of want. He can find plenty to do, and pay for it too. So have no fears of want.—Last fall I went to the most fertile parts of the Buckeye State, and wintered there. Beaver Island is the garden of Eden for the poor man in comparison. On my return back, before my arrival here, I heard that they were here in a suffering condition. These reports I found to be without foundation, utterly false. All had enough to eat, drink and wear. The settlement is now so far advanced and business so well established that the future settler has no difficulty or privation before him beyond what is common to all countries.—But as I have already written more than I expected when I sat down, I will now wind up by saying that I for one consider Beaver Island to be a desirable location. But do not take my word for it. Come and see. More anon. R. F. MILLS.

P. S. Please write. I am anxious to hear from there, and we are all anxious to see you here in person. We are all well, as might be expected as long as we live on Beaver. R. F. M.

☞ Coming directly, to stop one day. [Ed.

Beaver Island, May 16th, 1848.

To the Prophet, &c., and to all the Saints:—

Your friend and brother in the new and everlasting covenant sendeth greeting,—The saints on Beaver are all well and happy.—Some families have arrived this spring from Michigan and from the islands near Mackinac, where they had stopped last fall on their way here. We are looking daily for more who have written that they shall come, and are doubtless on the way. The saints here rejoice that God has, through his prophet, established the everlasting order of Enoch in Voree. Oh! how I long to be one in your midst, to be one with you in this order of God. I feel as though I could cheerfully carry this news to the ends of the earth. I have now something to say to the scattered saints of a present salvation. I can tell them what God is doing, as well as what he will do.

I have got one of the best locations on the island. Bro. Shaw has another, giving us two of the best chances on the harbor. We very much want to see you, and receive counsel from you, but until you can come any counsel you may write will be received and carried out. Mr. More (of the North West Co.) has done many acts of kindness to the saints. May God bless him and make him one of us. The papers have just come to hand, and carry with them the true spirit. It gladdens our hearts. My love to all the saints. May God inspire the hearts of all the saints with the true spirit of the latter day work, and a heart for equality in all things.

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"I CAN'T."

Yes you can. Have you yet to learn, old as you are, that I can't never made a sterling character? Point us to the man who made his fortune with I can't upon his lips. Show us the patriot and the talented, who rose to honor and distinction with this motto on his forehead. It is impossible. The irresolute, the fearful and the trembling, who though they could never accomplish any thing, never did, as you may learn by visiting the alms-house and the graveyard. We care not how humble the occupation of a man may be, we are certain he will not always plod along if he have good spirits, a determined heart, and be not easily frightened. We have seen wood sawyers and clam diggers, scavengers and hod carriers, street sweepers, and *printers* even, rise from their humble pursuits to the accumulation of wealth and to seats of distinction. The fire of energy burned in their bosoms and glowed in their foreheads, when you would have thought them deepest in the mire and struggling with the heaviest burdens. They believed they could accomplish whatever they undertook, and hence their success. Yet you exclaim, "I can't," when told to leap the Atlantic, or jump over the Andes. Make the attempt—have faith, and we had almost said you will accomplish it. Never die a fool or a drone, as long as you have health in your body, a single pulse is left to beat, and one drop of blood continues to circulate around your heart. We shall never be in favor of dying so long as we can move. We shall never give up doing something for ourselves or others while we have strength to move a finger or open an eye. Away, then, with your slothfulness—your drowsiness—your laziness. Jump up at once and take a further start, determined to lie in the gutter no longer. If you have been more than dead, scrape off the dust from your limbs, oil them with energy, polish them with activity, and go forth in the panoply of a Man—a man created with God-like capacities. Our word for it, you will live to bless us for our advice.

PERSEVERE!

The following extract from the writings of John Neal, may have met the eyes of many of our readers before; but is worth repeating, and the truths it conveys are worth remembering:—

"There are people who, having begun life by setting their boat against the wind and tide, are always complaining of their bad luck and always just ready to give up, and for that very reason always helpless and good for nothing; yet, if they would persevere, hard as it may be to work up stream all life long, they would have their reward at last. Good voyages are made both ways.

A certain amount of opposition is a great help to a man. Kites rise against, not with the wind. Even a head wind is better than nothing. No man ever worked his voyage any where in a dead calm. The best wind for any thing, in the long run, is a side wind. If it blows aft, how is he to get back? Let no man wax pale, therefore, because of opposition. Opposition is what he wants, and must have, to be good for anything. Hardship is the native soil of manhood and self-defence. He that cannot abide the storm without flinching or quailing, strips himself in the sunshine, and lays down by the wayside, to be overlooked and forgotten. He who but braces himself up to the struggle, when the wind blows, gives up when they are done, and falls asleep in the stillness that follows.

Did you ever know any body to stick to any kind of business, no matter how unpromising, ten years at most, who did not prosper? No matter how bad it might be at the beginning; if he stuck to it earnestly and faithfully, and nothing else, no matter how hard he may have found it sometimes to keep his head above water, still, if he persevered, he always came out bright in the long run—didn't he?"

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TO THE PROPHET, &c., AND TO ALL THE SAINTS:—

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GOSPEL HERALD.

VOL. III. No. 11.] VOREE, W. T., THURSDAY, JUNE 1, 1848. [WHOLE No. 75.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

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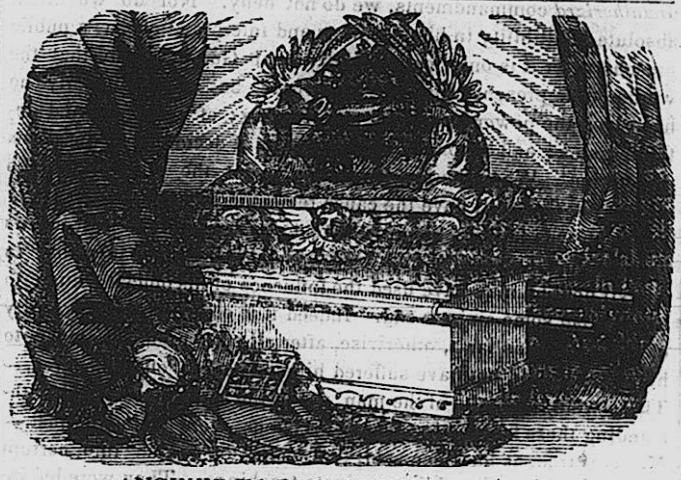

ANSWER TO BRO. JAQUES' LETTER.

(Concluded.)

You will doubtless begin to ask, "are we bound because a man holds the priesthood to obey all his commandments?" We answer, No, not one of them. It is the priesthood you are bound to obey, not the man. You are bound to obey the command which he as a priest within the purview of his priesthood makes. But the commandment which he as a man and out of the purview of his priesthood makes has no force whatever on you. When David gave commandment to Joab, the general-in-chief of his armies, to place Uriah in front of battle Joab was bound to obey, because David as king had a right to order his armies, and it was not for the general to say to his sovereign, why do you so?

And David's crime was not the simple fact that Uriah was killed, for some one must take that place with the prospect of being slain. His crime was simply that he selected Uriah to die in order to cover his own sin. But had David commanded Joab to commit a mere private murder, Joab would not have been under the least obligation to obey, and doing so would have been himself a murderer. So the hangman or headsman when he receives a warrant of execution never stops to inquire whether there is evidence satisfactory to *his mind* of the guilt of the culprit, but proceeds to take the life of a human being simply on the mandate of his superior. But if the same man who signed the warrant of execution should express his *individual* opinion that some other man deserved death, and should thereupon command him to execute him, he would disregard the mandate even though he might have no doubt that the culprit deserved death, merely because the command was extra judicial.

In every well regulated society of men, whether ecclesiastical or civil, when a mandate comes from a superior officer or priesthood to an inferior he inquires only whether he who made the command had jurisdiction and authority in the premises; never whether the command is just on the merits. And this for the simple reason that he who is authorized to act in the premises and has the case before him is better qualified to judge righteously than any other one.—This is a simple truth in civil affairs. How much more so in spiritual, which are spiritually discerned; for no man can have the spirit who is out of his place and meddling with other peoples business, or neglecting his own.

In every civil state, and in the church in all ages, certain regular authorities have been constituted and established, to which all other powers had to yield obedience. In the civil state he who opposes that power is held guilty of treason, and in the church, of schism and rebellion against God. In the civil state if the subjects raise successful rebellion, it is not called treason, but revolution, and the rebels proceed to establish a new government, by establishing in their own name and by their own authority, new officers, jurisdictions, &c. But I think it will hardly be assumed that the church, or any part of it can carry on a successful rebellion against the authority of God, so that when they have established their new officers and jurisdictions those they set up will be truly the ministers of God. The question will doubtless be asked, "Does not this rule justify the western camp in following and obeying the apostate apostles?" Certainly not. They obeyed the twelve in a state where they had no jurisdiction, and as the First Presidency which they were not. Their obedience to them was rebellion against the First Presidency, the true authority of God in the premises. Obedience to them under such circumstances was no more or less than obedience to a mere private individual. It was a case of men's assuming authority who indeed held the priesthood, but in matters where they had no jurisdiction. And it brought on both leader and follower the same fate that must befall both leader and follower in every such transaction.

The question will also be asked, "Does not this rule make the Roman Catholic church the true christian church?" Most assuredly not. The Roman Catholic church has not even in form the priesthood which in the apostolic church was supreme. Her highest *priesthood* by her own showing is bishops, of whom the bishop of Rome is chief. But the principal reason why she is not the true church is that she has no priesthood at all. When she ceased baptizing she ceased to have members of the church who could receive the priesthood. And though her ordinations have been good in form, those who were the subjects of them lacked both a call by revelation and membership in the true church. Having no priesthood, she is no church. True, you may say these things were all established by command and decree of the highest authority in that church. But that authority was not high enough to give validity to such a command. The highest authority claimed by the Roman church is a mere council of bishops, which might extend perhaps to deposing a bishop or establishing a feast. And this is all the excuse they have for superseding the higher authority, changing the constitution of the church, and abolishing one of the principles of the gospel.

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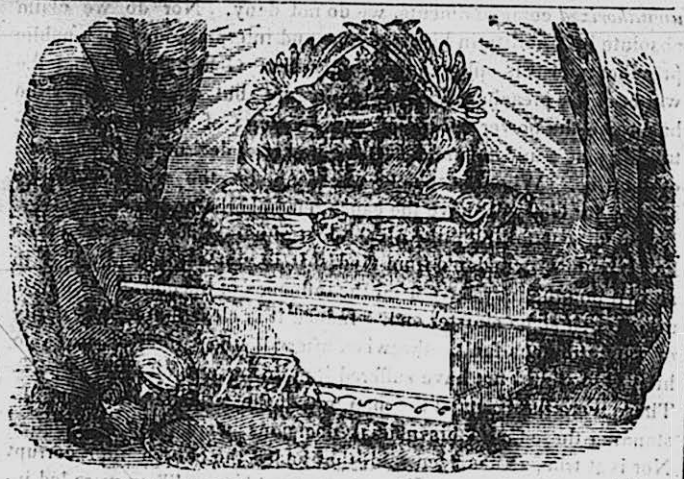

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In every well regulated society of men, whether ecclesiastical or civil, when a mandate comes from a superior officer or priesthood to an inferior he inquires only whether he who made the command had jurisdiction and authority in the premises; never whether the command is just on the merits. And this for the simple reason that he who is authorized to act in the premises and has the case before him is better qualified to judge righteously than any other one.—This is a simple truth in civil affairs. How much more so in spiritual, which are spiritually discerned; for no man can have the spirit who is out of his place and meddling with other peoples business, or neglecting his own.

In every civil state, and in the church in all ages, certain regular authorities have been constituted and established, to which all other powers had to yield obedience. In the civil state he who opposes that power is held guilty of treason, and in the church, of schism and rebellion against God. In the civil state if the subjects raise successful rebellion, it is not called treason, but revolution, and the rebels proceed to establish a new government, by establishing in their own name and by their own authority, new officers, jurisdictions, &c. But I think it will hardly be assumed that the church, or any part of it can carry on a successful rebellion against the authority of God, so that when they have established their new officers and jurisdictions those they set up will be truly the ministers of God. The question will doubtless be asked, "Does not this rule justify the western camp in following and obeying the apostate apostles?" Certainly not. They obeyed the twelve in a stake where they had no jurisdiction, and as the First Presidency which they were not. Their obedience to them was rebellion against the First Presidency, the true authority of God in the premises. Obedience to them under such circumstances was no more or less than obedience to a mere private individual. It was a case of men's assuming authority who indeed held the priesthood, but in matters where they had no jurisdiction. And it brought on both leader and follower the same fate that must befall both leader and follower in every such transaction.

The question will also be asked, "Does not this rule make the Roman Catholic church the true christian church?" Most assuredly not. The Roman Catholic church has not even in form the priesthood which in the apostolic church was supreme. Her highest *priesthood* by her own showing is bishops, of whom the bishop of Rome is chief. But the principal reason why she is not the true church is that she has no priesthood at all. When she ceased baptizing she ceased to have members of the church who could receive the priesthood. And though her ordinations have been good in form, those who were the subjects of them lacked both a call by revelation and membership in the true church. Having no priesthood, she is no church. True, you may say these things were all established by command and decree of the highest authority in that church. But that authority was not high enough to give validity to such a command. The highest authority claimed by the Roman church is a mere council of bishops, which might extend perhaps to deposing a bishop or establishing a feast. And this is all the excuse they have for superseding the higher authority, changing the constitution of the church, and abolishing one of the principles of the gospel.

It will be said too that this power is liable to be abused. So is all power. It is simply because it is liable to be abused that power is not given to every one, but conferred on such as are its safest repositors. In the civil state justice must be administered by somebody. And as it would not be safe to leave every man to take it into his own hands, in this country the people elect magistrates to that power. When they are elected we obey their mandates; not because we have examined and found them severally right, but because they *had the* AUTHORITY. Occasionally a community is found who do not believe in obeying commands, unless they have examined them and found them right according to their *private judgment*. These endeavor to establish their private judgment, prejudices and opinions above law and authority, and in some cases disobeying the mandates of magistrates because they do not think them just, and in others refusing to appeal to them at all; by private and mob violence take the administration of public justice into their own hands. Their pretense is always that the public authorities who are the keepers, expounders and administrators of the law do not do what ought to be done; and therefore they undertake to do it.

So in the church God has established a priesthood, authorized in its various grades and offices, to administer all the affairs of the church, and sit in judgment on ALL QUESTIONS that shall arise.—These are the repository of the power of God on earth. They are his agents to act in his name. They are selected by HIM, not because they are perfect or infallible, but because they are the *most suitable* repository of so important powers as he has seen fit to confer on the priesthood. But the world is filled with men who think they know better than this priesthood, and that their private judgment is better than the official authority of those whom God has set up. Hence schisms and the setting up of various unauthorized churches.

Again, it is objected by many that this is claiming human infallibility. We answer, no; it is denying it. The man who sets up his *private judgment* as to what is the true intent of the law of God, makes the scriptures a matter of private interpretation, assumes to himself to reject and disobey the decisions, interpretations and commandments of those whom God has set in authority, claims infallibility to himself and assumes to use it. His conduct is equivalent to saying to the priesthood, "who are you, that I should regard you? I know what the law of God is. I know what my duty is. I understand all these matters just as well as any body else, and unless you do as I say I shall oppose you." These are the men who are assuming to themselves wisdom and power, and setting up *themselves* as standards of truth, power and piety, and arrogating infallibility. We confess we are among those who believe that the authority which God has set in the church in the regular organization of its *quorums* and *councils* is wiser and more likely to execute judgment in righteousness than any self-constituted tribunal or self-set-up man. And without entering into the question whether the church furnishes an infallible standard of truth or not, it is sufficient to know that God has established a council in regard to which the law lays down that "this is the highest council in the church of God; its decision FINAL in spiritual matters; and after this decision it shall be *had in remembrance* NO MORE BEFORE THE LORD." D. & C. sec. iii. p. 35. And that this council may have power to make its decisions worthy of such high authority it is again written in the law that in case of difficulty as to doctrine, if there is not enough written to make the case clear *to the* MINDS *of the* COUNCIL, the President may inquire and obtain the mind of the Lord by revelation. D. & C. sec. v. p. 10.

You will perceive that this resort is made to revelation not because there is or is not enough writen to satisfy other persons, but because there is not enough written to make the matter clear to the minds of the *council*. It is very common for persons of limited acquaintance with the law to think there is abundance written to make a matter plain, when the ablest council in the church may be embarrassed in deciding it and need immediate assistance from God. It is not men of sound talent standing in their place and taught of God that set themselves up as wiser than the authorities that God has set in the church.

Some have objected against this rule that the prophet Joseph had given both commandments and revelations contrary to the will and law of God, and had taught by all the authority of his priesthood gross abominations for a series of years. We have not the slightest suspicion that he ever did any such thing. We do not believe one word of the accusation, and look on such an assertion as simply taking up the cause of our enemies. That he, as a private man, and in his private conversations, has committed many errors, made erroneous interpretations of the word of God, and given unjust and *unauthorized* commandments, we do not deny. Nor do we claim absolute infallibility in his teachings and interpretations, as a public preacher; for it is only conditionally that God has said that the words of the preacher shall be his word: but unconditionally he has given the power of binding and loosing; of remitting and retaining sins; and beyond resort the power of deciding all questions of doctrine. When these acts are done, let the whole earth be silent; for God will have the cause remembered no more.

Joseph was fallible, like all the rest of us. Like the rest of us he sometimes wandered from God. It is not improbable that in an evil hour he may have used the influence of his official station to accomplish some sinister end. Indeed it is clear that he was guilty of some grievous fault, otherwise, after all the promises made to him, God would not have suffered him to be cut off as he was.—These were the faults of the man, not of the priesthood. Notwithstanding these faults, his official decisions were eminently just.—Nor is it true, as has been said, that he led the church into corrupt practices, either by public or private teachings. They were led into corruptions by their own lusts, just as other men are, and it is more probable that the influence of numbers served to destroy him than that one man has corrupted a whole community. There is vastly more evidence of the corrupt influence of a band of courtiers, parasites and speculators around him, than of his exercising any such influence on them.

The reader will bear in mind that throughout this article we have, in speaking of the commands, &c., of the priesthood, confined ourselves merely to their official acts. To their mere private conversations we attach no importance whatever. They are simply addressed to every man's reason, and derive no force from the authority of their authors. Those holding the priesthood have, since the great apostacy, been in the habit of meddling with many matters, with which they had no business whatever; both those over which they had no jurisdiction and other matters not pertaining to the priesthood at all. Of course no one was bound to pay the least respect to their commands in these matters. Even if what they required was proper enough of itself, yet men in self-respect should oppose such usurpations.

Others have contended that though we were bound to obey the commands of the priesthood in matters on which nothing was written, yet that when the law was written every man must understand it for himself. If this be true we may as well cease talking about "*unity of the faith.*" We may safely say there is not one single revelation in the Bible, Book of Mormon or Doctrine and Covenants containing 100 words which any two elders will interpret alike in all its bearings. This assertion may seem radical, but if any one doubts it let him bring his two elders to us and select the passage, and we will convince him in 30 minutes examination. All language is so imperfect that it is scarcely possible to write any sentence of moderate length, free from ambiguity; but if ever so unam-

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biguous many men are not capable of interpreting the words truly and will not understand them alike.

Nothing but authority can ever settle whether the highest council in the church consists of twelve or twenty-four high priests.—D. & C. sec. iii. p. 35. Nothing but authority can determine whether an assistant President presiding over the high council can inquire and obtain the mind of the Lord by revelation. D. & C. sec. v. p. 6, 10. Nothing but authority can ever determine whether it is necessary to have one First President or three to ordain or try a bishop. We know persons who would have committed theft or murder at the mandate of Hyrum Smith, and yet deny the validity of an ordination by one President, though Hyrum in two or three instances ordained bishops without any associate.

So too, though it is said in strong terms that two elders may constitute a court to try members, (D. & C. sec. xiii. p. 22,) yet probably a large majority of the church in their private opinion believe that if those elders happen to be Presidents of the Melchisedec priesthood it would take three of them; not because there is any good reason for such a distinction, but because without having considered the principles involved they think that rule would be more in accordance with the words of the law. Not to multiply instances, suffice it to say until language is perfect, and all the saints are perfect in their understanding of it, no law can ever be so written that it will not need an authorized interpreter. I have a work now laying before me containing several hundred passages of scripture collated together so as to present apparently pointed and irreconcilable contradictions. I have presented many of them to men of first rate talent and critical biblical knowledge, all of whom have been entirely unable to reconcile them. Yet no difficulty has ever presented itself to the church in deciding on any of these matters when they came up for decision. Paul's epistle to the Corinthians (ch. vii. v. 14) is expressly explained by revelation. D. & C. sec. lxxiv. The New Testament contains many expositions of the earlier scriptures, and I presume not a few of them are different from what the elders would make now a days if they were left to their own notions, and discarded authorized interpretations. I have yet to learn that the elders among the saints aside from the gift that is in them by the laying on of hands of the priesthood, that is out of their priesthood, are especially wiser than the rest of christendom. Yet there is no doctrine prevailing under that name which is not founded on a private interpretation of the prophets, the law and the gospel, honestly entertained.

All the different parties that have grown up under the name of Mormon found their faith on some private interpretation of the word of God, and all of them, I doubt not, believe their interpretation the true one. It is worthy of remark, too, that nearly all of them have selected some one or more of the revelations which they hold contradictory to those that have gone before, always selecting one coming forth about the time of their several apostacies. Those which were old revelations in their day are all perfectly consistent; as those which they reject will be consistent to the next generation after. For this reason living prophets are always being rejected as fallen, but when one is dead and his cotemporaries gone, whoever receives him as a prophet at any time in his life holds him so till the end of his life.

If any one should ask what is our security from being led astray while we acknowledge such authority in the priesthood, I answer, it is this: That our trust is in the arm of God, and not man. If we set up our own judgment as a final standard or rule of action, then we for all practical purposes make that our supreme standard of right and wrong, arrogating to ourselves individually wisdom above the whole church. If we, as a final resort in doubtful questions, yield to the advice of some man in whom we happen to have confidence, then we yield the same to such individual in derogation of the authority of the church. But acknowledging the power in the church to decide finally all questions of right and truth, we discard human infallibility and supremacy altogether and acknowledge that of God.

There are organized in the church various councils and courts for the purpose of deciding *all questions* of doctrine and discipline.—These are arranged as seemed wisdom in God, that the system might be made as perfect as possible; and the last resort and final supreme authority among all is a general high council of the church, with the First Presidency presiding. After a decision by this council on any question that may arise "it shall be had in remembrance no more before the Lord." I understand that the Lord will have all error in remembrance to correct it. Consequently he will in this council of final resort correct all error, that there be none to have in remembrance. Certainly the Lord has not put so forcible a sanction on decisions of themselves unjust. Our reliance that he will have a decision just, which he will have in remembrance no more, is not founded in our confidence in the men who make it, but in the God who gives force and validity to it.

So, too, in the law making power. The highest authority known in the church is a revelation or the word of God. This the church receive by the voice of the prophet. But suppose the prophet give false revelations? I answer, God has taken that matter into his own hands, without the assistance or intervention of any man.—What God does will be well done, and as the prophet is amenable immediately to him he will have him in continual remembrance.—And when there is danger of his deceiving the people, the Lord will stretch out his hand upon him and will destroy him from the midst of his people, that they be not led astray by him, neither be polluted by transgression. Ezek. xiv. 3, 12. The chain of accountability is perfect from the least of all lay members to God on his throne, who alone is supreme and infallible, and confers on his priesthood such of his powers as he sees fit, and whosoever rebels against any authority in this order rebels against the throne of God. The resort in all cases of supposed injustice is an appeal to higher powers.—And when we reach the final resort the duty of man is obedience.—This is the ark of our covenant, and the only ark of safety. Republics have established the legality of rebellion and treason, but God has not.

DAVID OUT AT LAST!

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A VOICE OF WARNING AND PROCLAMATION TO ALL.

VOREE, RACINE COUNTY, WISCONSIN TERRITORY, NORTH AMERICA, MAY 20TH, 1848.

The word of the God of Abraham, Isaac and Jacob, through his servant David, concerning the work of the Lord, and also his people in the latter days. Hear, O heavens! and give ear, O earth! for I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but my people do not know, neither will they consider.—Therefore will I not have mercy upon them, except they quickly repent; for when I called, that they might enter into my rest, they have always refused; and now therefore when they call, in the hardness of their hearts, I will not hear until I have scourged them by my judgments, and which for a long time have slumbered not.

Therefore let every ear hear, and every heart tingle, while they read this my word, which I now send forth as a warning to all those who call themselves my people even in Voree, and also in the region round about, and also to all the inhabitants of the land. For the prophecies in my word concerning my work in the latter days have begun to be fulfilled. For behold I have brought forth my servant the Branch, even as it is said in the prophecy of my servant

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Therefore let every ear hear, and every heart tingle, while they read this my word, which I now send forth as a warning to all those who call themselves my people even in Voree, and also in the region round about, and also to all the inhabitants of that land. For the prophecies in my word concerning my work in the latter days have begun to be fulfilled. For behold I have brought forth my servant the Branch, even as it is said in the prophecy of my servant

Zechariah. Yea the ensign is set up on the Hill of Promise; even on the land with wings spread out, as Isaiah has said. Yea I have set my king upon my holy hill of Zion, in that I have set up my kingdom there, after the pattern of heavenly things, even that kingdom of which my servant Daniel spake. And now that men might know these things, even that my kingdom is set up on the earth for the salvation of all who will humble themselves before me and obey me in all things, have I caused this warning and proclamation to go forth. And verily what I the Lord have decreed and declared in this my word shall all be fulfilled.

For verily I called my servant Joseph that he might translate, and bring forth the record of the Nephites, that it might be a warning to this nation, that they might not fall after their example of unbelief and wickedness; and also as a preparation for things to come, even for the laying the foundation of Zion: and also for the instruction of the remnant of Joseph upon this land, to prepare them that they might return to the Lord, and be saved in his kingdom when it should come forth among them. I also called my servant Oliver (his spokesman) that they might be two anointed ones; and therefore I sent my servant John, even he who was Elijah, to ordain them, that they might receive power to baptize for the remission of sins; and thus to prepare the way before the Lord of the whole earth, even the branch, as my servant Zechariah has said.

But, behold, my servant Joseph became a foolish shepherd and a wicked steward, in resisting him who he was sent to prepare the way before; and behold he was rebuked of the Lord and cut off from his people for a season, that I might set up my kingdom and call him forth that he might gather his people around the ensign; and this that he and his people might be saved, and also that my word might be fulfilled; in that he should be healed, and also that afterward whoever would not receive my word should be cut off, and when also the remnant of Jacob should go forth among the Gentiles as a lion among the flocks of sheep, and which time is also at hand, yea even commenced, yet they know it not.

Yea, and saith the Lord, I have also called my servant James, that he might do that which my servant Joseph in his weakness and folly neglected to do, even to prepare the way for the setting up my kingdom—in the place which I had appointed. But, behold, he also was unfaithful and went astray from me, and submitted himself to wickedness, in that he listened to the tempter to deceive my people; that they might believe he could set up my kingdom, and endue them with power from on high, and all this that he might tyrannize over them even as he pleased in all things; and thus Satan gained the advantage over him, that he might again bring my people down to destruction. But, behold, saith the Lord, I will cause that Satan shall be disappointed in this thing; for, behold, he shall be brought down to the ground, yea even into the dust, except he quickly repent, even him whom he has thus deceived and led away; for he has even denied the Lord who has redeemed him, in that he denies him as the son of God. Therefore wo! unto him! except he quickly repent, and make public confession before his people of his great sin in thus deceiving them and rejecting me, saith the Lord.

Yea let him humble himself and repent of all his wickedness speedily; and let him turn to the Lord and acknowledge the work of his hand in the setting up of his kingdom; and also let him speedily proclaim a fast, and gather his people and call on the Lord that he may forgive him and his people their great sin in seeking to hide themselves under falsehood, and to fight against my kingdom which has been set up among them; and except they do this I will cause that they shall be vexed sorely, by division, and confusion among themselves: and I will also send sickness among them and even death; and also I will warn them by dreams, and signs until the day and the hour which is in my heart, and which also is even at the very doors, yet they know it not. When if he and his people repent not, behold I will visit them in my great displeasure, and in my fierce anger will I cut him off, even after the similitude of my servant Joseph, that he shall fight against me no more forever. And I will do this that all my people may fear me and come into my kingdom, that they may be saved. But he shall not be removed by the wicked, but by mine own hand saith the Lord, that all may know my power and my judgments. For behold the prophecy of Isaiah shall be fulfilled, in that the Lord through his mighty and strong one should cause the tempest of hail and the destroying storm, as a flood of mighty waters overflowing, to sweep away the refuge of lies, that the Lord to those who remain should be a crown of glory, and a diadem of beauty, that the Lord might do his strange work, and bring to pass his strange act.

Therefore let all those abroad who call themselves my people hear this warning and attend to these things, and let them speedily now prepare themselves to come to Voree; which, after it is scourged and cleansed, shall be a refuge for the faithful of the flock, who will then come and place themselves under the care of their shepherd whom they have long disowned and rejected, and who will lead them to green pastures and cause them to drink of the water of everlasting life. Yea let them come from the east, and from the west, and from the north, and from the south, that my house may be filled, saith the Lord. And the yoke of bondage shall be taken off, and they shall have peace and rest; for behold my law shall now be written in the hearts of my little ones, and the faithful shall go forward in the day of my power (which is even now begun) to possess the kingdom. For behold the thrones have been cast down, and judgment is given to my chosen; yea the hour of my judgment is come, even that of which my servant John, and also my servant Daniel spake, has come to pass. And therefore my judgments shall now go forth, and they shall not cease until the earth is cleansed of wickedness; and the dominion of the Lord and his anointed shall extend over all the earth. Therefore let all the inhabitants of this land, and all the earth also, take warning by this my word; for whosoever from this time will not hear my servants when I shall send them to proclaim my kingdom among them, behold they shall be cut off from the earth by my judgments, that they shall not cumber the ground, for I the Lord am not to be mocked any longer, except I visit the mocker, and scorner in vengeance! Amen.

Centreville, May 19th, 1848.

Brother Strang:—We are in health, for which God be praised. I write this to request you to forward me what papers I have not received during the past year. At times I can scarcely get a paper. I want both copies of my paper continued. Latterly there has but one number came at a time and they "like angels visits, few and far between." I do not ask you to foward the missing No's. at your own expense. I lay no blame on you. If Uncle Sam's servants have pilfered the Herald somebody has read it. What I want is to fill up mine for binding; a thing which I have done with the papers printed by the church since 1834. The first year of the Voree Herald I will not try to fill, as I lent them until they are worn nearly out. Of Vol. 2 I have carefully kept one copy of each No. that I have received. Sometimes during the past year it seemed as though my paper had stopped altogether. Of those a single paper, No. 70, came. I want double numbers sent for the missing of the last two months. I shall forward you the money shortly, say three or four weeks, for both papers the present year and for the back numbers. Of the hymn books I suppose I have received as fast as printed.

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THE DOCTRINE OF CHRIST.

BY H. P. BROWN.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2d John ver. 9.

Much is said at the present time by both men and women about the doctrine of Christ. Every one seems to have his or her own peculiar doctrine or theory, and to ascribe it to Christ as the author of their imaginations. Each one deviating from the other as far as the east is from the west. When we take into consideration that "God is not the author of confusion," the question naturally arises in the minds of those who are untrammeled by sectarianism, and who are able to think for themselves, what is the doctrine of Jesus Christ? And how shall we know it when we see and hear it? And why are there so many churches? In order to answer these questions of a free and unbiased mind, and show what the doctrine of Christ is, I shall perhaps cross the track of this almost countless number of sects, and bring down their combined anathamas upon my devoted head, as the apostles of Christ did anciently. But as I have the scriptures combined with both ancient and modern history, with a tolerable degree of common sense and reason on my side, I shall as little fear them as David did the Philistine giant.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." This scripture was delivered unto those who had the doctrine of Christ; for St. Paul says, where there is no law there is no transgression. Again, whosoever abideth, i. e. stays, remains, not in the doctrine of Christ, hath not God. That is, after having received or embraced the doctrine of Christ and then shall transgress and not remain in it hath not God. But in order for us to find out whether the different sects abide, i. e. remain, stay, in the doctrine we must first find what the doctrine of Christ consists of, and, secondly, what it is not to abide, remain or stay in it. In the order of research the doctrine comes first.

The first thing connected with the doctrine of Christ was the ministration of angels and direct revelation from God, baptism, the outpouring of the Holy Ghost, the voice of God, and miracles. See Luke i. The second thing was the calling of the twelve and ordaining them, and calling them apostles and sending them out to preach the gospel, which is the power of God unto salvation to every one that believeth, (Rom. i. 16,) and heal the sick, and tell the people to "repent, for the kingdom was at hand." At Christ's ascension, he says unto the apostles: "Tarry ye at Jerusalem until ye be endued with power from on high." Luke xxiv. 49. Which power they received on the day of pentecost. Acts ii. Paul, in speaking of the organized kingdom of Christ, says: When he ascended up he led captivity captive and gave gifts unto men; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; and the great and glorious object of these officers of the kingdom was "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And he also says that they were to continue "till we all come in the unity of the faith and the knowledge of God;" which knowlege is "life eternal." John xvii. 3. Which knowledge can only be gained by direct revelation. Matt. xi. 27. Luke x. 22. "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

What faith are we to come to a knowledge of, brother Paul?—Let brother Jude answer: "The faith once delivered to the saints." What was the effect of this faith, Paul? See my epistle to the Hebrews, xi. 32. "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection." This seems to be the expression of the servants of God when the doctrine of Christ was taught in its fullness by the embassadors of the kingdom.

No one disputes that the apostles enjoyed the spiritual blessings spoken of by Jesus in the sixteenth chapter of Mark, but as soon as any one says anything about our enjoying the spiritual blessings Christ promised "them that believe," then the 'priests' raise the cry of 'delusion,' 'delusion,' 'fanaticism,' &c., &c., to prejudice the minds of the people, that they may not investigate the principles of salvation and enjoy the blessings God designed to give all those who love, serve and obey him in all ages of the world. "But," says an objector, "these blessings were only given for the saints of the first century to enjoy, and then were to cease." Well, we call on brother Paul to tell how long they were to continue in the church for the perfecting of the saints and work of the ministry, and for the edifying the body (i. e. the church) of Christ. Says Paul: "Till we (i. e. the saints, Jews and Gentiles) all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children (i. e. mere babes) tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—Eph. iv. 11, 13, inclusive.

How different the doctrine taught by the apostles and Jesus from the doctrine of modern sectarianism, which we are obliged to hear instead of the gospel of Jesus Christ; which is not in word only, "but in power and the Holy Ghost and much assurance." May God hasten 'the restitution of all things spoken by the prophets,' and send a "refreshing from the presence of the Lord," that they "who have a form of godliness and denying the power thereof"

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THE INDIANS.

"The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."—Gen. xlix. 23, 24.

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But another event has come thundering upon us from another quarter, filling men with astonishment and starting the statesmen of the nation as men untimely waked from sleep, and betokening a great change in the relations of the races on the continent. We speak of the Indian war in Oregon. From this time we look for a struggle, with occasional brief intermissions, between the aborigines and the intruders for the possession of that region. And it will be no such struggle as that which gave the prairies to the white man in 35 years, but like that of two centuries for the land east of the Alleganny mountains. God grant prosperity to the right. Let it be remembered that this war is within reach of the Salt land. What effect will it have on the Brighamites? Will the Indians know any difference between them and the Gentiles? If not, they are nearer the end of their misfortunes than we anticipated.

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An arrival at St. Louis brings late dates from Oregon. The inhabitants have been plunged into a sanguinary war with the Indians, and several battles have been fought. Mr. Meek, of Oregon, who brought the intelligence to St. Louis, was despatched to Washington for aid.

The following is a sketch of affairs as drawn by him: "When I left Walla Walla, on the 26th of January, the people of the territory of Oregon were at open war with four tribes of Indians—the Capusa, Walla Walla, Shaster, and Day Indians. Four battles had taken place between them before I left the country; the first engagement took place at the foot of the Dalles of the Columbia, on the 8th of January, between a small party of troops under the command of Capt. Lee—the next took place some time after between the advanced guard of the Oregon Regiment under the command of Major Lee. He was forced to retreat, with very little loss, and fall back upon the regiment. Next day the regiment marched up the Shaster river, under Col. C. Gilliam. About 12 o'clock, they were attacked by a large body of Indians, but they were soon routed by the troops—their villages taken and burned. Large quantities of salmon fish, preserved for food, and other property, were also destroyed.

The Oregon Regiment having been reinforced, so as to number 500 men, they took up the line of march for the Walla Walla.—On the 18th of February, the enemy appeared on the plains in great numbers, and a line of battle was formed. The engagement commenced about ten o'clock, and lasted until night parted the combatants. Each party camped on the ground, but the next morning the enemy had left the field. A large number of Indians, of other tribes, were present, as lookers' on of the strife. It was not known how many of the Indians were killed. The troops had a nine pounder with them, mounted on an emigrant's wagon, drawn by six yoke of oxen; the balls gave out during the battle, and they were compelled to shoot away the lockchains belonging to the baggage wagons. Next day, they marched to the Utilla river, and thence to Dr. Whitman's Mission, the scene of massacre. All the property about the place had been destroyed by the Indians, and the houses burnt. Here, too, were the heads of the Docter and of his wife laying in the yard, and the bones of the other sufferers scattered about on the ground. At this point I left the troops, and took the Blue Mountain route, the snow from three to five feet deep, for thirty miles, until we fell in with the third division of Oregon."

The Governor called the Legislature together, and they passed a law to raise 500 men forthwith.

A resolution was also passed, authorizing the Governor to raise a company of riflemen, to proceed forthwith to occupy the mission station at the Dalles of the Columbia River. This company was immediately formed, and H. A. G. Lee elected Captain, J. Magone, 1st Lieut., and J. E. Ross 2d Lieut. On the 9th a flag was presented to the company by the ladies of Oregon City, and on the same day, the company started for the scene of the massacre.

A memorial to Congress was adopted, and Joseph L. Meek, one of the members from Twalatin county was appointed the special messenger. The memorial—written by Marcus Ford—sets forth the condition of the country in plain terms. It expresses the opinion that the massacre which has been narrated, is only the commencement of further and more extensive murders, and "our hitherto peaceful settlements will become the scene of fierce and violent warfare." "Circumstances," it is said, "warrant your memorialists in believing that many of the powerful tribes inhabiting the *upper valley* of the Columbia, have formed an alliance for the purpose of carrying on hostilities against our settlements," and aid from the United States is feelingly implored.

The following persons were massacred by the Indians at Walla Walla: Dr. Whitman, Mr. Rogers, Mr. Hoffman, Mr. Sanders, (schoolmaster,) Mr. Marsh, John Sager, Francis Sager, (youths,) Mr. Kimball, Mr. Gellen, Mr. Bewley, Mr. Young, jr., Mr. Sales, Mr. Hall.

The St. Louis Era publishes the following as the cause of the massacre of Dr. Whitman's family:—

It appears that at the missionary station of Dr. Whitman, among the Cayute Indians, a number of the Indians died of measles and dysentery. The Doctor, from the most humane motives, was relieving them by his professional skill and attention to the utmost of his ability. But some thirty of the Indians having died, the horrible thought took possession of their minds that, for the purpose of exterminating them, the Doctor was poisoning them. The Indians say that, with a view of testing the grounds of their suspicion, they requested the Doctor to administer medicine to their friends, two of whom were in reality indisposed, and the third was not. The Doctor complied, and the next morning all three were dead. This confirmed their suspicions, and vengeance was determined upon.—Committing the bodies of the three to the ground, a party of the Cayute Indians repaired to the premises of Dr. Whitman, where they found him with some of his men employed in slaughtering an ox. They surrounded the dwelling, and at once commenced the massacre. Tears and entreaties were unavailing, and fourteen persons fell victims to the ferocity of the unrelenting savages.

A large number of others were taken prisoners, but were subsequently ransomed, through the prompt and indefatigable exertions of Peter Sken Ogden, Esq., Chief Factor of the Hudson Bay Company. It is generally conceded but for his interference and the in-

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Dr. Durbin says:—"The Jews are scarcely less remarkable for *zeal* for religion, and hatred to idolatry, than for their dispersion, unity and sympathy. For eighteen hundred years they have been plundered, trodden down, banished, and put to death in a thousand forms, all of which evils they might have avoided by renouncing their religion. Yet, as a people, they have never wavered in their national faith.

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"A few years back we were applied to by Russia. I resolved to go myself to St. Petersburg. I had, on my arrival, an interview with the Russian minister of finance, Count Cancrin: I beheld the son of a Lithuanian Jew. The loan was connected with the affairs of Spain. I resolved on repairing to Spain from Russia. I traveled without intermission. I had an audience immediately on my arrival with the Spanish minister, Mendizabel: I beheld one like myself, a Jew of Aragon. In consequence of what transpired at Madrid, I went straight to Paris to consult the president of the French council: I beheld the son of a French Jew, a hero, an imperial marshal, and properly so, for who should be military heroes if not those who worship the Lord of Hosts?

"And is Soult a Hebrew?

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great as before, because the motion of the sinking causes such a swell and such an eddy and whirlpool that he carries every thing down with it."

This account will, by many, be regarded as fabulous—but distinguished scientific men are of opinion that the kraken may be identified with certain species of *Sepia* or cuttle fish, which have been described in the annals of science; indeed, different authorities have been quoted sufficient to show the existence of an enormous inhabitant of the deep, (the cuttle fish,) possessed of characters which, in a remarkable degree, distinguish it from every other creature which is known; and the agreement which may be observed in its descriptions when compared with those of the celebrated kraken, is sufficiently obvious to warrant the inference that the great Norwegian animal thus named is to be considered not as a wild and groundless chimera, but as identical with, or nearly allied to, this colossal cuttle fish. Mr. Pennant in his description of the eight armed cuttle fish, says:—

"In the Indian seas this species has been found of such a size as to measure twelve feet in breadth across the central part, while each arm was fifty-four feet in length, thus making it extend from point to point about 120 feet. He further states that the natives of the Indian isles, when sailing in their canoes, always take care to be provided with hatchets, in order immediately to cut off the arms of such of these animals as happen to fling them over the sides of the canoe, lest they should pull it under water and sink it."

Another eminent writer, Dr. Shaw, is equally decided in expressing his belief in the existence of this strange animal. He says:—

"The existence of some enormously large species of the cuttle fish tribe in the Indian and Northern seas can hardly be doubted; and though some accounts may have been much exaggerated, yet there is sufficient cause for believing that such species may very far surpass all that are generally observed about the coasts of European seas. A modern naturalist chooses to distinguish this tremendous species by the title of colossal cuttle fish, and seems amply disposed to believe all that has been related of its ravages. A northern navigator of the name of Dens, is said, some years ago, to have lost three of his men in the African seas by a monster of this kind, which unexpectedly made its appearance while these men were employed during a calm in raking the sides of the vessel. The colossal fish seized three men in its arms, and drew them under water in spite of every effort to preserve them; the thickness of one of the arms, which was cut off in the contest, was that of the mizen mast, and the suckers of the size of pot lids."

Several instances are also related by Denys Montford, in his Natural History of the *Mollusca*, of the appearance of this monster.—Among them he states that there is in a church at St. Malo an *ex voto*, or picture, deposited there by a crew in remembrance of their wonderful preservation, when an enormous cuttle fish suddenly threw its arms across the vessel, and was on the point of dragging it to the bottom; but the continued efforts of the crew compelled the monster, after a long and severe struggle, to relinquish his grasp.

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"He was a man of wealth, occupied a prominent position in society, was a leading member of one of the churches, and yet it was given in evidence that after having spent the night, of a Saturday, for instance, in the manufacture of counterfeit coin, he would go into the Sunday school the next morning and take a leading part in the exercises! He was a prominent mover in all the philanthropic projects of the day, remarkable for piety, soberness and benevolence! This was his general character in community, and yet from the testimony on the part of the prosecution, he was connected with a band of the most deliberate scoundrels that ever went unwhipped of justice!

"It seems that he had constructed a room ten feet by twelve, and seven feet high, in the rear of his barn, on a side hill, dug out of the ground, which was covered over by plank, and on the top of this was placed a hen house, so as effectually to prevent discovery.—The door leading to it was concealed, so that any one entering the barn a thousand times would not have observed it. The manufacturers generally worked at night, and just previous to the Doctor's arrest, a man residing on the adjoining lot discovered a light peering through the cracks, and on looking through discovered Sallisbury and another counting over what resembled money, and heard the Doctor say that if the other had a certain pile he must pay part down or give security."

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☛ Scarcely a week passes but we see in some of our exchange papers articles credited to the Missouri Republican, speaking of the great success and prosperity of the Brighamite camp in the west.—All this would be well enough if it was true. Indeed we think their worst enemies ought to be satisfied with what they have suffered, and to pray for a respite of the evils they are daily drawing down on their own heads. But these editorial puffs seem to be stretched to the last degree of tension, and may burst like overgrown bubbles before the papers can reach the readers. If a cause is to be built up by lying, yet it is possible to lie too barefaced.—Certainly it looks very much like it when the Republican says that the Mormons had, at the last accounts, put in 5,000 acres of winter wheat in Salt Valley. In an earlier article the Republican had stated that 500 teams had gone to the Valley, and though this is 336 higher than other estimates and accounts of those who met them, yet take this for a basis of reasoning, each and every team must have carried the seed for 10 acres of ground, say 13 bushels, besides carrying the families, clothing, furniture, farming utensils of every kind, and a *year's provisions.* If any one can believe that a single family can move into the wilderness 1,000 miles beyond the last house, carrying all provisions, clothing, furniture, tools, seeds, and every thing else necessary for a year's use, including seed wheat to put in crops for market, he may believe this story. But if one family cannot do it, many *cannot.* Increasing the number of persons does not diminish the food and clothing necessary for each person. Besides this it should be remembered that nearly all these wagons went over late in the fall, and could not have arrived earlier than late for wheat sowing. And by the showing of the Republican they have built a large fortified town, as well as sowed 5,000 acres of wheat. And as by the same accounts they have taken over large herds of cattle, this 5,000 acres must all be fenced too, and the timber for the fences as well as that for building has all to be drawn some twelve miles. Nonsense! Any man who will believe such stuff deserves to be deceived.

great as before, because the motion of the sinking causes such a swell and such an eddy and whirlpool that he carries every thing down with it."

This account will, by many, be regarded as fabulous—but distinguished scientific men are of opinion that the kraken may be identified with certain species of *Sepia* or cuttle fish, which have been described in the annals of science; indeed, different authorities have been quoted sufficient to show the existence of an enormous inhabitant of the deep, (the cuttle fish,) possessed of characters which, in a remarkable degree, distinguish it from every other creature which is known; and the agreement which may be observed in its descriptions when compared with those of the celebrated kraken, is sufficiently obvious to warrant the inference that the great Norwegian animal thus named is to be considered not as a wild and groundless chimera, but as identical with, or nearly allied to, this colossal cuttle fish. Mr. Pennant in his description of the eight armed cuttle fish, says:—

"In the Indian seas this species has been found of such a size as to measure twelve feet in breadth across the central part, while each arm was fifty-four feet in length, thus making it extend from point to point about 120 feet. He further states that the natives of the Indian isles, when sailing in their canoes, always take care to be provided with hatchets, in order immediately to cut off the arms of such of these animals as happen to fling them over the sides of the canoe, lest they should pull it under water and sink it."

Another eminent writer, Dr. Shaw, is equally decided in expressing his belief in the existence of this strange animal. He says:—

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GOSPEL HERALD.

VOL. III. No. 13.] VOREE, WIS., THURSDAY, JUNE 15, 1848. [WHOLE No. 77.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

JAMES J. STRANG, an Apostle and witness of the Lord Jesus Christ, and the presiding authorities and Elders, his brethren, now assembled at the city of James, at the Stake of Beaver, to all our brethren scattered abroad, greeting:—

Having assembled at this place, chosen of God for the gathering of the saints, and the Holy Ghost being with us, and the spirit of Christ guiding us, we have thought fit to address you, to remind you of your obligations to God and of his gracious mercy and loving kindness unto the obedient. Suffer us to remind you in all faith and faithfulness of your duty in gathering together upon holy ground, consecrated of God to his people. We are aware that much has been said by many to dissuade you from obeying God, and have heard with grief that some of our brethren in the ministry have exercised an unholy influence against the gathering of the saints to this place.

We beg to assure you that there is no foundation for your fears of temporal want in this place. Here are extensive tracts of land of superior quality ready and waiting to be occupied, covered with valuable timber, which, both in lumber and cord wood, finds a ready cash market at high prices. Both soil, climate and location conspire to make this place a first rate agricultural region. Around the islands are the most extensive and valuable inland fisheries of North America. Business of several kinds is well established here and prospering greatly. Common labor is worth one dollar per day.—Mechanical trades are good, especially coopering and boat building. Provisions are abundant, and generally at lower prices than in the middle States.

There is a large and beautiful harbor nearly upon the track of the Buffalo and Chicago steamboats, and in the centre of this group of islands, perfectly land-locked, easy of access at all seasons, having the best of anchorage and bold shores, sufficiently large to accommodate all the shipping on the lakes at the same time, and in every respect the most perfect harbor we have ever seen.

The gathering of the saints is well begun here, and though those here are few in number we can truly commend their society to you for soundness of morals, strength of faith and devotion to the cause of God. The Mission House is nearly ready for use, and we expect soon to open a school for the instruction of both white and Indian children. Our Indian neighbors attend our meetings and private instructions in religion with interest, and are kind to us in all their intercourse, and evidently look to us as friends, keeping up with us all the familiarities of social life, and are indeed excellent neighbors and a noble and intellectual race of men. Notwithstanding the adverse circumstances in which we began here, and the unfaithfulness and wickedness of one or two who have abandoned this great work, we feel well assured that the work here is now going on to success in truth and righteousness, and earnestly admonish you to come and help us, and enjoy the fruit of your labor with us.

JAMES J. STRANG,	M. M. ALDRICH,
GALEN COLE,	R. F. MILLS,
JEHIEL SAVAGE,	G. BROWNSON,
SIMON POWERS,	SAMUEL SHAW,
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Beaver Island, June 26th, 1848.

MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS,

HELD AT BIG BEAVER ISLAND ON THE 22D OF JUNE, 1848, AT 10 O'CLOCK, A. M.

President Strang was unanimously received President of said Conference, and M. M. Aldrich chosen Clerk. Conference opened by singing. Prayer by brother J. Savage. Preaching by Pres. Strang on the salvation of the dead. Adjourned till 2 o'clock P. M. Benediction by brother J. Savage.

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MUSINGS.

HOAXING.

The value of a hoax consists in its coming out. If it comes out well of course it is a good one, no matter how got up; and if it fails the cunningest one is flat. A hoax must be a hoax or it is only a practical fib. Such was Chardolamus. A splendidly got up hoax, yet it fell as powerless as the fib of the bashful school girl. Hoaxing is poor business, at best. It can scarcely do any good, and is very likely to do hurt. But what of

CHARDOLAMUS?

Nothing; only as we said it was a well got up but unsuccessful hoax. In January, 1846, Reuben Miller came from Nauvoo up on Fox River to get up a company for the western camp. While thus engaged he met prophet Strang; undertook to debate with him; gave up beat; privately assisted in bringing over all the branches in that region, and then made haste back to Nauvoo to get paid what money he had lent to the leaders before they heard of his desertion. That done, he began to publicly preach what was called Strangism in and round about Nauvoo, giving testimony in all his congregations. In a brief time the number of so called Strangites became numerous, great numbers of whom had revelation by dream, by vision and by testimony of the spirit, &c., that prophet Strang was truly the successor of Joseph, and that the matter of his finding and translating plates was true, and truly the work of God.

This was so much like the beginning of Mormonism and was spreading so rapidly that the Brighamite leaders must needs do something to prevent it. Having no arguments they resorted to a hoax. Orson Hyde and Charles Wandell got up a work purporting to be a translation of *another* set of plates just revealed to prophet Strang, called the "record of Chardolamus," which professed to have been buried near the junction of the Fox and Illinois many centuries since, and containing several most thrilling Nephite prophecies of the present dispensation, and especially of the apostacy of the Brighamites, and the coming triumph of the truth in the hand of the true prophet. This work they left in the P. O. at Nauvoo as having been sent by a friend and disciple of prophet Strang, and addressed to some of the leaders of that faith, expecting they would all swallow the bait, and get the same spiritual testimones as they had received in the case of the real plates which had been revealed to prophet Strang; intending when a good number of such testimonies were given to come out and confess the fraud, and by that means prove that the Strangite revelations came from a lying spirit.—Well, now, this was a grand plan. But it failed. No body but Reuben Miller bit. All agreed that if God was to give them a confirmation of it he would give it through the highest priesthood among them, and all true spirits would be in subjection to it.—As J. E. Page, holding the highest priesthood among them, had no such testimony, Reuben the dreamer was silenced. The hoax proved no hoax at all, and poor Charles Wandell had to bear his sin and stand scape-goat for Hyde's share of it. The whole plot fell flat, and never deceived one soul except Reuben.

THE LAST HOAX.

Reader, do you know how hard it is for any one to think any body else is smarter than himself? It is just as hard to believe any body more honest. So because Reuben is weak enough to be overcome by a hoax, and wicked enough to make capital out of a lie, he expects others to do the same. Well, what of it? Nothing; only not willing to leave Voree without one triumph over Strangism, he has just tried his hand at hoaxing us. Here it is:—

Spring Prairie, June 9th, 1848.

MR. STRANG—DEAR SIR:—I have this moment received a letter from a friend, of which the following is an extract: "Bro. ——— has just come from the telegraph office, where they have just received the intelligence that a large party of Indians have attacked the camp in the Valley of the Salt Lake and killed a great many, and among them a large number of the women and children. This is dreadful. But the news comes so direct that it is thought there can be no doubt of its truth." Yours, REUBEN MILLER.

Now Reuben don't believe one word of this. If he did he would not tell of it, and if he did mention it to any one not to Pres. Strang. Certainly a rumor is afloat, and rather generally credited throughout the country, that the Indians have made war on the Mormons in Salt Valley. The thing is probable enough, but the information is not such as to give the least appearance of authenticity to it. It may be true. If no such thing has happened it probably will.—But it is quite more likely that this is a false report to raise sympathy and beg assistance on. We are utterly unable to trace this report back to any source whatever. But however true it may be, it was put into the hands of prophet Strang with the expectation that he would bite as Reuben did at Chardolamus. He has some prophecies out of Indian hostilities against the western camp. Had he claimed their fulfillment on a false report, it would not look well.—Don't be uneasy in the least, prophet Strang does not bite a naked hook. He feels no anxiety about the fulfillment of his predictions. All experience since the camp started west has proved that the hearts of the Lamanites are not turned to that people. When they drove in horses and cattle the Indians took them in open day light before their eyes. They even require their followers to come armed and in large parties to repel Indian hostilities. But if no such thing had happened, the prophet, knowing why he has spoken, would not feel any uneasiness about the fulfillment of his words, and is not in that feverish anxiety which claims divinity on a shadow or a rumor.

MEDICAL OPINIONS OF MEDICINE.

Dr. Akenside, himself a physician, has said, "Physicians, in despair of making medicine a science, have converted it into a trade." Sir Anthony Carlisle said, "that medicine was an art founded in conjecture, and improved by murder; that he never could discover any rational principle in a physician's treatment of a case, and that therefore it was all guess work."

"The late professor Gregory used to often declare in his class room that ninety-nine out of a hundred medical facts were so many medical lies; and that medical doctrines were, for the most part, little better than stark staring nonsense." The late Dr. Hooper remarks in his writings, "Medicine is now defined the art of preventing and treating diseases; but formerly it was called the art of preserving health and curing diseases. The word cure is not used at present, *because we possess no remedy capable of effecting an immediate cure*. There is a great difference between treatment and cure: as many diseases are incurable, but are still proper subjects for treatment." It has often been objected to the physician or practitioner that he is unable satisfactorily to explain the phenomena of a single disease, or the operation of a single remedy. However humiliating the admission of such a truth may be, it cannot wholly be denied. But fully to account for the performance of one function, would be nearly paramount to the explanation of all; for all are governed by the same general laws, and subject to the same general causes.

We are told by the ingenious John Brown that he "wasted more than twenty years in learning, teaching and diligently scrutinizing every part of medicine." The first five years passed away in hearing others, studying what he had heard, implicitly believing it, and entering upon the possession as a rich and valuable inheritance.—His mode of employment the next five years was to explain more clearly the several particulars, to refine and give them a nicer polish. During the next equal space of time, because no part of it had succeeded to his mind, he became cold upon the subject, and with many eminent men, even with the vulgar themselves, began to deplore the healing art as altogether uncertain and incomprehensible. Majendie, whose opinion is considered of much weight in Paris, says, "Consider for a moment the state in which medicine exists in the present day. Visit the different hospitals and you will not fail to observe how physicians are divided between the most opposite systems, on the nature of the seat, and even on the treatment of the most simple disease; yet each of those systems is supported by ar-

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The value of a hoax consists in its coming out. If it comes out well of course it is a good one, no matter how got up; and if it fails the cunningest one is flat. A hoax must be a hoax or it is only a practical fib. Such was Chardolamus. A splendidly got up hoax, yet it fell as powerless as the fib of the bashful school girl. Hoaxing is poor business, at best. It can scarcely do any good, and is very likely to do hurt. But what of

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Nothing; only as we said it was a well got up but unsuccessful hoax. In January, 1846, Reuben Miller came from Nauvoo up on Fox River to get up a company for the western camp. While thus engaged he met prophet Strang; undertook to debate with him; gave up beat; privately assisted in bringing over all the branches in that region, and then made haste back to Nauvoo to get paid what money he had lent to the leaders before they heard of his desertion. That done, he began to publicly preach what was called Strangism in and round about Nauvoo, giving testimony in all his congregations. In a brief time the number of so called Strangites became numerous, great numbers of whom had revelation by dream, by vision and by testimony of the spirit, &c., that prophet Strang was truly the successor of Joseph, and that the matter of his finding and translating plates was true, and truly the work of God.

This was so much like the beginning of Mormonism and was spreading so rapidly that the Brighamite leaders must needs do something to prevent it. Having no arguments they resorted to a hoax. Orson Hyde and Charles Wandell got up a work purporting to be a translation of *another* set of plates just revealed to prophet Strang, called the "record of Chardolamus," which professed to have been buried near the junction of the Fox and Illinois many centuries since, and containing several most thrilling Nephite prophecies of the present dispensation, and especially of the apostacy of the Brighamites, and the coming triumph of the truth in the hand of the true prophet. This work they left in the P. O. at Nauvoo as having been sent by a friend and disciple of prophet Strang, and addressed to some of the leaders of that faith, expecting they would all swallow the bait, and get the same spiritual testimones as they had received in the case of the real plates which had been revealed to prophet Strang; intending when a good number of such testimonies were given to come out and confess the fraud, and by that means prove that the Strangite revelations came from a lying spirit.—Well, now, this was a grand plan. But it failed. No body but Reuben Miller bit. All agreed that if God was to give them a confirmation of it he would give it through the highest priesthood among them, and all true spirits would be in subjection to it.—As J. E. Page, holding the highest priesthood among them, had no such testimony, Reuben the dreamer was silenced. The hoax proved no hoax at all, and poor Charles Wandell had to bear his sin and stand scape-goat for Hyde's share of it. The whole plot fell flat, and never deceived one soul except Reuben.

THE LAST HOAX.

Reader, do you know how hard it is for any one to think any body else is smarter than himself? It is just as hard to believe any body more honest. So because Reuben is weak enough to be overcome by a hoax, and wicked enough to make capital out of a lie, he expects others to do the same. Well, what of it? Nothing; only not willing to leave Voree without one triumph over Strangism, he has just tried his hand at hoaxing us. Here it is:—

Spring Prairie, June 9th, 1848.

MR. STRANG—DEAR SIR:—I have this moment received a letter from a friend, of which the following is an extract: "Bro.——— has just come from the telegraph office, where they have just received the intelligence that a large party of Indians have attacked the camp in the Valley of the Salt Lake and killed a great many and among them a large number of the women and children. This is dreadful. But the news comes so direct that it is thought there can be no doubt of its truth." Yours, REUBEN MILLER.

Now Reuben don't believe one word of this. If he did he won't not tell of it, and if he did mention it to any one not to Pres. Strang. Certainly a rumor is afloat, and rather generally credited throughout the country, that the Indians have made war on the Mormons in Salt Valley. The thing is probable enough, but the information is not such as to give the least appearance of authenticity to it. It may be true. If no such thing has happened it probably will. But it is quite more likely that this is a false report to raise sympathy and beg assistance on. We are utterly unable to trace this report back to any source whatever. But however true it may be, it was put into the hands of prophet Strang with the expectation that he would bite as Reuben did at Chardolamus. He has some prophecies out of Indian hostilities against the western camp. Had he claimed their fulfillment on a false report, it would not look well.—Don't be uneasy in the least, prophet Strang does not bite a naked hook. He feels no anxiety about the fulfillment of his predictions. All experience since the camp started west has proved that the hearts of the Lamanites are not turned to that people. When they drove in horses and cattle the Indians took them in open day light before their eyes. They even require their followers to come armed and in large parties to repel Indian hostilities. But if no such thing had happened, the prophet, knowing why he has spoken, would not see any uneasiness about the fulfillment of his words, and is not in the feverish anxiety which claims divinity on a shadow or a rumor.

MEDICAL OPINIONS OF MEDICINE.

Dr. Akenside, himself a physician, has said, "Physicians, in despair of making medicine a science, have converted it into a trade." Sir Anthony Carlisle said, "that medicine was an art founded in conjecture, and improved by murder; that he never could discover any rational principle in a physician's treatment of a case, and that therefore it was all guess work."

"The late professor Gregory used to often declare in his class room that ninety-nine out of a hundred medical facts were so many medical lies; and that medical doctrines were, for the most part, little better than stark staring nonsense." The late Dr. Hooper remarks in his writings, "Medicine is now defined the art of preventing and treating diseases; but formerly it was called the art of preserving health and curing diseases. The word cure is not used at present, *because we possess no remedy capable of effecting an immediate cure.* There is a great difference between treatment and cure; as many diseases are incurable, but are still proper subjects for treatment." It has often been objected to the physician or practitioner that he is unable satisfactorily to explain the phenomena of a single disease, or the operation of a single remedy. However humiliating the admission of such a truth may be, it cannot wholly be denied. But fully to account for the performance of one function, would be nearly paramount to the explanation of all; for all are governed by the same general laws, and subject to the same general causes.

We are told by the ingenious John Brown that he "wasted more than twenty years in learning, teaching and diligently scrutinizing every part of medicine." The first five years passed away in hearing others, studying what he had heard, implicitly believing it, and entering upon the possession as a rich and valuable inheritance.—His mode of employment the next five years was to explain more clearly the several particulars, to refine and give them a nicer polish. During the next equal space of time, because no part of it had succeeded to his mind, he became cold upon the subject, and with many eminent men, even with the vulgar themselves, began to deplore the healing art as altogether uncertain and incomprehensible. Majendie, whose opinion is considered of much weight in Paris, says, "Consider for a moment the state in which medicine exists in the present day. Visit the different hospitals and you will not fail to observe how physicians are divided between the most opposite systems, on the nature of the seat, and even on the treatment of the most simple disease; yet each of those systems is supported by ar-

guments more or less specious; each theory is based upon facts more or less certain."

Dr. Vicesimus Knox has said, "after all that has been said in commendation of the uncertain art of medicine, the most sensible physicians admit that it is to them uncertain whether it has done more good than harm to mankind; this fact being certain, that in the hands of the young, the rash, the inexperienced it is dreadfully desrtuctive to the human race, and that professional men do not prescribe for themselves."—*London Critic.*

PROBABLE DISCOVERY OF THE HISTORY OF A FORMER RACE.

The *Lower Sandusky* (Ohio) *Democrat* states that, about two miles from that village, on land known as the 'Kerr tract,' there is an ancient mound, circular at the base—about 36 feet in diameter, raising ovally to a point which is surmounted by an oaken stump probably originally, two feet in diameter, which is almost totally decayed from age. A few days since some boys dug into the mound; nearly under the stump, at the depth of three feet, a skeleton was found much decayed, but portions of it in a fair degree of preservation.—Near the head were found two stone hatchets, an arrow-head, a stone pipe, and—far more singular—a lot of plate, apparently isinglass, which are covered with lines and hieroglyphics of different and beautiful colors. The colors and workmanship betoken a more advanced and entirely different state of the arts than has heretofore been discovered in remains of Indian tribes. Some of the plates were destroyed, but there are fifteen preserved. They are circular, oval in shape, and about seven inches by ten in size. A pipe-bowl beautifully finished from stone was also found, the bowl of which is nearly round, rises from a base, on the bottom of which are figures '1461.' Measures have been taken under the supervision of some intelligent citizens, farther to explore the singular mound.—There is little doubt that these plates contain the history of some former race that has inhabited this country, and farther discoveries will be awaited with impatience.—*Ex. paper.*

☞ Ah! yes; a history of a former race undoubtedly. There is not the least doubt that many such records exist, and will occasionally appear by various means. How credulous the world is.—This little story has quite an extensive circulation, merely on the authority of a country newspaper, and we have yet to hear the first man question the truth of it. But let any prophet read and translate the language of the plates and soon their existence will be denied, and the whole story of their discovery scouted by the whole community. So long as the discovery is worthless men can credit it. Though it may be of some little use if the power of man only is displayed in it they can yet believe. But when the Almighty begins his work, their credulity is at an end.

CRIMES.

In the eastern States if any one is overtaken in a crime of peculiar horror, it is laid to Millerism. In Illinois and Missouri the same things are invariably attributed to Mormonism. As for Mormonism, we think it has been too much defended, and that if all the lies told by its enemies were silently passed by less would be told. Many of them are simple inventions designed to annoy us, or intended as a capital by means of which to speculate out of the morbid tastes of the more corrupt among men. Of the authors of this latter class we count William Smith, who has lately been in Ottawa, Ill., and we presume in other towns, delivering lectures on the corruptions of the Mormon leaders,—admittance 12½ cents, or 20 cents when too delectable for female rowdies. In the same line we might mention several small fry, who, after being for years the terror of all who had cattle and other property out of doors about Nauvoo and Montrose, have recently found Voree too wicked a place for them to live in and are just moving off. These men do not look for any particular compensation, but content themselves at being able to hold a man by the button hole, while they tell their dolorous tales of unbareable wickedness. Their tales are principally told among saints and apostates, and the only reason we can give for their being so little credited is, that the tale bearers are extensively known. Let it be distinctly understood that we do not retaliate their accusations. Whatever their disposition may have been, circumstances, at least, have forbid any serious mistakes as to the title to property. Society is too well regulated here, and the arm of the law too strong to break through. Evil passions here make the tongue, and not the hands, their organ.

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Recently the Advent Herald has taken up the wholesale scandal put on the Millerites by the press generally, both secular and religious, and has shown the gross injustice of the press on the subject. But probably not one in a hundred of the papers that contained the scandal will ever notice its refutation. Among the cases alluded to is the awful tragedy of the Pinkerton family at Edgecomb in Me.—Pinkerton and his wife seem to have agreed on the destruction of themselves and their children, in consequence of poverty and discouragement on account of the difficulty of making a living. The Gentile system of employing the poor at wages, by means of which capital gets all the profit, and wealth comes only by oppression and fraud, had trod the last ray of hope out of him. Leaving a paper written by both husband and wife, stating that they had resolved on self-destruction *because they had nothing to live on*, Pinkerton cut off the heads of his children, four in number, while sleeping in their beds, then his wife while awake, and finally cut his own throat with a razor.

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PROTESTANTISM.

It is a singular fact that Protestantism has not made the least progress within the last two hundred years. Not a nation has been converted from Romanism; not one from heathenism; a few small tribes are claimed, as the Sandwich Islanders, but the hold of christianity on them is very feeble, and they are rapidly becoming extinct under the withering scourge of the christian vices. The countries which were originally parties to the Protestant reformation have not even maintained their ground. England contains ten times as many Catholics as it did forty years since. Twenty-five years ago they were known only in a very few places in the United States. Now they are far the most numerous denomination. We are well aware that this increase is principally by emigration. But it is equally true that the children of Protestants are a great portion of them indifferent to their father's faith, and rapidly becoming un-

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churched. Not more than one-fourth of the present population descended from Protestant ancestors are now members of Protestant churches. And though they have not yet become Catholics, their prejudices against that faith are rapidly being removed, and as that is becoming the fashionable church in all the west and many of the eastern cities, there is good reason to believe that in a few years they will go over to that faith in great numbers. Whenever Catholic nations have conquered uncivilized nations they have converted them, but all the countries which are accessions to Protestantism, have become so by colonizing and exterminating the natives; not one by converting them.

FAITH.

Faith is the first principle of all sciences. The mathematician, who can solve the most abstruse problem in mathematics, commenced the study of that science with faith, destitute of all demonstrative knowledge of its truth. He began with faith that a knowledge of the science was attainable, and that some one was qualified to teach it. He was placed or placed himself under the tuition of one capable to instruct him; advanced step by step till he gained a knowledge of the science, and could solve the most difficult problem.

It is the same with the science of revealed religion. Faith is the first principle. We must believe that God exists; that he is the rewarder of them who diligently seek him; (Heb. ii. 6;) that some one is authorized and qualified to instruct us (Rom. x. 14, 15) in the principles of the gospel, by which we can be perfected, and attain unto a "knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." G. W.

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For the Gospel Herald.

Come listen ye preachers and priests to my song,
Concerning your practice of teaching things wrong;
You all preach for hire, for money divine—
The truths of the gospel are far more sublime.

With faces disfigured you all do appear
To men to be righteous, by making long prayers;
The commandments of God you reject with disdain,
And teach for the gospel commandments of men.

I find that in prophets you do not believe,
Yet you are all prophets sent forth to deceive;
The spirit of your master, the Devil, you show,
By teaching false doctrine wherever you go.

You travel by sea, and you travel by land,
To keep the poor heathen from all being damned;
But, O! silly fools, while you show them the way
You lead the poor heathen still further astray.

Their gold and their silver is what you desire,
While you preach up to them great lakes of hell fire,
And Pharisee like for the flock you don't care,
If they have a good fleece you're sure of a share.

For the thousand years and over I find,
That people and priests have been willfully blind;
They all have a form without power to save,
But the words of our Savior they will not believe.

Your prejudiced bosoms with envy would swell,
While the truth of the gospel to you I would tell;
The plan of salvation you basely abuse,
But the Jews will receive when Gentiles refuse.

Instead of immersion you sprinkle the face—
The way you baptize in the gospel of grace;
Now this is contrary, you very well know,
To the way that our Savior's disciples did show.

You follow traditions your fathers hath given,
Which is not the way that will lead you to heaven;
But if you're determined this course to pursue,
I have no objections, but wont follow you.

To prove this assersion I now am prepared,
Your ways with the scriptures have all been compared;
I just want to show you how you went astray
From the plan of salvation in this latter day.

Your cup of damnation will soon overflow,
And with your great riches to hell you must go;
Whilst the poor and the meek will inherit the earth,
When Gabriel's trump will call all the saints forth.

But still there is room to repent, I believe,
If you quit going forth the world to deceive;
And come to the water and there be baptized,
By this may your body be immortalized.

And then when the Savior in clouds doth appear,
And call on his saints to meet him in the air,
Then you can go with them and join in their song,
And shout forth hosannas to God and the Lamb.

And then when the Devil in chains hath been bound,
The songs of salvation o'er earth will resound,
Then Jesus will reign on the throne of a king,
And the saints will their tithes and their offerings bring.

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MORTGAGE SALE.

Default having been made in the principal and interest moneys due upon an indenture of mortgage executed by John W. Crane to Israel Duty, bearing date the 14th day of September, 1847, and recorded in the office of the Register of Deeds of Walworth county, Wisconsin, in volume 4 of mortgages on pages 290 and 291, on the 30th day of September, 1847, at 10 o'clock A. M., on which there is claimed to be due, at the date of this notice, the sum of ninety-four dollars and seventy-two cents, notice is hereby given that, by virtue of a power of sale contained in said mortgage, and in pursuance of the statute in such case made and provided, will be sold at public auction, to the highest bidder, at the Court House in said county of Walworth on the second day of October next, at one o'clock in the afternoon of that day the premises described in said mortgage, or so much thereof as will satisfy said principal and interest moneys and costs; which premises are described in said mortgage as follows, to wit: All that certain piece or parcel of land lying and being in the county of Walworth and Territory of Wisconsin in the Milwaukee land district, commencing seventy-two (72) rods west of the south-east corner of the south-east quarter of section No. twenty-five, (25,) in township No. three (3) north of range No. 18 east; thence west along the centre of the road leading from Burlington to Janesville, in said Territory, four rods; thence north ten (10) rods; thence east four (4) rods; thence south ten (10) rods, to the place of beginning. ISRAEL DUTY, *Mortgagee.*

Voree, June 14th, 1848. 13cn.

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Default having been made in the principal and interest moneys due upon an indenture of mortgage executed by John W. Crane to Israel Duty, bearing date the 14th day of September, 1847, and recorded in the office of the Register of Deeds of Walworth county, Wisconsin, in volume 4 of mortgages on pages 290 and 291, on the 30th day of September, 1847, at 10 o'clock A. M., on which there is claimed to be due, at the date of this notice, the sum of ninety-four dollars and seventy-two cents, notice is hereby given that, by virtue of a power of sale contained in said mortgage, and in pursuance of the statute in such case made and provided, will be sold at public auction, to the highest bidder, at the Court House in said county of Walworth on the second day of October next, at one o'clock in the afternoon of that day the premises described in said mortgage, or so much thereof as will satisfy said principal and interest moneys and costs; which premises are described in said mortgage as follows, to wit: All that certain piece or parcel of land lying and being in the county of Walworth and Territory of Wisconsin in the Milwaukee land district, commencing seventy-two (72) rods west of the south-east corner of the south-east quarter of section No. twenty-five, (25,) in township No. three (3) north of range No. 18 east; thence west along the centre of the road leading from Burlington to Janesville, in said Territory, four rods; thence north ten (10) rods; thence east four (4) rods; thence south ten (10) rods, to the place of beginning. ISRAEL DUTY, *Mortgagee.*

Voree, June 14th, 1848. 13cu.

GOSPEL HERALD.

VOL. III. No. 14.] VOREE, WIS., THURSDAY, JUNE 22, 1848. [WHOLE No. 78.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

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THE PEARL HUMANITY.

Most of our readers have doubtless heard of the recent attempt of the schooner Pearl to assist some 70 or 80 slaves in escaping from bondage in Washington. The following letter from a member of Congress gives but a faint idea of the scene when the principal part of them were taken by Slatter, the slave drover, to the south. This Slatter is a very pious Methodist of Baltimore, where he occupies a prominent position in the church, having his pew beautifully cushioned, and ornamented with gilt edged bibles and hymn books.—Having become immensely rich by trading in the souls of men, it is said he is about to retire from business to enjoy the fruit of his works in meditation, pious seclusion and works of kindness and charity. His speculations out of the unfortunate slaves of the Pearl have rendered him abundantly able to do so, for most of them were of very little value to their masters, and had been withheld from market for want of an excuse to sell them. On that occasion they were brought into market at such price as the pious Methodist pleased to give. Among them were two beautiful girls in the blushing bloom of youth, quite as white as most white ladies, Methodists with himself, who had partaken of the same sacramental offering, at the same Lord's table, and, of course, whom he expects to dwell with as sisters in the mansions of glory in heaven; whom this same Slatter has contrived to peddle off at extra prices for compelled prostitution.

In this pious age, at the Capitol of this free country, an exemplary Methodist, after heading a mob against a printing office, can purchase a chaste and beautiful sister in his church on speculation, trade her off to a gang of drunken, gambling rowdies to be violently prostituted by each in turn to their hearts' content, and if she survives with life to be then traded off as second hand wares for common use in a house of infamy. And with the price of her pollution in his pocket the Rev. Mr. Slicer, chaplain of the Senate, and spiritual pastor of both destroyed and destroyer, of the wolf and the lamb, takes the wolf arm in arm while he gnashes his teeth over the rest of his victims, just to show that he, the priest of a holy God, does not consider such wolves dangerous. Shame on such christianity! But here is the letter:—

Washington, April 22, 1848.

FRIEND ———:—Last evening, in passing the railroad depot, I saw quite a large number of colored persons gathered round one of the cars, and from manifestations of grief among some of them, I was induced to draw near, and ascertain the cause. I found in the car towards which they were so eagérly gazing, *fifty colored persons*, some nearly as white as myself. A large majority of the number were those who attempted to gain their liberty last week, in the schooner Pearl. About half of them were females, a few of whom had but a slight tinge of African blood in their veins; they were finely formed and beautiful. The men were ironed together, and the whole group looked sad and dejected. At each end of the car stood a ruffian-looking guard, with large canes in their hands. In the middle of the car, stood the notorious slave dealer, of Baltimore, who is a member of the Methodist church, in good and regular standing. He had purchased the men and women around him, and was taking his departure for Georgia. While observing this old grey-headed dealer in the bodies and souls of men, the chaplain of the Senate—a Methodist brother—entered the car, and took his brother Methodist by the hand, chatted with him for a short time, and seemed to view the heart-rending scene before him, with as little concern as he would look upon cattle! I knew not whether he came with a view to sancitify the act, or pronounce the parting blessing; but this I do know, that he justifies slavery.

Some of the colored people outside, as well as in the car, were weeping most bitterly. I learned that many families were separated. Wives were there to take leave of their husbands, and husbands of their wives; children of their parents, and parents of their children. Friends parting with friends, and the tenderest ties of humanity severed at a single bid of the inhuman slave broker before them. A husband, in the meridian of life, begged to see the partner of his bosom. He protested that she was free—that she had free papers, and was torn away from him, and shut up in the jail. He clambered up to one of the windows of the car to see his wife, and as she was reaching forward her hand to him, the black-hearted slave dealer ordered him down. He did not obey. The husband and wife, with tears streaming down their cheeks, besought him to let them speak to each other. But no; he was knocked down from the car, and ordered away! The bystanders could hardly restrain themselves from laying violent hands upon the brute. This is but a faint description of the scene which took place within a few rods of the Capitol, and under enactments recognized by Congress.—Oh, what a revolting scene to a feeling heart, and what a retribution awaits the actors. Will not their wailings of anguish reach the ears of the Most High? 'Vengeance is mine—I will repay, saith the Lord.'

You have already heard of the fugitive case and the mob here.—A very exciting discussion has been going on in the House for the last two days, growing out of these riots. The galleries were thronged, and the most intense interest was manifested, while Northern and Southern members were discussing.

I have the honor to be your sincere friend and obedient servant,

JOHN I. SLINGERLAND.

The Methodist minister referred to, the Rev. Mr. Slicer, is one of the spiritual *todies* who manage mixing up politics with religion to secure their election to the chaplaincies of Congress. He is to be seen in the assembling of Congress infesting the hotels, and openly, with bare headed debasement, begging, for the sake of *the party*, to be re-elected, as he has been for several sessions, to the great disgrace of the body by whom he has been appointed. The motto, 'to the victor belong the spoils,' has been carried even into the control of the speaker's chair for the Lord's day, as earnestly as for the days of the week. The consequence has been that todies of the Slicer school have for years past been elected chaplains, and a man of respectable character cannot condescend to meanness enough to obtain the office.

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HERALD OF THE PRAIRIES.—Some four or five months since a traveling agent for this paper called on us and *asked an exchange*.—

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OPPRESSION.

The sin of oppressing the poor and the needy is one of the most heinous sins in the sight of God—one which crieth unto him for vengeance, and which he will avenge, as clearly appears from the following scriptures:—

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12. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

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In view of these scriptures what may we expect upon this generation, who, notwithstanding all their pretensions to christianity, have adopted a system of legalized oppression, whereby thousands are literally starved to death, and thousands more, yea millions, looking like so many ghastly skeletons, daily going round in quest of the necessary sustenance of life? Nor is this altogether confined to the old countries. In the United States of America, "the land of the free and the home of the brave," "the model republic," whose banner unfurls to the breeze that "all men are born equal and have certain inalienable rights, among which are life, liberty and the pursuit of happiness," there are three millions and a half of human beings held in abject slavery. Nor is this all. There are thousands in what are called the free States suffering for want of the common necessaries of life, and instances have occurred where men, rather than pine out a miserable existence for want of them, have butchered their wives and children and then committed suicide themselves.

All this is caused by a system of legalized oppression, by which he who has the almighty dollar is made the oppressor. And it is worthy of notice that, in those nations who call themselves christian, there is the most of it. This shows the baneful effects of corrupted christianity. Almost every new invention or improvement in the sciences is followed by some new species of oppression. In the midst of all this the poor among mankind are struggling for freedom, but every effort seems to bind their shackles the stronger. It is true that France has nominally gained her liberty, but that her internal condition has been improved we have yet to learn. Every mail brings intelligence of some new outbreak, and a very great dissatisfaction among large portions of the community. Generally when the people have the power they lack wisdom to use it. The consequence is anarchy and confusion. We have come to the conclusion, from the past history of the world and from the word of God, that man is not capable of self-government; that nothing short of the government of God will bring in everlasting righteousness and establish justice and judgment on the earth, whereby the poor will be redeemed from deceit and violence. And were it not for the promise of God that in the last days he would establish such a kingdom, we should despair of it ever being accomplished; but as he has promised so he will perform. For it is the Lord that "poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. Yet setteth he the poor on high from affliction, and maketh him families like a flock. The righteous shall see it, and rejoice: and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." Psa. cvii. 40, 41, 42, 43.

G. W.

Decatur, Ala., June 6th, 1848.

My Dear Brother:—After a long silence of nearly two years I again address a few lines to you, with the intention to assure you that I am still alive and rejoicing in the work of the Lord of this latter day, which he hath commenced through his prophet Joseph and which he has promised to continue through you. Greatly rejoicing, after duly investigating your claim, in the persuasion that you are the lawfully appointed successor of Joseph, I set out, in the latter part of August, 1846, in company with a countryman of mine, to Wisconsin with the purpose to visit you at Voree. We arrived there, and were, to my great chagrin, informed that you were not at home. My traveling companion not willing to stay, and anxious to return to our families, we immediately commenced our journey homeward by the way of St. Louis. After my arrival at home I got very sick with the fever, which lasted about eight months. I was very ill, and living as a widower with my little children alone, I was exposed to many trials and temptations; my faith at times became weak, and my naturally feeble constitution was more weakened. But through the great mercy and grace of God I have recovered bodily and spiritually.

In the latter part of February last I succeeded in selling my place in the vicinity of Madison, Indiana, and moved to Alabama, to stay there for a season with a countryman of mine, in order to enjoy a milder climate. My friend, who is a doctor and a gentleman of good morals, formerly, too, a missionary in Africa, is now investigating the Book of Mormon and our doctrine. He begins to believe it, and wishes now for a good many informations concerning your calling to the First Presidency of the church. He wants to have clear evidence, and then very likely will become a useful tool in the hands of God. Not wishing to stay in Alabama longer than next spring, we shall wind up our partnership business in the fall. While I was yet in Madison reports have reached us from different quarters that things at Voree were going wrong; that many had dissented from the church, and that the work was about to break up. I suppose that such reports were spread by some apostate Mormons. I did not put any confidence in them, knowing that the enemy is trying his best to destroy and oppose the work of God; nevertheless I became somewhat uneasy, having not heard any thing from you and the saints for more than a year. You would oblige me very much to give us some correct information respecting the true state of the church at Voree.

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gathering unto Voree will soon become considerable. Presently there exists a great deal of uncertainty and doubt among the saints concerning the head of the church. To me Joseph's letter to you, and the coming forth of the plates at Voree, is sufficient evidence. It is to be hoped that all the honest saints will soon comprehend the case. The Twelve are out with a proclamation calling upon all the saints to go speedily to the Great Salt Lake City. I received a copy of the proclamation, but it is evident to me that it is not of God, and that destruction will come upon the camp of Israel in the wilderness. Already the news has come that the Indians are upon them, and have killed many men, women and children. The case of their going west with arms and ammunition proveth evidently that they are not going with peaceful intentions, and fear the hand of the savages, who, very likely, will be upon them ere long. It is a fearful affair, and it makes me shudder to think about it.

We hear of wars and rumors of wars in foreign lands. The convulsions in Europe seem to bring about a great change. It showeth that the Lord is doing his work in removing all obstacles, in order to prepare the way for the messengers of the God of Israel, to proclaim the everlasting gospel to the nations of the earth. What a work will that be whenever the Lord will send his servants to the populous kingdoms and states of Europe with great power, in all their different languages. Very sublime and great, too, is the mission to the Indians with the gospel of peace, not with guns, pistols and rifles. Now, my dear brother Strang, I hope that you will receive this letter in good health, and should feel exceedingly happy to receive a few lines in return as soon as your occupations will allow you a moment to write me. May the Lord bless you, your family and the saints at Voree. I excuse myself for not having written you sooner, and remain, with the sentiments of love and affection, your brother in the bonds of the everlasting covenant,

LOUIS VON BUREN.

☞ We have taken too much pleasure in reading this not to give it also to our readers, especilally as it asks some questions in which many others are equally interested. There was a very considerable falling off from the *church* in the fall of 1846, and another in the summer of 1847. But as for the breaking up of Voree, the story is like that of a certain lady's age. After giving it as 30 and appealing to her husband for proof, he replied that "he thought she ought to be 30, for he had heard her say so every day for at least 10 years." For the sake of apostate veracity Voree ought to be broke up and abandoned, for they have been saying it was just used up for two years, and it is doing more and better business now than at any time heretofore. It is very true that the place has had a small growth, and that at some times the external appearances have been discouraging; but as soon as those who both produced and published the discouragement disappeared, our prosperity has been renewed. These feverish fits have constantly become less violent and less frequent, till we now think nothing of them. Work is now going on upon the Temple. There are 150 dwelling together according to the order of Enoch, who are greatly improving their condition. Many more are doing well.

Voree has rather a rural and agricultural appearance than that of a town, but its valuable improvements and substantial business are constantly increasing. The work of carrying the gospel to the Lamanites is now well begun, and is, we think, placed on a permanent foundation. President Strang has recently been in communication with several leading chiefs and braves of the Indians in the north part of Lake Michigan. At Beaver, the seat of the Indian mission, a large number of them met him on his recent visit, and made the preliminary arrangements for the education of several Indian youth at the mission school there, and a few at the association school in Voree. It is probable that six or eight will attend school at Voree through the coming winter, and from twenty to thirty be received into the mission school on the Beaver. We expect soon to make an appeal to the benevolence of our countrymen in behalf of this much injured race, to sustain these schools by liberal contributions.

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FROM MEXICO.

New York, June 20.

We have New Orleans dates to the 11th inst.

The schooner John Bell, arrived at New Orleans on the evening of the 18th, from Tuspan, Mexico, which place she left on the 1st instant. At that time the greatest panic and alarm prevailed among the people at Tuspan, on account of threatened attack from the Indians, who had surrounded the place in great numbers—estimated at 8,000.

The Indians were said to be about 12 leagues from the city, and steadily advancing towards it.

At Tamiagua, it is reported, several white persons had been killed by the Indians, and others had been captured and condemned to be executed. A body of mounted men had been sent from Tuspan to rescue these captives, if possible.

The people of Tuspan generally were under arms, and a constant patrol was kept up.

The war steamer Vixen, lying near Tuspan, had sent a company of marines and some ammunition, to aid in the defence of the town; and an American armed schooner moored at the Bridge, ready to open a fire upon the Indians, as soon as they should make their appearance.

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MARTINIQUE.—By an arrival at New York, the account of the insurrection is confirmed. On the 25th of May the negroes held undisputed sway over the whole island excepting Port Royal. The troops, by order of the authorities, offered no resistance. The negroes had murdered a few hundred white families, and burnt 20

gathering unto Voree will soon become considerable. Presently here exists a great deal of uncertainty and doubt among the saints concerning the head of the church. To me Joseph's letter to you, and the coming forth of the plates at Voree, is sufficient evidence. It is to be hoped that all the honest saints will soon comprehend the case. The Twelve are out with a proclamation calling upon all the saints to go speedily to the Great Salt Lake City. I received a copy of the proclamation, but it is evident to me that it is not of God, and that destruction will come upon the camp of Israel in the wilderness. Already the news has come that the Indians are upon them, and have killed many men, women and children. The case of their going west with arms and ammunition proveth evidently that they are not going with peaceful intentions, and fear the hand of the savages, who, very likely, will be upon them ere long. It is a fearful affair, and it makes me shudder to think about it.

We hear of wars and rumors of wars in foreign lands. The convulsions in Europe seem to bring about a great change. It showeth that the Lord is doing his work in removing all obstacles, in order to prepare the way for the messengers of the God of Israel, to proclaim the everlasting gospel to the nations of the earth. What a work will that be whenever the Lord will send his servants to the populous kingdoms and states of Europe with great power, in all their different languages. Very sublime and great, too, is the mission to the Indians with the gospel of peace, not with guns, pistols and rifles. Now, my dear brother Strang, I hope that you will receive this letter in good health, and should feel exceedingly happy to receive a few lines in return as soon as your occupations will allow you a moment to write me. May the Lord bless you, your family and the saints at Voree. I excuse myself for not having written you sooner, and remain, with the sentiments of love and affection, your brother in the bonds of the everlasting covenant,

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Martinique and Guadeloupe belong to the French, and the slaves of the two islands were to be liberated under the orders of the Provisional Government of France. The decree of the French government abolishing slavery took effect on the 24th of May. The Governor of Guadeloupe, on being informed of the state of things in Martinique, immediately abolished slavery in the island of Guadeloupe and its dependencies; but in so doing, took such precautionary measures as to protect life and property, and matters there passed off in a quiet and orderly manner.—*Plymouth Rock.*

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In the Porter Branch, on the 16th of April last, by Elder James Beneworth, Elder Hiram P. Brown, of Turtleville, to Miss Hannah A. Barker, of the former place.

MORTGAGE SALE.

Default having been made in the principal and interest moneys due upon an indenture of mortgage executed by John W. Crane to Israel Duty, bearing date the 14th day of September, 1847, and recorded in the office of the Register of Deeds of Walworth county, Wisconsin, in volume 4 of mortgages on pages 290 and 291, on the 30th day of September, 1847, at 10 o'clock A. M., on which there is claimed to be due, at the date of this notice, the sum of ninety-four dollars and seventy-two cents, notice is hereby given that, by virtue of a power of sale contained in said mortgage, and in pursuance of the statute in such case made and provided, will be sold at public auction, to the highest bidder, at the Court House in said county of Walworth on the second day of October next, at one o'clock in the afternoon of that day the premises described in said mortgage, or so much thereof as will satisfy said principal and interest moneys and costs; which premises are described in said mortgage as follows, to wit: All that certain piece or parcel of land lying and being in the county of Walworth and Territory of Wisconsin in the Milwaukee land district, commencing seventy-two (72) rods west of the south-east corner of the south-east quarter of section No. twenty-five, (25,) in township No. three (3) north of range No. 18 east; thence west along the centre of the road leading from Burlington to Janesville, in said Territory, four rods; thence north ten (10) rods; thence east four (4) rods; thence south ten (10) rods to the place of beginning. ISRAEL DUTY, *Mortgagee.*

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GOSPEL HERALD.

VOL. III. No. 15.] VOREE, WIS., THURSDAY, JUNE 29, 1848. [WHOLE No. 79.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

THE LATE EUROPEAN REVOLUTIONS.

Democratic America has been for some months congratulating aristocratic and monarchical Europe on the progress of liberty, equality and fraternity in the old world, as though these words implied an approximation to the institutions of the U. S. or a desire to imitate them. Nothing can be further from the facts. It is true that these revolutions have overthrown kings and princes in their course, but this was a mere contingency, and not the end or object had in view. They would equally overthrow the governments of the union and the states. The end and object of these revolutions is not a political partnership in the government, but practical EQUALITY *in the* USE *of property*; actual LIBERTY *in the enjoyment of* INTELLECTUAL RICHES, and a real FRATERNITY *in the social* RELATIONS *of mankind*. They are revolutions, not against the despotism of monarchy or aristocracy, but against the tyranny of the almighty dollar.

Money governs the world. The systems existing among men cast every thing else beneath its power. Crowns and sceptres are but sand and dust before it. It makes love false, justice a farce, and truth a fable. Men, to obtain it, will slay their mothers; betray brothers to death; sell sisters to infamy, and wives to prostitution; and gives children to the prison and the gallows. And he who possesses it puts courts and law at defiance; steeped in crime, lust and avarice, he leads the public enterprize and fashion; is courted and caressed by the great, the learned, the intellectual, the world's great men, its priests and its parasites; reposes in lovely but loathing arms of beauty—in wrinkles, petulence and the decrepitude of age, receives the fondling care and watching which were once the boon of youth's warm heart.

It is the tyranny of this autocrat, this almighty dollar, that the masses of Europe have rebelled against. Little did they care whether their rulers were called Kings or Governors, Emperors or Presidents; equalization of property, liberty of intellectual attainments, and a real brotherhood among men is what they call for.—They would as soon have this under hereditary princes and ancient forms of government; yes, far rather, if they could obtain it.—When they fail of it under a republic they will undertake new revolutions. And thus revolution will succeed revolution like waves on the sea, with an occasional truce, till the people, tired of anarchy, settle down under despotism as barely preferable to no government at all.

The newspapers are filled with accounts of three parties in France: the Fourierites, Communists and Socialists. This is all error. No such three parties exist. The principal actors of the revolution are Socialists. Socialism is a generic name for all the various parties who hold to the necessity of a new social organization of society, in which the goods of the whole community should in some sense be made a fund for the ultimate wants of all men, and the small families swallowed up in larger and more economical communities. Of these there are two principal parties: the Fourierites, who advocate a social community and a joint stock of property, dividing the income between capital and labor, by means of which the distinction of rich and poor will be kept up and probably might increase, but a home and the use of capital would be secured to the poor with great economy of living, and wealth and luxury to those who have skill in investment and a profitable occupation; and the Communists, who advocate abolishing all separate property and organizing men in large communities, who shall live as one family, on terms of perfect equality in all things, having a joint control of certain districts of country as their especial domain, and utterly discarding all distinction between the rich and the poor by abolishing the fact on which the distinction is formed. They assume to take from money its power of oppressing by taking from any and every man the power of controling it.

Besides these two leading parties are several less ones, all agreeing that some new system or other must be introduced in lieu of the present isolation and Ishmaeliteism of society. All agreeing that so long as man's greatness and his enjoyment of temporal blessings depends on setting his hand against all men, so long misery and want will be the lot of the masses, and luxury, hollow show and fear that of the few.

Ledru Rollin, who is the least socialist, the papers have made most so. La Martine, whose ideas are too poetical to be immediately appreciated in all their bearings, is as much so as any man, but he is a man of great prudence, and though he had the desperate courage to undertake to carry on the government in the stormy times which overthrew the strongest government save one in Europe, yet, knowing how difficult it is to introduce any great change in the social condition of men, hesitates about committing the whole nation to socialism. The scenes which he has witnessed with such men as La Grange, without shaking his faith in the ultimate triumph of socialism, has impressed him fully with the difficulties in the way. With all great and truly thinking men he realizes that there must be a great change in the heart of man, in his passions, in all that constitutes the intellectual or spiritual man, before he can be made the participant of a regenerated state of society.

The state of affairs we have spoken of in France is that of much of Europe, and the same spirit is every where at work. As all the nations of the earth were looking for some great prince who, as a messenger from heaven, should bring in some great good to all mankind at the very time that Christ came, so all nations are now looking for LIBERTY, EQUALITY, FRATERNITY—the order of Enoch and of the church of the first born, as they dwell in heaven, to be ushered in on earth in this present age.

The honest, devoted and patriotic La Martine need but learn that it takes the authority of God, the order of his law, and the united hearts of the people, to accomplish a real renovation of society; and with the assistance of his faithful compeers he might see a nation born in a day, to endure forever. Even now the simple hope of the order of the ancient days, when man was no Ishmaelite, and his

GOSPEL HERALD.

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GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

THE LATE EUROPEAN REVOLUTIONS.

Democratic America has been for some months congratulating aristocratic and monarchical Europe on the progress of liberty, equality and fraternity in the old world, as though these words implied an approximation to the institutions of the U. S. or a desire to imitate them. Nothing can be further from the facts. It is true that these revolutions have overthrown kings and princes in their course, but this was a mere contingency, and not the end or object had in view. They would equally overthrow the governments of the union and the states. The end and object of these revolutions is not a political partnership in the government, but practical EQUALITY *in the* USE *of property*; actual LIBERTY *in the enjoyment of* INTELLECTUAL RICHES, and a real FRATERNITY *in the social* RELATIONS *of mankind*. They are revolutions, not against the despotism of monarchy or aristocracy, but against the tyranny of the almighty dollar.

Money governs the world. The systems existing among men cast every thing else beneath its power. Crowns and sceptres are but sand and dust before it. It makes love false, justice a farce, and truth a fable. Men, to obtain it, will slay their mothers; betray brothers to death; sell sisters to infamy, and wives to prostitution; and gives children to the prison and the gallows. And he who possesses it puts courts and law at defiance; steeped in crime, lust and avarice, he leads the public enterprize and fashion; is courted and caressed by the great, the learned, the intellectual, the world's great men, its priests and its parasites; reposes in lovely but loathing arms of beauty—in wrinkles, petulence and the decrepitude of age, receives the fondling care and watching which were once the boon of youth's warm heart.

It is the tyranny of this autocrat, this almighty dollar, that the masses of Europe have rebelled against. Little did they care whether their rulers were called Kings or Governors, Emperors or Presidents; equalization of property, liberty of intellectual attainments, and a real brotherhood among men is what they call for.—They would as soon have this under hereditary princes and ancient forms of government; yes, far rather, if they could obtain it.—When they fail of it under a republic they will undertake new revolutions. And thus revolution will succeed revolution like waves on the sea, with an occasional truce, till the people, tired of anarchy, settle down under despotism as barely preferable to no government at all.

The newspapers are filled with accounts of three parties in France: the Fourierites, Communists and Socialists. This is all error. No such three parties exist. The principal actors of the revolution are Socialists. Socialism is a generic name for all the various parties who hold to the necessity of a new social organization of society, in which the goods of the whole community should in some sense be made a fund for the ultimate wants of all men, and the small families swallowed up in larger and more economical communities. Of these there are two principal parties: the Fourierites, who advocate a social community and a joint stock of property, dividing the income between capital and labor, by means of which the distinction of rich and poor will be kept up and probably might increase, but a home and the use of capital would be secured to the poor with great economy of living, and wealth and luxury to those who have skill in investment and a profitable occupation; and the Communists, who advocate abolishing all separate property and organizing men in large communities, who shall live as one family, on terms of perfect equality in all things, having a joint control of certain districts of country as their especial domain, and utterly discarding all distinction between the rich and the poor by abolishing the fact on which the distinction is formed. They assume to take from money its power of oppressing by taking from any and every man the power of controling it.

Besides these two leading parties are several less ones, all agreeing that some new system or other must be introduced in lieu of the present isolation and Ishmaeliteism of society. All agreeing that so long as man's greatness and his enjoyment of temporal blessings depends on setting his hand against all men, so long misery and want will be the lot of the masses, and luxury, hollow show and fear that of the few.

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hand was not against every man, is as a fiery flame issuing forth to consume the hands of the oppressor. In prophetic symbol it might well be said that its throne was a flame, and the wheels of it burning fire; setting the throne of its judgment above the thrones of kings, and the power of the money-god; and with its ten thousand times ten thousand attendants is overthrowing kings and rulers, and executing judgment on the false prophet, the beast and his image, as well as upon the little horn, that both had eyes and spoke blasphemies.

THE SCATTERED MORMONS.

Lyman Wight and George Miller have settled on the Colorado in Texas with some thirty houses, and have their property common, and by their account are doing well. They have published a small tract giving an account of their doings and circumstances, and the reasons for their separation from the Brighamites. We have not been able to obtain a copy of the tract, but one of the elders who has read it gives us this information.

We have a letter from a gentleman connected with the press in St. Louis saying that the Mormons in Salt Valley are divided into two parties, Taylorites and Parleyites. We are more disposed to think this information correct, because some of the elders recently from the Bluffs speak of P. P. Pratt's excommunication as a probable and necessary event. We have taken some pains to ascertain the health of the western camp, and finally suceeded in getting the sexton's account of the burials at Council Bluffs. Don't stare, reader; even in that wilderness means can be contrived to tax the dead.—Some friend of Brigham, too lazy to earn an honest living at ordinary wages, must needs monopolize the business of burying the dead for a fee. Well, the sexton's account shows eight hundred deaths at the Bluffs in one year from April 1847 to April 1848. We could not ascertain the number the preceding year, but those who have visited the ground say the burials cover more than twice the space, and it is universally agreed that the former year was far the most sickly.

The camp fever and scurvy in addition to the usual diseases of new countries then prevailed greatly. The last year the most common disease among them was chills and fever, and the deaths have very many of them been for want of suitable nourishment after the fever had its course. In other words, they have starved to death.—Not that there has been an absolute and entire destitution of food, but that the supply has been so limited and so unequally distributed that the poor were unable to obtain such as the sick could possibly eat.

Allowing the number of Mormons at the Bluffs to be 4,000, and we think that number too high, and 800 deaths is equal to one in every five. It just takes one to a family, on an average, and is equal to the last curse on the Egyptans, the smighting of the first born. It would take off a generation in five years, and would shortly exterminate the human race. It should be understood that this account does not include the deaths at Salt Vally, Garden Grove, or any other place but merely at the Bluffs.

Our St Louis correspondent also informs us that there is a difficulty with Young and Kimball about the soldiers' bounty. The bounty which the Mormon battalion received in advance at the time of their enlistment amounted to twenty thousand dollars.—This was left with Young and Kimball as a fund for the benefit of the families of these soldiers left behind, but was immediately laid out for a large supply of merchandise which they sold out on speculation, and pocketed the proceeds. The soldiers have many of them got back as far as Salt Valley, and are now thundering vengeance on Brigham and Heber, and they are afraid to go to their new home. Doubtless the thing will be hushed up in some way, but be that as it may the whole crowd are rapidly diminishing in number, and the leaders are rapidly becoming estranged from one another. Having no bond of union but the fleece of the flock, as that fails to yield its increase they natuarally separate from each other.

The Indians have killed four or five hundred head of cattle the past season, and at one time drove off forty horses. In addition to this the Mormons west of Missouri River have all had to leave, and either go on to Salt Valley or return to Iowa. Their settlements west of the Mo. were on the Omaha Indians land, and the U. S. Indian Agent warned them off, by which means extensive improvements and their crops of winter wheat were lost. And what is still worse, because the loss was irreparable, what crops were put in at Salt Valley were left without fence, and a guard stationed to keep off the cattle. And by some mischance the guard was not duly kept up and the whole crop except a few potatoes was destroyed. The fault in this case is laid on P. P. Pratt.

ANNEXATION OF YUCATAN.

The late insurrections in Yucatan have sprung a new question upon our nation. Mr. Sierra, an agent of that distracted province, is now at Washington, endeavoring to secure the annexation of Yucatan to the United States. The papers are already warmly discussing the matter, some leading journals of both political parties advocating and some deprecating the scheme.

Latterly the British agents are offering the protection of that government, or at least are accused of doing so, on condition that the sovereignty of the country shall be yielded to that power. This is appealed to as a strong reason for immediate interference and consequent annexation.

We have in former numbers given our readers copious accounts of the Indian insurrections. It is not strange that the aborigines of Yucatan should prove themselves superior to their white invaders and old oppressors, when we consider the corruption and effeminacy that have every year been growing upon them. The number of the Indians, too, is put down at 450,000, while that of the whites is but 50,000.

This scheme of annexation is to us one of the wildest Utopianism. It is one, too, of sheer injustice, spite of all pleas to the contrary. Who first drove these Indians from the soil of that province, and by force disinherited them for these two hundred years? Now that they are able to rise and regain that of which they were cruelly and barbarously robbed, and now that they are nine to one of their oppressors, why should there be, as we see expressed, strong sympathy alone with the latter? If ours or any other government choose to interpose so as to guard innocence and humanity, it is well—if without washing their hands in 'snow water' they can do it.

But if they are going to annex Yucatan, where, they ask, are these schemes of annexation to end? The South American provinces lie next in order—Guatamala, Columbia, and the empire of Brazil. But an Ichabod is as truly written upon their destiny as upon that of the old Roman Empire, if they continue to prosecute the career on which they have entered. Decay in such a case must immediately commence at her very heart.

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Voree, July 10th, 1848.

Bro. Calhoun—Sir:—This is to inform you that your son has joined the Association, and gone to work. The Association is in fine spirits. The way they drive business is a caution to Gentile sluggards. They laid out so much work in the spring that they are now driven to the extreme point to keep the weeds down in their corn and potatoes and preparing for harvest. Their crops look very fine indeed. The emigration is faster than they can prepare for at present. Every house is full, and they cannot attend to preparing more houses until after harvest. Most of the new emigrants are poor and bring not much means to buy lumber or other means for building, but still they are all doing as fast as possible. They are more than anxious to welcome the saints to the "garden of peace" and be equal partakers of the blessings and of the rest for the saints of God, and will do all in their power to accommodate them. Their teams are all employed in ploughing their corn, and cannot possibly be sent to you or any others to move them until after wheat harvest, which is very abundant.

Do not let this dishearten you. I do wish all the honest in heart in Chicago were here to see for themselves the union and spirit of the Association. I think they would hail it as the beginning of better days for the church and the deliverance of the oppressed.—What I say to you may be regarded as counsel for all the saints in Chicago; therefore read this to all the saints. You will do well to lay up money to bear the expense of moving by water or otherwise, and after harvest if we can send teams to move the poor saints we will do so; if we do your money can be appropriated to purchase lumber for finishing houses for your occupancy. If we cannot send teams your money will move you of course. God bless the faithful who love and practice truth in its fullness.

JOHN E. PAGE.

DOWNFALL OF PAPACY.

We find the following article concerning the recent events at Rome in the columns of the London Standard, a leading political paper of the empire:—

"The late revolution at Rome deserves more consideration than our contemporaries seem disposed to bestow upon it. We call the change a revolution; and the event fully answers that description. The civic guard occupy the whole city, to the exclusion of the regular troops of the Pope, and exercise their power by a strict and jealous superintendence of the cardinals. They appoint and support a ministry who are invested 'with full power to decide all temporal matters, war included;' and in consequence war has been declared against the Emperor of Austria, in utter defiance of the expressed will of the Pope. Who does not see that this ministry is, in truth, the real sovereign of the State—a Provisional Government, in fact, moulded precisely upon that which ruled France for the last eleven weeks? This Provisional Government has taken such steps to secure its authority as the circumstances of the place and time required.

"First. No priest is to be employed in any civil or military capacity.

"Second. War against Austria solemnly declared.

"Third. Pope Pius the Ninth is to be the nominal head of the government, but in the same sense in which Charles the First was the nominal head of that army which fought against him at Naseby. &c.

"Fourth. Encouragement is to be given to the population to arm themselves universally.

"Surely, this is a revolution, if ever there was one—a revolution scarcely qualified by leaving to the Pope the nominal headship of the government, after every shred of temporal power is taken from him. * * *

"Every christian believes that the prophecies of scripture have been 'written for our instruction,' though all must approach the interpretation of those that are apparently yet unfulfilled with reverence and pious awe. On the other hand, we must anxiously avoid the guilt of the accursed Jews, who neglected, or refused to ac knowledge, the plain accomplishment of the divine predictions.—The question, therefore, seems properly to force itself upon our attention, Are we not now witnessing the fulfillment of one of the most striking prophecies of the Apocalypse—the overthrow of the mystic Babylon?

"We, at least, shall be thought free from being misled by a strained interpretation of scripture, when it is remembered that, reasoning upon purely political grounds, we predicted more than six months ago that Pius the Ninth would probably be the last Pope of Rome. At that time the convulsions that have since, as it were, 'turned Europe upside down,' were anticipated, as we believe, by no man alive. At that time, too, the outward conduct of the Pope left room for the charitable hypothesis that the man was a sincere enemy of abuse of every kind. We therefore put the alternative, that if Pius was honest, he would reform the abuses of the church, of which he was the head, as well as of the State, and in that way terminate the Papacy; but that if he was dishonest, and a mere imitator of his predecessors of the sixteenth century, he would find that he was three hundred years too late in renewing the game of the Borgias, and that the Pope and Papal sovereignty would fall to-

point, no point style, shows that neither of the Whitmers or any body else from their region attended; and that David did not even deign a line to them, and John simply gave promise that when the Dr. succeeded in wiping all stains out of their characters they would do what they deemed to be duty. (Well, now, we think a cup that was tolerably clean would not ask the husk in a sty to wipe it.) Mc. is troubled with the apostacy of A. H. Anson, his file leader at Elizabeth, Ill., and the conduct of J. M. Adams, which he deems equivalent to apostacy, and entertains some serious fears in regard to the conduct of Oliver. He also tells of his Conference being attended by 20 persons from a distance, viz.: 3 from Mich. and 4 from Pa. Baptized *about* 10, and expects to baptize more some time; and says that *uncle* (not brother) Aaron is there yet, but cannot tell what he may do, as he is one of the odd ones of the earth and may become a Brewsterite.

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Do not let this dishearten you. I do wish all the honest in heart in Chicago were here to see for themselves the union and spirit of the Association. I think they would hail it as the beginning of better days for the church and the deliverance of the oppressed.—What I say to you may be regarded as counsel for all the saints in Chicago; therefore read this to all the saints. You will do well to lay up money to bear the expense of moving by water or otherwise, and after harvest if we can send teams to move the poor saints we will do so; if we do your money can be appropriated to purchase lumber for finishing houses for your occupancy. If we cannot send teams your money will move you of course. God bless the faithful who love and practice truth in its fullness.

JOHN E. PAGE.

DOWNFALL OF PAPACY.

We find the following article concerning the recent events at Rome in the columns of the London Standard, a leading political paper of the empire:—

"The late revolution at Rome deserves more consideration than our contemporaries seem disposed to bestow upon it. We call the change a revolution; and the event fully answers that description. The civic guard occupy the whole city, to the exclusion of the regular troops of the Pope, and exercise their power by a strict and jealous superintendence of the cardinals. They appoint and support a ministry who are invested 'with full power to decide all temporal matters, war included;' and in consequence war has been declared against the Emperor of Austria, in utter defiance of the repressed will of the Pope. Who does not see that this ministry is in truth, the real sovereign of the State—a Provisional Government in fact, moulded precisely upon that which ruled France for the last eleven weeks? This Provisional Government has taken such steps to secure its authority as the circumstances of the place and time required.

"First. No priest is to be employed in any civil or military capacity.

"Second. War against Austria solemnly declared.

"Third. Pope Pius the Ninth is to be the nominal head of the government, but in the same sense in which Charles the First was the nominal head of that army which fought against him at Naseby, &c.

"Fourth. Encouragement is to be given to the population to arm themselves universally.

"Surely, this is a revolution, if ever there was one—a revolution scarcely qualified by leaving to the Pope the nominal headship of the government, after every shred of temporal power is taken from him. * * *

"Every christian believes that the prophecies of scripture have been 'written for our instruction,' though all must approach the interpretation of those that are apparently yet unfulfilled with reverence and pious awe. On the other hand, we must anxiously avoid the guilt of the accursed Jews, who neglected, or refused to acknowledge, the plain accomplishment of the divine predictions.—The question, therefore, seems properly to force itself upon our attention, Are we not now witnessing the fulfillment of one of the most striking prophecies of the Apocalypse—the overthrow of the mystic Babylon?

"We, at least, shall be thought free from being misled by a strained interpretation of scripture, when it is remembered that, reasoning upon purely political grounds, we predicted more than six months ago that Pius the Ninth would probably be the last Pope of Rome. At that time the convulsions that have since, as it were, 'turned Europe upside down,' were anticipated, as we believe, by no man alive. At that time, too, the outward conduct of the Pope left room for the charitable hypothesis that the man was a sincere enemy of abuse of every kind. We therefore put the alternative, that if Pius was honest, he would reform the abuses of the church, of which he was the head, as well as of the State, and in that way terminate the Papacy; but that if he was dishonest, and a mere imitator of his predecessors of the sixteenth century, he would find that he was three hundred years too late in renewing the crimes of the Borgias, and that the Pope and Papal sovereignty would fall to-

gether. This was a merely political prediction, and to this we adhere; for whoever shall conquer in the present strife, the temporal authority of the Pope is extinguished forever. If the Austrians prevail, as we trust they will, they will not be again guilty of the folly of re-establishing upon their weakest frontier that which has ever proved the disturbing power of Europe. If the French once more achieve the Protectorate of Italy, they, we may be sure, will use it as their predecessors used it forty or fifty years ago; in either case the Papal States will disappear—in the former, absorbed into the Lombardy-Venetian kingdom; in the latter, making part of the French kingdom of Italy.

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"The prediction will be found in a little tract, by the Rev. Robert Fleming, published in 1701, under the title of 'The Rise and Fall of the Papacy.' This little work, of which some editions have been lately printed at a cheap rate, is one of the most remarkable and interesting religious works that we have ever seen. It is written in a pure Saxon style, a clear method, and in a sober christian spirit, as far as possible removed from enthusiasm. The book extracts from the Apocalypse, by reasoning almost arithmetical, a prediction of the persecution of the French Protestants, in 1723—of the massacre of the Protestants at Thorn, in 1724—of the movement against the Jesuits towards the close of the last century, and of the destruction of the French Monarchy at its end, placing the consummation of that destruction as to be effected before the year one thousand seven hundred and ninety-four—a prediction fulfilled to the letter by the murder of the King and Queen, in 1793. Using the same canon of interpretation, Mr. Fleming foretells the obscuration of the Papacy in the first years of the present century (the imprisonment of Pius VII. by Napoleon) and its final destruction for the present year 1848.

"Mr. Fleming died in 1716, before the fulfillment of any of the extracted predictions of which we have spoken, so as to exempt him from the class of seers who prophecy after the event. We strongly recommend his little book to all upon whom present events are making the impression which they ought to make; and we recommend it with more confidence, because, though contrary to our expectation, the reader may not recognize the justice of Mr. Fleming's conclusions, he must be delighted and edified by his christian spirit."

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GOSPEL HERALD.

VOL. III. No. 16.] VOREE, WIS., THURSDAY, JULY 6, 1848. [WHOLE No. 80.

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THE BOOK OF MORMON.

What an interesting book is the Book of Mormon! Because of all American Antiquities it is the most valuable and marvelous specimen; because with all American Antiquities it is associated in the most important and interesting relations; because the most valuable discoveries in American Antiquity must appeal to the Book of Mormon for interpretation; and the registers of long lost events and generations inscribed upon the rocks and buried in the fossil remains of far distant ages, or scattered far and wide in the ruins of once mighty empires on the American continent, are so many WITNESSES constantly multiplying to confirm the truth of the history contained in the Book of Mormon.

As a SPECIMEN of *American Antiquity*, what is comparable in point of interest with this Book? Suppose that, in searching the *tumuli* that are scattered over this country, the silent, aged, mysterious remembrances of some populous race, once carrying on all the business of life, where now are only the wild forests of many centuries, a race of whom we ask so often who they were, whence they came and whither they went. Suppose that under one of those huge structures of earth which remain of their works a book was *accidentally* discovered, an *alphabetic* history of that race, and all undeniably composed many hundreds of years before any of the white nations now possessing this continent were here. What a wonder such a book would be! What intense interest would attach to such a relic! What price would not the learned be willing to give for it! Not all the fragments of Egyptian inscriptions—not all the unintelligible characters among the ruins of the tower of Babel—not all the remains from the bowels of the earth on the eastern continent telling of national convulsions, the overthrow of mighty and renowned cities, and the final downfall of empires and ancient kingdoms, could be compared in value to such a book of ancient American origin, a detailed history of a nation otherwise unheard of. But much more than this is the Book of Mormon. It points us to the people who, the time when, and places where certain notable events transpired in Central and Northern America, (the book being published in Palmyra, Ontario county, State of New York, in the spring season of 1830,) detailing to us a minute account of things that anciently transpired with the ancient inhabitants of Central America, as since confirmed by their developments as recorded by Messrs. Stephens and Catherwood, Antiquarians, in Central America, as published in the city of New York, 1841, '43. The truth of the history of the Book of Mormon is also confirmed in almost innumerable instances by Mr. Josiah Priest's history of the Antiquities of North America, as published in Albany, N. Y., 1833.

A book entitled "An Inquiry into the Origin of the Antiquities of America, by John Delafield," published in Cincinnati, Ohio, 1839, is an overwhelming confirmation of the truth of the Book of Mormon, in such minute and numerous important particulars, that if any person (after being made acquainted with the corroborating facts as found in the Book of Mormon and the authorities quoted above) should deny the *truth* and *divinity* of the Book of Mormon they would be considered as unsound by all reasonable, logical and philosophical minds.

To all the saints of God, the honest in heart; to all lovers of confirmed truth; to all that are looking for the ushering in of the latter day glory and the rest of the people of God, so much spoken of by all the holy prophets since the world begun; to all that are looking for the return of Israel from the "north country," and the Jews from the four corners of the earth to the land of Canaan, given to their fathers "*for an everlasting possession*;" to all that wish the amelioration of the condition of the house of Israel, the descendants of Joseph, (the son of Jacob,) in the west; in fine, we call upon the rich and the philanthropists of all grades in life to step forward with your wealth and your mites to assist the subscriber in laying before the reading world a book that will be entitled *the* COLLATERAL and POSITIVE EVIDENCES of the *truth* and *divinity* of the BOOK OF MORMON. The nature of the work is such that it can be published in two volumes. The first will contain illustrative pictorial plates, the engraving of which will cost two hundred dollars and perhaps a trifle more, which will swell the aggregate cost of publication to range from 75 cents to $1,00 per single copy. The important inquiry now is, who among the thousands that have subscribed to the faith of the Church of Jesus Christ of Latter Day Saints, that have the means, be it *little* or *much*, are willing to make an investment to assist me in this all important work? I am well persuaded that should I succeed in publishing the proposed work it will do more to convince the honest in heart of the truth of the claims of the faith of the Latter Day Saints than all the elders can do without it. Can I but succeed in obtaining means to publish the first volume, I shall stand on a sure basis for publishing the second, which will cost more than twice as much; it will embrace more than three times as many engraved plates.

If this notice should reach the eye of any person or persons that should feel desirous to be secured for their money until the work is done, to such I will say, I will make any arrangement with them that is practicable with me for their security that is rational, honorable and fair. All my brethren and friends who have either personally or historically acquainted themselves with the history of my career in the gospel ministry for twelve years past, know well that I have devoted *wholly*, *solely* and *totally* all my time and means to that purpose and none other, so that I possess no means whatever to defray present incidental expenses by way of postage on communications. Therefore should this notice wake up the attention of any on the subject of assisting me in publishing the proposed work so much that they would wish to correspond with me on the subject, they must expect to bear the expense of such correspondence.

The work of which I have spoken is of such vast importance to me there is no one thing that I can do for my fellow men that I more desire to do, before I go hence or depart to be with Christ, than to

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To all the saints of God, the honest in heart; to all lovers of confirmed truth; to all that are looking for the ushering in of the latter day glory and the rest of the people of God, so much spoken of by all the holy prophets since the world begun; to all that are looking for the return of Israel from the "north country," and the Jews from the four corners of the earth to the land of Canaan, given to their fathers "*for an everlasting possession*;" to all that wish the amelioration of the condition of the house of Israel, the descendants of Joseph, (the son of Jacob,) in the west; in fine, we call upon the rich and the philanthropists of all grades in life to step forward with your wealth and your mites to assist the subscriber in laying before the reading world a book that will be entitled *the* COLLATERAL and POSITIVE EVIDENCES of the *truth* and *divinity* of the BOOK OF MORMON. The nature of the work is such that it can be published in two volumes. The first will contain illustrative pictorial plates, the engraving of which will cost two hundred dollars and perhaps a trifle more, which will swell the aggregate cost of publication to range from 75 cents to $1,00 per single copy. The important inquiry now is, who among the thousands that have subscribed to the faith of the Church of Jesus Christ of Latter Day Saints, that have the means, be it *little* or *much*, are willing to make an investment to assist me in this all important work? I am well persuaded that should I succeed in publishing the proposed work it will do more to convince the honest in heart of the truth of the claims of the faith of the Latter Day Saints than all the elders can do without it. Can I but succeed in obtaining means to publish the first volume, I shall stand on a sure basis for publishing the second, which will cost more than twice as much; it will embrace more than three times as many engraved plates.

If this notice should reach the eye of any person or persons that should feel desirous to be secured for their money until the work is done, to such I will say, I will make any arrangement with them that is practicable with me for their security that is rational, honorable and fair. All my brethren and friends who have either personally or historically acquainted themselves with the history of my career in the gospel ministry for twelve years past, know well that I have devoted *wholly*, *solely* and *totally* all my time and means to that purpose and none other, so that I possess no means whatever to defray present incidental expenses by way of postage on communications. Therefore should this notice wake up the attention of any on the subject of assisting me in publishing the proposed work so much that they would wish to correspond with me on the subject, they must expect to bear the expense of such correspondence.

The work of which I have spoken is of such vast importance to me there is no one thing that I can do for my fellow men that I more desire to do, before I go hence or depart to be with Christ, that to

leave as a legacy to the world evidence indisputable (as such a work will be) of the *truth* and *divinity* of the Book of Mormon. In the course of my ministry I have met with thousands who could freely subscribe to the theory of my faith except the Book of Mormon, or rather the identity of the book as being the record of the law of God written to Ephraim as called for by the Bible or Jewish prophets, for the commencement of the literal gathering, the temporal and spiritual salvation of all the scattered branches of the progeny of the sons of Jacob. To all such as are or may be rationally convinced of the fact that such a book as the Book of Mormon professes to be is called for by the Jewish prophets, the work which I propose to publish is designed to show the indisputable evidence of the Book of Mormon as being that book, by comparing its historical matter relative to things of antiquity, which are found on the face of the book, and corroborated by those authors which are quoted above. I shall seek principally to confine myself to such items as have been developed since the Book of Mormon was published.

The propriety of such a work as I design to bring forth, will appear on the face of the following considerations: I have in the course of my ministry sought diligently to obtain and carefully investigate several authors, viz.: Howe of Painsville, Ohio, Kidder of New York, Turner of Springfield, Ill., who have written books at some considerable length against the claims of the Book of Mormon. I have read pamphlet authors too numerous to mention, all of the same character. All of which authors of books and pamphlets have brought down upon themselves the indignation of all just men, in the manner they have treated upon the Book of Mormon, by quoting sentences from it detaching them from their connection at both ends so as to make them appear absurd, ridiculous and contemptible to those readers who were not familiar with the Book of Mormon, or perhaps never saw it. Most of the authors of books and pamphlets who have written against the Book of Mormon have in some shape or other pretended to give some credit to the divinity of the Bible, and no doubt would in turn, and perhaps have, deprecated much the manner in which Thomas Paine, B. D. White and numerous other skeptical writers have treated the Holy Bible. I have as diligently sought to investigate those who have written against the Bible as I have those that have written against the Book of Mormon. Relative to the two classes of writers I must say, in strict justice to my fellow men, I must give the laurel to those who have written against the Bible as having displayed more common sense justice, more reason, sounder logic and philosophy in ten pages reading than all that has been written against the Book of Mormon. Those who have written against the Book of Mormon seem to have labored under an idea that there were none but themselves that ever read the book, consequently their falsehoods could never be exposed, or the infamy they intended to heap upon the Book of Mormon would never recoil on their own heads.

What should we know of the history of ancient America and its nations from the beginning of the world until the day of Christopher Columbus, if all that has been derived exclusively from the Book of Mormon were obliterated from all memories and all books?—Where should we go for knowledge of that immense extent of time which has given birth to such astonishing wonders as are now and have been for some fifty years past developing themselves to the observing eye of the traveler, the historian and efficient antiquarian? As geographers thrust into the extremities of their maps those countries that are unknown to them, remarking at the same time that "all beyond is hills of sand and haunts of wild beasts, frozen seas, marshes and mountains that are inaccessible to human courage or industry," so it is to the traveler, the historian and antiquarian relative to the history of America. When he traces the history of America back to the days of Columbus, behind that period all would be prodigy and fiction, a region for poets and fabulists to speculate upon, wrapt in clouds and unworthy of belief; to which we have no clue of certainty but by the Book of Mormon, and even that loses its force with many simply because it is presented to us by the special providence of God, and not by mere accident.

As we now wander among the mysterious remains of the race which possessed all this land, and pausing beneath some lofty mound crested with sturdy oaks, which have stood for centuries and are now nourished with the decayed materials of a former generation, or measuring the exact angles and regular outlines of some vast system of warlike defense, we are deeply impressed with the evidence that we are constantly walking over the graves of an immense population, and pained with a sense of utter darkness as to every thing connected with them, except that they bequeathed to posterity those existing and confounding traces of their existence, and the vail would still remain upon our minds were we not in possession of the Book of Mormon.

We should have the vast heaps of tumuli which are scattered over the wide extended and fertile "fields of the woods," (the prairies of North America,) the frightful heaps of desolations that are to be seen on the ruined tombs and temples of "Palanqua," "Copan," "Uxmal," and "forty" more "cities" of Yucatan, all of ancient origin, sculptured with characters which no Champolian as yet has been able to decypher. We have the gigantic remains of the distant antiquities of South America, all presenting themselves to heighten our wonder and astonishment, but the Book of Mormon has rolled back the vail, the mystery is fled and satisfaction takes the place of wonder and surprise. Exceedingly insignificant as are all the resources for the earliest history of ancient America independently of the Book of Mormon, yet they may be of great consequence in connection with it. They may add no facts to what it contains, but they may confirm it.

One discovery of the antiquarian or the geologist perfectly authenticated, accurately interpreted, certainly speaking the truth, certainly corroborating the history contained in the Book of Mormon, what an evidence of its inspiration! Then how singularly has the Book of Mormon exposed itself along the whole line to attack; what an immense frontier has it had to defend; what a chain of posts in the wilderness to protect. Relating minutely the most important events that has transpired from the confounding of the languages at the tower of Babel down to four hundred and twenty years into the christian era, telling of events such as traditions and inscriptions and monuments and strata of the earth, if they speak of any thing, can hardly avoid recording in some shape or other. Thus the Book of Mormon is inviting investigation, challenging attack along the whole line of its details. What book in such circumstances, and from so distant an age, could stand such a trial were it not given by direct inspiration?

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I first obtained a copy of Mr. Delafield's work in Boston, Mass., 1843. I gave it a critical perusal and knew not at first where to apply this map as corroborating any thing contained in the book, but my mind was strongly impressed with the idea that if the map could be truly interpreted it would divulge something directly either for or against the Book of Mormon. So there I was left entirely in suspense on the subject, having not the advantages of a Champolian. I strove to quiet my mind, believing that the day would come when that map would be understood in its true sense; but still my anxiety was on tip toe to know or understand the general outlines of its true meaning, whether it would militate for or against the Book of Mormon; consequently I gave it a very frequent review. Not many days passed until I was sitting on a sofa in the city of Boston taking a review of the "curious map," my eyes became heavy with sleep; I reclined my length on the sofa and, as I suppose without doubt, fell into a sleep, and dreamed I was reviewing the map, still anxious to know where to apply it; of a sudden there appeared the face of a personage before me, apparently far advanced in years, and says, "Read and compare with the Book of Ether," and then disappeared; and I suddenly awoke and did accordingly, and gave it a critical comparing with the book I assure you, and to my great satisfaction I find that the collateral corroboration of the map with the history of the Jaradites as found in the book of Ether of the Book of Mormon that one is the other in point of history.

Accordingly I detached the map from the book to which it was connected and fastened it to a piece of white muslin cloth and suspended it across the Boylston Hall of Boston,& commenced lecturing for the first time to show the collateral corroboration of the map with the history of the Jaradites contained in the book of Ether of the Book of Mormon, to an assemblage of more than a thousand people. I then proceeded to the city of Washington, D. C., and made the same exhibition, but not to so numerous a congregation, my means being too limited to hire a hall of sufficient attraction to suit the taste of that proud populace, but still there were some condescending enough to give me a hearing, and gave me the following certificates:—

TO THE PUBLIC.

Washington, March 12, 1844.

We, the undersigned, having had ample opportunities of forming an agreeable acquaintance with the Rev. John E. Page, now preaching in this city, take pleasure in stating, that we believe him to be a gentleman worthy of respect and public esteem; and, to say the least, can but recommend all to hear him before coming to any positive conclusions touching his merits, and claims to public attention.

In regard to his religious views, so peculiar in their character, we have but one remark to make, viz: That, as the age in which we live, has been one so wonderfully characterized by fallacy, sophism, logical artifice, deceitful arguments, and gross religious impositions, we can but expect from a community whose indignation has been so often excited against these repeated attempts at deception, a treatment alike severe, to the introduction of any modern Faith.—And however reasonable, in reality, it must expect to meet, at first, with inconsideration; and, however pure its doctrine, it must anticipate a cold and unwelcome reception, and endure the scorn, ridicule, and buffets of the world—until time shall permit its expounders to lower the popular emblem of error, and raise in its stead the standard of truth. But, whatever, may be the *name* of the sect or church, whose doctrines Mr. Page professes to preach and inculcate, or under what estimation they may have heretofore been held by a prejudiced and uninquiring community, so far as they bear, as their *main* characteristic, a literal and unqualified interpretation of Scripture, and followed by a strict belief in Biblical doctrine, and accompanied by such an explanation as the dictates of nature and reason teach an impartial mind to be correct, so far are we bound to coincide with them. We are vulnerable to truth—all sects and churches pretend to wield it as *their* weapon—but it matters not to us by what name they are recognized, we accept the wound from those who pierce the deepest.

In regard to the book, commonly termed "Mormon," we have now but little to say. In relation to its *origin*, &c., we are of opinion that it merits a fair, candid, and impartial examination; in relation to a portion of its contents we are compelled to make some further acknowledgments.

At a recent lecture, given by Mr. Page, we were struck with the extraordinary character of the evidence adduced to sustain the claims of the Book of Mormon. If we are to rely upon the veracity of men standing high in public estimation, and Government favor, Messrs. Delafield, Priest, Stephens and Catherwood, whose recent important discoveries of ancient antiquities of America, have astounded all, under whose supervision their statements in relation thereto have come, then must their evidence remove, in a great degree, the doubts at present existing in the public mind, in relation to the character of this book; the plates of which, if we are to rely upon the statements made, were found some seventeen years previous to the discoveries made by the gentlemen named above; the most important of which, were the fossil remains of ancient *cities*, found immured in the dense forests of the west, and the many bright specimens of human ingenuity, and ripe mechanical skill, found buried many feet beneath the trunks of towering oaks, proving beyond the possibility of a doubt, that the very land now known as the "wild western forests," have at some former period been densely populated by a wise and intelligent people—beautified by noble cities, ornamented with grand statuary, and towering monuments erected to the memory of their popular rulers. The book gives the *exact* location and character of these cities, while treating upon the extinct race that once inhabited and enlivened the crumbling walls that now barely mark the spot, and tell us of the "exceeding curious workmanship," which characterized the ingenuity of the people of that age, as found carved upon the blocks of fallen monuments, and broken statuary, that now moulder beneath the forest rubbish.

Need we say, that it was beyond the power of mortal being, or human understanding to have possessed any knowledge of the existence of these buried cities, at the time the book was written, or previous to the discoveries made by the above named gentleman, which were seventeen years after. Yet the statements of the book, and the discoveries made, have proved in no particular inconsistent with each other.

The question then arises, from whence did the Book of Mormon receive its information, 17 years before these discoveries, that these "people," "cities," "curious workmanship," "statuary," "monuments," &c., were all flourishing at some former period?

Without coming to any conclusion upon this important point, or the remarkable evidence alluded to above, we leave all who feel an anxiety to become acquainted with this book, to give it a proper examination and thorough investigation, and then draw their own conclusions from the evidence they can readily procure in relation thereto.

We are with respect, &c.,

FRANKLIN LITTLE, *Clerk at the Globe Office.*
JOS. S. POTTER, *Printer.*
F. EDMONSTON, *Printer.*

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The question then arises, from whence did the Book of Mormon receive its information, 17 years before these discoveries, that these "people," "cities," "curious workmanship," "statuary," "monuments," &c., were all flourishing at some former period?

Without coming to any conclusion upon this important point, or the remarkable evidence alluded to above, we leave all who feel an anxiety to become acquainted with this book, to give it a proper examination and thorough investigation, and then draw their own conclusions from the evidence they can readily procure in relation thereto.

We are with respect, &c.,

FRANKLIN LITTLE, *Clerk at the Globe Office.*
JOS. S. POTTER, *Printer.*
F. EDMONSTON, *Printer.*

Having been favored with an opportunity of becoming acquainted with the Rev. John E. Page, listened to his conversation, sat under his ministry, and, in some degree, become familiar with the

peculiar doctrines of his sect, (peculiar as regards the Book of Mormon,) being satisfied of the correctness of his deportment, and the soundness of his religious views, (taking the *Bible* as the standard of faith,) and of his ability to explain, illustrate and elucidate, and carry conviction of the truths therein contained to the minds of his hearers, we cheerfully avail ourselves of the opportunity presented by this publication, to recommend him to the attention of all sincere and candid inquirers after truth; feeling convinced, that after a patient hearing, they will be both edified and profited. We the more cordially invite public attention to his discourses at this time, as they fully, conclusively and convincingly *prove* the statements and calculations of Mr. Miller, which have caused so much excitement, distress and misery throughout the country, to be false, fallacious and unfounded: that his (Miller's) arguments, professedly drawn from the Bible, are garbled extracts—isolated texts—which, taken in connection with the preceding and succeeding text, prove the very reverse of that which they are made to sustain by the application of Mr. Miller and his coadjutors. This he (Mr. Page) is able to do—and for this alone, he deserves the thanks and kind consideration of all who have the happiness and well being of their fellow citizens at heart. HEAR AND JUDGE.

CHARLES W. FENTON, *Printer.*
L. A. EDMONSTON.

Washington, D. C., March 7, 1844.

I am as well assured of the fact as I am of my personal existence that it is as far from the reach of the cunning device of man or men to have conjured up that kind of matter as is presented on the face of the Book of Mormon in 1830, and corroborated by the developments made since, to confirm its truth, as it is for men to clinch the horns of the moon and tear it from its orbit, or to blow out the light of the sun, or change the revolution of the earth on its axis, except they are aided by the supreme power of the divine mind who created them. We remember how in by gone ages self-made ecclesiastics set themselves against the true servants of God, who were presenting to the world the revealed wonders of the heavens, & calling on all men of every grade in life to investigate and hold fast that which proved to be good, yet the learned prodigies of the leading class, apprehensive that the new theories were subversive of their peculiar learned notions of God and his word, set themselves to pre-judge every new thing or theory as having derived itself from some erroneous source, Jesus Christ and his servants, the apostles, not excepted, as being pre-judged and cast out of men and denounced as heretics, and inhumanly persecuted, to stop the spread of their new yet pure doctrine. But truth triumphed; bigotry and ignorance could not long prevail to the hiding from the world the harmonious walkings forth of the rays of light emanating from the divine mind. So also in this case the power of that same fountain of intelligence which assisted in the translation of the Book of Mormon, which has laid open in a great degree the past wonders that have transpired on the American continent, has proved itself almighty and efficient to still reveal secrets far beyond the learned philosophers gaze.

And thus I am persuaded shall it always be; science may scale new heights and explore new depths in search of American antiquities, and may yet add ten thousands of additional testimonies to confirm the truths of the Book of Mormon, but she shall bring nothing back absolutely contradictory. Sectarian infidels may watch their progress with eagerness, exulting in the thought that they are furnishing material with which the Book of Mormon may be successfully assailed, but the champions of revelation may confidently attend it (the Book of Mormon) in its onward march, assured that they will find nothing which will successfully contradict it, but many things which will confirm the word, which they *know* to be divine.

Times will doubtless come again and again when, in consequence of imperfect investigations, hasty theories and rash conclusions, the calm surface of a settled belief in the divinity of the Book of Mormon may in some minds be troubled, as has already occurred with some, and the progress of this cause be threatened with storm and wreck, but the God of Abraham, Isaac and Jacob ("the memorial by which he should be known among all nations") is in the ship and in his time will rebuke the winds and the waves and the little faith of his people, and the light of truth shall shine out as when "the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled their host and took off their chariot wheels." The Book of Mormon asks nothing but mature accurate investigation of all departments of knowledge connected with its statements, whether in the traditions of the American Indians, the developments of American antiquities, or the scriptures of the Old and New Testaments.

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Voree, July 15th, 1848.

New Bedford, Mass., June 14th, 1848.

To PRESIDENT JAMES J. STRANG:—

DEAR BROTHER,—These lines are sent by brother Ricketson, who has come to visit you. You may depend upon my sending to you the one-tenth of all my collectable earnings as fast as they shall have been collected. I have been laboring with all my might to procure means to remove my family to Voree, but am in no better readiness now than when I saw you in Boston. I have now determined to put shoulder to the wheel and help build the house of the Lord, according to my ability, as the Lord requires; for I feel bound to keep the commandments of the Lord here as strictly as though I was at a stake of Zion. From your brother striving to obtain that rest that remains for the people of God, JESSE W. NICHOLS.

CUT AND POLISHED STONE,

Of superior quality and finish, and of various sorts, constantly on hand and for sale at the Voree quarry. Caps, Sills, Tombstones, Doorsteps, Imposing stones, &c., made to order on short notice.

Voree, April 27th, 1848.

MORTGAGE SALE.

Default having been made in the principal and interest moneys due upon an indenture of mortgage executed by John W. Crane to Israel Duty, bearing date the 14th day of September, 1847, and recorded in the office of the Register of Deeds of Walworth county, Wisconsin, in volume 4 of mortgages on pages 290 and 291, on the 30th day of September, 1847, at 10 o'clock A. M., on which there is claimed to be due, at the date of this notice, the sum of ninety-four dollars and seventy-two cents, notice is hereby given that, by virtue of a power of sale contained in said mortgage, and in pursuance of the statute in such case made and provided, will be sold at public auction, to the highest bidder, at the Court House in said county of Walworth on the second day of October next, at one o'clock in the afternoon of that day the premises described in said mortgage, or so much thereof as will satisfy said principal and interest moneys and costs; which premises are described in said mortgage as follows, to wit: All that certain piece or parcel of land lying and being in the county of Walworth and Territory of Wisconsin in the Milwaukee land district, commencing seventy-two (72) rods west of the south-east corner of the south-east quarter of section No. twenty-five, (25,) in township No. three (3) north of range No. 18 east; thence west along the centre of the road leading from Burlington to Janesville, in said Territory, four rods; thence north ten (10) rods; thence east four (4) rods; thence south ten (10) rods, to the place of beginning. ISRAEL DUTY, *Mortgagee.*

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GOSPEL HERALD.

VOL. III. No. 17.] VOREE, WIS., THURSDAY. JULY 13, 1848. [WHOLE No. 81.

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TERMS:

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For the Gospel Herald.

On the Big Bend of Fox River, Kane Co., Ill., June 15th, 1848.

BY JAMES BLAKESLEE.

To the Saints of the last days, who have been scattered abroad since the death of the prophet Joseph, by reason of the many persecutions which have been heaped upon you, and partly by reason of those who have set themselves up as teachers and interpreters of the law and commandments of God:—

BELOVED BRETHREN,—I have great reason to fear that you have lost sight of one of the greatest principles in the revealed religion of heaven to man, which is this: That God never had a church on the earth which he acknowledged as his church without giving to that church a legal interpreter of the law and commandments of God for the salvation of that people, and that the legal interpreter of the law and commandments of God given for the salvation of the church is the Prophet, Seer, Revelator and Translator to the church, the First President of the whole church. Consequently without a prophet at the head of the church as a legal interpreter of the law and commandments of God there is no salvation, for without a prophet to act in the above capacity there can be no final decision in spiritual matters which might arise in the church; and the consequence would be the church would soon be divided into different factions and parties, understanding the law and commandments differently, and we should soon have a Babylon among ourselves, and should be no better off than the professed religious world of the present age.

And now I will try to sustain the position which I have taken in as few words as possible, and try to make the subject plain to your understanding; and to begin we will try to ascertain the order of God as we find it in the Old Testament. By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.—Hosea xii. 13. Preserved from what? I answer, from an erroneous (or wrong) interpretation of the law and commandments of God given for the salvation of that people. Who did the Lord acknowledge as the legal interpreter of his law and commandments in the days of Moses? I answer again, that prophet Moses, who had brought Israel out of Egypt. You will remember that in the days of Moses there was one court in the church where a final decision was had in all matters of controversy that might arise in the church. That court was the supreme or highest court in the church, where the prophet himself presided, and his decision was an end of controversy in all matters of dispute in the church which might arise in consequence of a difference of opinion, or of understanding, in matters of law and commandments for the church. For instance, just turn to Ex. xviii. and there you will find an account of the order established and carried out among the children of Israel, where we have an account of several different courts being established, and where the small matters or cases were disposed of; and if either of the parties were disposed to do so they could carry their case up to the supreme court before Moses, the supreme judge, where, if it was a great or hard matter to dispose of, it was decided by revelation, by a thus saith the Lord; and which was an end of all controversy, Moses being the Lord's seer and prophet.

Please turn and read the whole chapter for yourselves, and if you want an example where wicked men rebelled against that order, and who thought Moses and Aaron took too much honor upon themselves, just turn to Num. xvi. and you will find an account of Korah and his band, a formidable company indeed, some 250 princes, men of renown, who gathered themselves against Moses and Aaron, and said to them, (Moses and Aaron,) you take too much honor upon you, seeing the congregation are holy, even every one of them; as much as to say the people of the Lord are capable of understanding his law and commandments themselves without so much teaching by you, Moses and Aaron, seeing they are all holy, &c. But Moses answered and said, to-morrow you shall see who is holy and who the Lord has chosen. And what was the result? Why, Korah and his band of 250 men of renown were destroyed by fire, and their wives and children and their adherents were swallowed up in the earth, and many more (several thousand) who had held to the doctrine of Korah were destroyed by the plague.

Here we have a striking example of the dealings of God with the wicked who would not abide the order which God had established for the salvation of his people in the days of Moses. Again I would ask, what the Lord established a school of the prophets for in days of old? I answer, that all who were authorized to teach the law and commandments of God might be perfectly instructed in the sense of the law and commandments, and being thus instructed, and having a knowledge of the law and commandments, they could see eye to eye in all things; that they were authorized to teach in their several callings and spheres in which they were called to act, that they might give the true sense or true interpretation, and make the people understand them in their true sense. And now for an example of reading of the law and making the people understand it. When the Jews returned from Babylon to Jerusalem we have an account in Neh. viii. I will only quote the 8th verse, as follows: So they read in the book, in the law of God, distinctly, and gave the sense, and caused them (the people) to understand the reading.—Why, the people did not think of interpreting the law and commandments themselves in those days, they knew that the Lord had placed an authorized priesthood in his church for that purpose. It was in consequence of men not having authority in days of old who took upon themselves the honor of teaching and expounding the law and commandments of God, and who did not give the true sense of the law that there was so many divisions and so much trouble in the church in every age of the world. It was that which finally broke up and scattered Israel in days of old. For instance, turn and read Malachi ii. where the Lord by his prophet complains of those who do not teach the law in truth and righteousness. Verse 7.—The priest's lips should keep knowledge, and they (the people) should seek the law at his mouth; for he is the messenger of the Lord of hosts. Who is the messenger of the Lord of hosts? I answer, the man who is authorized of God to teach his law and commandments and give the true sense. Well, but suppose we have no such messenger of the Lord of hosts. Well, then, we have no man who is authorized of God to teach and enforce the observance of the law and commandments of the Lord, and consequently the law and commandments are of little or no benefit to us; for without the authority to teach them and give the sense they can be of no use to us whatever, and consequently no salvation.

You will not pretend to say that salvation can be had among the Jews at the present time, while they are without a prophet to lead them and to teach them the law and commandments of their God, and they in a scattered condition to the four winds of heaven, with-

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out a prophet or shepherd to say to them in the name of the Lord come home to the land of your fathers, and rebuild your city and temple. O, no, say you. Well, then, you have acknowledged yourself that without a prophet there is no salvation. When I say there is no salvation without a prophet I mean to say that to all such as have passed the line of accountability there is no salvation without a prophet. Well, then, if the Jews cannot obtain salvation without a prophet, can any other people, and still the Lord be an unchangable being and consistent with himself? Certainly not. For if the Lord could save one people without a prophet to teach his law and commandments and give the true sense and interpretation, he could save another people. And if another, then he could save all people without a prophet. What was the condemnation of the people in the days of the ancient prophets? I answer, it was for not giving heed to the law and commandments which the Lord sent his prophets to teach them and to command them to observe. Very good; then if the Lord had not sent his prophets with his law and commandments for their salvation they must have remained in ignorance of the way and means of salvation, and consequently we are forced to the conclusion that without a prophet there is no salvation. Well, then, what have we learned from the foregoing? We have learned that in the absence of a prophet we are without the means by which we can obtain a knowledge of the gospel, which is the power of God unto salvation to all them that believe. Consequently in the absence of a prophet there is neither condemnation nor salvation. But in the presence of a prophet we are under condemnation if we do not give heed to the law and commandments which the Lord has sent him to command us to observe.

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stake of Zion, and a commandment to the saints to gather there and in the country round about, and also telling them that if they scatter the ungodly of the world would swallow them up.

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Well, says some one of the saints who are about discouraged, where shall we go for salvation? The Lord has answered that question in a vision and revelation given to his servant James J. Strang, on the 27th day of June, 1844. Among many other things which the Lord told him on that occasion, he says: Unto thee has the Lord thy God given salvation. For who? Ans. For as many as will obey the law and commandments of God given for the salvation of his church in this dispensation. Now, brethren, how much better off are the apostate Twelve and their followers than Babylon the great of the present age? For they (the Brighamites) are without a prophet as well as all the rest of Babylon. And here we have it again, no prophet, no revelation; and no revelation, no salvation. And again, how are the Brighamites to settle any question of difference of doctrine or discipline originating among them? Well, say you, I hardly know. Well, I will suggest an idea for your consideration. Perhaps they will do as other sectarians do under like circumstances. But how is that, say you? Why, the Catholics consult and abide the decision of the Pope, if I understand it right; and other sects, at least some of them, appeal to Doct. Adam Clark, Mr. Scott, John Wesley, Mr. Campbell and others. But they none of them have a thus saith the Lord. And I suppose the Brighamites will abide the decision of their principal men, as they, too, are without a prophet, and of course without the means of salvation.

I will now suggest another idea. The Lord says, by Isa., xxiv. 5, The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. What ordinance is it that the Lord says they have changed? I answer, paradventure the ordinance by which a final decision in matters of difference in doctrine might be had by a thus saith the Lord. For in the absence of a prophet that ordinance could not be observed, and consequently the laws would be transgressed and the everlasting covenant would be broken.—For I understand that the Lord by an everlasting covenant has promised to give salvation to the children of men by a prophet, and that without a prophet there is no salvation.

At home, near West Buffalo, Iowa, June 10th, 1848.

Mr. John E. Page:—

Dear Sir,—Some time has elapsed since I have had the privilege of seeing you, or of hearing from you direct. A day or two ago two brethren and families stopped at my present residence. They requested me to write to you, and to inform you that the blessing of God had attended them, and that they were determined to importune at the hand of God till they were delivered out of Babylon.—I am not connected with any of the present organizations, but as strong in the faith and knowledge of PRIMITIVE M-O-R-M-O-N-I-S-M as any man in *this lower world!!!* God has signally blessed me both spiritually and temporally.

I have been investigating Mr. Whitmer's claims, and I am somewhat favorable to them; but a little time will tell. There are a good many warm hearted saints here who are waiting for deliverance, but I cannot particularize. Suffice it to say that I would be glad to see you and converse with you on those most superlative principles. Can you come down and see me? I have much to say to you, but cannot with ink and pen. Answer this, and in my next I will be more elaborate.

As ever yours,

A. P. RINGER.

ANSWER TO THE ABOVE.

Mr. Ringer:—I am glad to hear from you and of your prosperity, but I am sorry, very sorry, to hear you are so *weak* in the faith of the everlasting gospel of Christ. I say *weak*, because of your words which have flowed out of the abundance of your heart. You say, "I am not connected with any of the present organizations, but as strong in the faith and knowledge of PRIMITIVE M-O-R-M-O-N-I-S-M as any man in *this lower world*." If that is a fact, I must say I pity every body else, and despair of my own salvation. Let me tell you candidly, your own words show clearly that you are yet a stranger to the very first rudiment of "Mormonism," which is found in the following words:—

"I have sent forth the fulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead." D. & C. sec. xi. p. 4.

By this we learn that the "keys of mysteries" was to abide in the church with Joseph or his successors until the coming of Christ. Now if Christ has suffered the church to be left void of those keys even one day, it proves *positively* that Joseph was an *impostor* from the beginning of his ministry. Now as we both agree in the fact that Joseph was a *true* prophet, of course the "keys of mysteries and revelations" is with somebody who is actually and practically taking the lead of the church in this dispensation; and still you are not decided who that person is, and are still "strong in the *faith* and *knowledge* of *primitive* MORMONISM" as any man on earth. Oh! consistency! hasten the time of thy return, and doctor Mr. Ringer's head, if not his heart, and that too if it needs it.

You say you "have been investigating Mr. Whitmer's claims." Strange business, indeed. What! investigate "a man's claims that has not yet said one word for himself, as having any claims to the "keys of mysteries and revelations" as Joseph's successor?—It is true that Wm. McLellin has been beating a reveille to wake up David Whitmer to a remembrance that Joseph ordained him to be his successor, but for some reason or other David won't hear. He seems to be more stupid on the subject than the little boy Samuel was when he was called to be a prophet. Ah! there is no Eli (or Joseph) to appeal to on the subject. Why? The Lord never told Joseph that he (Joseph) should ever ordain his successor. In Sept., 1830, the Lord told Joseph and Oliver, "I have sent unto you Peter, James and John (angels) to ordain you," &c. In Feb., 1831, five months after the Lord said to the church through Joseph rel-

stake of Zion, and a commandment to the saints to gather there and in the country round about, and also telling them that if they scatter the ungodly of the world would swallow them up.

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You say you "have been investigating Mr. Whitmer's claims." Strange business, indeed. What! investigate "a man's claims that has not yet said one word for himself, as having any claims to the "keys of mysteries and revelations" as Joseph's successor?—It is true that Wm. McLellin has been beating a reveille to wake up David Whitmer to a remembrance that Joseph ordained him to be his successor, but for some reason or other David won't hear. He seems to be more stupid on the subject than the little boy Samuel was when he was called to be a prophet. Ah! there is no Eli (or Joseph) to appeal to on the subject. Why? The Lord never told Joseph that he (Joseph) should ever ordain his successor. In Sept., 1830, the Lord told Joseph and Oliver, "I have sent unto you Peter, James and John (angels) to ordain you," &c. In Feb., 1831, five months after the Lord said to the church through Joseph rel-

ative to Joseph's successor, that Joseph should appoint, (by revelation,) but God would ordain his successor as he (Joseph) was ordained, as the Lord had "told him before." Read D. & C. Sec. 1. p. 3. Sec. xiv. p. 1, 2.

Who on earth then presents an indisputable "appointment" and "ordination" in the form that fills the letter of the word of God on this all important point to a minutia? ANS. JAMES J. STRANG, and *no other man.* Admitting Joseph did under any impulse or occasion attempt to ordain Whitmer or any other man to be his successor in the prophetic office, he assumed a prerogative that did not belong to him, admitting him to be a prophet; for the Lord said to him in both alternates, that either in his *apostacy* or *martyrdom* he should only "appoint" his successor, not ordain. But by the by Joseph never did attempt to ordain Whitmer as his successor. He only ordained him to be President of a *stake* of Zion, if the "Times and Seasons" (the organ of the church) tells us the truth.

Any man that will say he is a believer in the Book of D. & C. as the word of God, and deny James J. Strang as being Joseph's successor in the prophetic office is *ignorant* of the word of God relative to that matter, or wilfully disobedient. You invite me to "come and see you." Thank you, sir. I will do so when it becomes my duty. Sir, I have not a dollar on earth beyond the simple means of keeping house in a very plain style. I hear you are quite wealthy, will you come and see me. Can you sell all you have and give to the poor, that you may inherit eternal life? If you can, come and go with us who do so; if not repent and believe in *primitive* MORMONISM, I beseech you.

Respectfully your servant,
JOHN E. PAGE.

BROTHER STRANG:—I wish to inquire of you if any one holding the priesthood have a right to give signs to prove such things as to them appears a reality. Are they not abusing their power in the priesthood, even if the sign is fulfilled? When I speak of signs I mean when one calls upon them that are in authority to administer in case of disease, and desires relief from the disease through the administration, and while administering he gives a sign. As you are the prophet, I conclude that you are at the head in expounding things that pertain to the instruction of the church.

A Member in the Church, and believer in the Prophet.

ANSWER.—This came up some time since from some where in Genesee Co., N. Y. For a general answer we refer to D. & C. Sec. ix. p. 6., and to Mark xvi. 17. It is particularly observable that the signs *follow* them that believe, but do NOT *go before* those who believe not. But if in controverted points among the saints any one should offer a sign (as for instance the healing of a sick person) as evidence that he was in the right, it would be a gross abuse. Even though he might be in the right as to the controverted point, yet the sign is no proof that he is so. God may not refuse to give relief to the innocent subject of such signs, but such practices would be fatal to the faith of all concerned if persisted in.—Signs confirm believers, but they do not beget faith in the unbelieving.

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MINUTES OF THE CONFERENCE AT COOPERSTOWN OTSEGO CO., N. Y.

Conference met at the Universalist meeting house on Saturday June 10th at one o'clock, P. M. Meeting opened by singing.—Prayer by Elder Page. The meeting was called to order with Ebenezer Page in the chair, and Alden Hale Sec. The meeting was then addressed by Elder Hale on the subject of the gathering of Israel, and followed by Elder Page on the folly of believing isolated passages of scriptures which appear against sound logic or common sense, and in contradicton to all other scriptures. Adjourned to brother Bacon's, at 5 P. M., for a social meeting, instruction, &c.

Met Sunday the 11th, at the school house near Gilbert Parshalls, Middleford. Opened by singing. Prayer by Elder Hale. Sermon by Elder Page on the gospel of the kingdom, in a clear and lucid manner, to an attentive audience. Met at Cooperstown at one, P. M.—Prayer by Elder Hale, and sermon by Elder Page on the true order of the church; followed by Elder Hale with appropriate remarks, after which a vote of thanks was taken for the liberality, good order and respect shown by the citizens of the place. Adjourned to brother Stevens' at 5 P. M. Remarks by Elders Page and Hale on the gathering at Voree, building the temple and tower, showing clearly and positively that the kingdom of God will be established there if the saints are faithful, by comparing the 18th chap. of Isa. which calls for an ensign to be raised to all the earth, or all are called upon to hear and see at that time, saying, he (God) would take his rest at that time, and the revelation given July first, 1846, saying, James shall lift an ensign to all the earth, and also comparing the 8th verse of the 4th chap. of Micah, saying, O tower of the flock, to thee shall it come, even the first dominion, with that clause in the above revelation mentioned which says build a house, for if you do these things dominion shall be given unto you. Thus clearly demonstrating where the local spot will be. After which a vote was taken that the present organization of the church under James J. Strang would be sustained, the vote was unanimous. We have here many warm hearted brethren who have manifested their works as well as their faith by paying tithing to the amount of forty dollars cash, which we shall forward to brother Strang as soon as will be discreet and safe, together with subscriptions for the Herald, amount four and a half dollars, giving liberally for our pecuniary advantage, for which we pray God to doublly reward them.

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GOSPEL HERALD.

VOL. III. No. 18.] VOREE, WIS., THURSDAY, JULY 20, 1848. [WHOLE No. 82.

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For the Gospel Herald.

A FRAGMENT.

Let us now pause one moment and review the grand fundamental principles of Mormonism, and see some of the glorious, grand and sublime principles embodied in their faith. The most beautiful that have ever been taught since the days that the self-same and self-evident doctrines were taught by Christ and his apostles while on earth. Passing by the first principles of their doctrine, faith, repentance, baptism, &c., &c., we shall go into an investigation of the God that they worship.

The first question is, then, what is God? He is a material substance, possessing body, parts and passions; can see, hear, talk, walk and converse the same as Jesus Christ. That he possesses body, hands, feet, toes, fingers, in fact every thing that is necessary to constitute a perfect man, we have an abundance of evidence from the Bible to establish this fact beyond controversy. Possessing these attributes he can no more occupy two distinct places at one and the same time than I can. But he can go, come, traverse from planet to planet with ease and rapidity. This is the Mormon God. What is a sectarian God? He is an immaterial being, possessing neither body, parts or passions; can neither be seen, felt nor handled; every where present and no where at all. He is immaterial, which is but another name for nonenity; precisely the same God the infidel believes in, just none at all.

What is Jesus Christ? He is a man, possessing the same attributes of God his Father. Can go from planet to planet with the same ease and rapidity of the Father; talk, eat, drink, walk and converse the same that we can. In fact he is a man who has gone on to perfection, and the express image of the Father.

What are angels? They are men who once lived on earth the same as we do; who have died, been resurrected and now dwell with God their Father; who are now messengers of God to go from planet to planet, whithersoever their services are required.

What are spirits? They are men in embryo, which we in our gross senses cannot see; are capable of receiving knowledge and instructions, and are waiting to come into this world to take bodies and be men of flesh and blood as we are.

What are men? They are sons of God and brothers to Jesus Christ, sent upon earth to do a work for their Father; if they are obedient children, obey the will of their Father, keep his commandments, they will become heirs of God and joint heirs with Jesus Christ.

Now to sum the whole up we are one great family of brothers and sisters, bound together by the ties of humanity sacred and divine, destined eventually to go on through a series of years progressing in knowledge, wisdom, understanding, power and dominion until we shall possess more knowledge more power and dominion than Jesus Christ now does. But at the same time his knowledge, power and dominion will have increased so that when we arrive where he is now he will be just as far in advance of us then as he now is. Thus goes on the great work of our God. He continually increasing in knowledge, power and dominion, and his children following the example. These are some of the grand, glorious and sublime principles of Mormonism.

R. F. MILLS.

Bloomington, July 2d, 1848.

PRESIDENT STRANG:—As my paper has not come to hand for two weeks I thought probably it was because money was lacking, therefore I now send you a dollar, though money is scarce with me and hard to get. I intend to purchase the paper if I purchase nothing else, for I consider it one of the necessaries of life, not only of the life that now is but of that which is to come. It is a great comfort to me in my loneliness, without a saint to speak to. O that I was at Voree, or with the saints some where. I intend to come to Voree and get commissioned afresh if it be the will of the Lord, and endued with power so that I may make Babylon tremble. I have not preached any here for three reasons, yea four perhaps; first, I had no demonstrative evidence that the people had ears to hear; secondly, I did not know that I was sent or called of God as was Aaron, therefore I wanted to go to head quarters and there say, Lord, what wouldst thou have me to do? thirdly, my natural abilities for a preacher being very limited, and having no honor in my own country, therefore I justified myself in lying still, but perhaps weakness of faith has had something to do in the matter; nevertheless I feel as though I wanted to be about my Father's business, and if I had a commandment from the Lord through the prophet to preach to the people here or any where else I should try to do it, because I believe in God that he could use even as weak a thing as I am to some purpose.

I intend to come to the October Conference and learn the way of God more perfectly. I sent a dollar some time in the winter intending to come to the April Conference, but could not for want of means. I regret that my life is passing away without my doing any thing in the cause of God. But I shall not move without a thus saith the Lord, and when that comes I intend not to consult with flesh and blood, but try to magnify my office. I am exerting myself to get my family served so that I may have some leisure* to serve the Lord. I work some at shoes in the winter, at gardening in the summer, and heal the sick with herbs, roots and leaves of the trees. I have been ordained it is true to the office of an elder by two other elders, but not called as was Aaron, by revelation through the prophet; and many an one has been ordained to be an elder that was not fit, and I know not but that is my case, however I don't think I can preach at all unless I am sent. I want to be careful not to act without authority, and also not to bury my talent (if I have any) in the earth. I have written thus much that thou mightest know my situation and thereby be enabled to correct me if I am wrong, which I wish thou wouldst do if thou thinkest me worth the trouble, or hast time without omitting weightier matters.† Fare thee well.

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*That leisure never comes. It must be taken.

†Fail not to come. In the mean time if you find those who have ears to hear fail not to speak. More when we meet. [Ed.

WHAT NEXT?

What is to become of Mexico, since the Treaty is ratified? This is at present the most interesting question of the day, now that the Treaty is ratified by the Mexican Congress.

Will Mexico be able to re-establish her government on a safe and permanent footing? Or will she again be made the prey of military aspirants—of pronunciamentos and gritos? Or will she share the fate of other countries colonized by Spaniards, and be overrun by the colored and aboriginal races? These questions will soon be solved. We are deeply interested in their solution.

Until men's natures can be radically changed, it is vain to look to Mexico for a steady, permanent Government. The nation has retrograded too far to be brought back to the point of order and energy. A proud and ignorant race is slow to improve—to progress. A people so infatuated as the Mexicans are, will never see, much less repair their vices and defects. A people who are satisfied with big words will never attempt great deeds. The easy vent which their pride and patriotism find, in their rich, copious and hyperbolical language, will leave them but little vigor and force to prompt to energetic deeds and practical demonstrations. Their patriotic manifestations are mere pyrotechnic displays,—they are not the sparks emitted from a working engine; they pass off in an evanescent blaze, which leaves behind only smoke and ashes.

A degenerate race is the most difficult to make Republican, or to inspire with elevated ideas. A people who rely upon their ancient name seldom look forward. A barbarian race, full of savage vigor and healthy though uncurbed instincts, may be disciplined and drilled.

The white race who settled Mexico sprang from a combination of the hardy and savage Visigoth and the enterprising Celt, with the cultivated and high spirited Moor. It produced a race of such heroes as Cortes, Gonsalvo de Cordova, Ximenes, and a host of others who illustrated the warlike era of Spanish history. The admixture of the southern blood of the Moors with the northern blood of the Celtic tribes formed a just and healthy combination. But when another cross was effected, and a large infusion of the blood of the southern Indians was introduced into the Mexican organization, the balance was destroyed, the northern vigor succumbed to tropical imbecility, and the Mexicans rapidly degenerated.

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*That leisure never comes. It must be taken.

†Fail not to come. In the mean time if you find those who have ears to hear fail not to speak. More when we meet. [Ed.

WHAT NEXT?

What is to become of Mexico, since the Treaty is ratified? This is at present the most interesting question of the day, now that the Treaty is ratified by the Mexican Congress.

Will Mexico be able to re-establish her government on a safe and permanent footing? Or will she again be made the prey of military aspirants—of pronunciamentos and gritos? Or will she share the fate of other countries colonized by Spaniards, and be overrun by the colored and aboriginal races? These questions will soon be solved. We are deeply interested in their solution.

Until men's natures can be radically changed, it is vain to look to Mexico for a steady, permanent Government. The nation has retrograded too far to be brought back to the point of order and energy. A proud and ignorant race is slow to improve—to progress. A people so infatuated as the Mexicans are, will never see, much less repair their vices and defects. A people who are satisfied with big words will never attempt great deeds. The easy vent which their pride and patriotism find, in their rich, copious and hyperbolical language, will leave them but little vigor and force to prompt to energetic deeds and practical demonstrations. Their patriotic manifestations are mere pyrotechnic displays,—they are not the sparks emitted from a working engine; they pass off in an evanescent blaze, which leaves behind only smoke and ashes.

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From Yucatan.—Capt. Stillman, of schooner Fanny Gray, at New York, from Laguana, reports that intelligence was received there that 15,000 persons had arrived at Merida in 3 days, from other sections of Yucatan. On his passage down the river he met a number of canoes, filled with men, women, and children, who were seeking a refuge at Laguana from the inroads of the Indians. The governor of Laguana has issued a proclamation refusing to have any more Indians landed on that Island, except females.—Great numbers of neutral Indians are flocking to that place for refuge. Things looked worse than ever

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The party of Penay Pena is said to be disaffected, and to be secretly laboring to undermine the weak and imbecile government of Herrera, who is generally admitted to be entirely unequal to the task of holding the helm in these stormy times. His Cabinet, moreover, is composed of such heterogenious and conflicting elements, that unity of counsel and action, so neccessary in such a crisis, cannot be expected of it. The spirit of party, now raging more fiercely through the country than any previous epoch of its history, must inevitably, in a very short time, bring about the dissolution of the present government.

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as a delegate from the Southern Division of the Church. It was refused, and Dr. Pierce returned the following answer to the annunciation:—

To the Bishops and Members at the General Conference of the M. E. Church:—Rev. and Dear Brethren,—I have received two extracts from your journal of the 4th and 5th inst. From these extracts I learn that you decline receiving me in my proper character as the accredited delegate of the M. E. Church South, and only invite me to a seat within the bar as due to me on account of my private and personal merits. These considerations I shall appreciate, and will reciprocate them with you in all the private walks of Christian and social life. But within the bar of the General Conference I can only be known in my official character.

You will therefore regard this communication as final, on the part of the M. E. Church South. She can never renew the offer of fraternal relations between the two great bodies of Wesleyan Methodists in the United States. But the proposition can be renewed at any time, either now or hereafter, by the M. E. Church North.—And if ever made upon the basis of the plan of separation, as adopted by the Conference of 1844, the Church South will cordially entertain the proposition.

With sentiments of deep regard, and with feelings of disappointed hope, I am yours, in Christian fellowship, L. PIERCE,
Delegate from the M. E. Church South.

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☞ So the Methodist Church is effectually divided on the slave question. [Ed.

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LIFE.

We toil for renown, yet we sigh for repose;
We are happy in prospect, yet restless to day;
And we look back on life, from its dawn to its close,
To feel that we've squandered its treasures away.

Though bound by obstructions of clay to our sphere,
Our hearts may aspire to a better to rise;
But evil the weight is that fixes them here,
For frail are our pinions, and far are the skies.

We love—but the object has withered and died,
We are left as a wreck on a desolate shore,
To remember with grief as we gaze on the tide,
That the cherished, the lost, and beloved, are no more.

The lost—the lamented! Ye cannot return,
To learn how our souls were with yours interwove;
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Or behold from our sorrow how deep was our love.

Cure for Crossness.—A sensible woman of the Doctor's acquaintance, (the mother of a young family,) entered so far into his views upon this subject, that she taught her children, from their earliest childhood, to consider ill-humor as a disorder which was to be cured by physic. Accordingly she had always small doses ready, and the little patients, whenever it was thought needful, took rhubarb *for the crossness.* No punishment was required. Peevishness or ill-temper and rhubarb were associated in their minds, always as cause and effect.—*The Doctor.*

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Default having been made in the principal and interest moneys due upon an indenture of mortgage executed by John W. Crane to Israel Duty, bearing date the 14th day of September, 1847, and recorded in the office of the Register of Deeds of Walworth county, Wisconsin, in volume 4 of mortgages on pages 290 and 291, on the 30th day of September, 1847, at 10 o'clock A. M., on which there is claimed to be due, at the date of this notice, the sum of ninety-four dollars and seventy-two cents, notice is hereby given that, by virtue of a power of sale contained in said mortgage, and in pursuance of the statute in such case made and provided, will be sold at public auction, to the highest bidder, at the Court House in said county of Walworth on the second day of October next, at one o'clock in the afternoon of that day the premises described in said mortgage, or so much thereof as will satisfy said principal and interest moneys and costs; which premises are described in said mortgage as follows, to wit: All that certain piece or parcel of land lying and being in the county of Walworth and Territory of Wisconsin in the Milwaukee land district, commencing seventy-two (72) rods west of the south-east corner of the south-east quarter of section No. twenty-five, (25,) in township No. three (3) north of range No. 18 east; thence west along the centre of the road leading from Burlington to Janesville, in said Territory, four rods; thence north ten (10) rods; thence east four (4) rods; thence south ten (10) rods, to the place of beginning. ISRAEL DUTY, *Mortgagee.*

Voree, June 14th, 1848. 13cu.

as a delegate from the Southern Division of the Church. It was refused, and Dr. Pierce returned the following answer to the announciation:—

To the Bishops and Members at the General Conference of the M. E. Church:—Rev. and Dear Brethren,—I have received two extracts from your journal of the 4th and 5th inst. From these extracts I learn that you decline receiving me in my proper character as the accredited delegate of the M. E. Church South, and only invite me to a seat within the bar as due to me on account of my private and personal merits. These considerations I shall appreciate, and will reciprocate them with you in all the private walks of Christian and social life. But within the bar of the General Conference I can only be known in my official character.

You will therefore regard this communication as final, on the part of the M. E. Church South. She can never renew the offer of fraternal relations between the two great bodies of Wesleyan Methodists in the United States. But the proposition can be renewed at any time, either now or hereafter, by the M. E. Church North.—And if ever made upon the basis of the plan of separation, as adopted by the Conference of 1844, the Church South will cordially entertain the proposition.

With sentiments of deep regard, and with feelings of disappointed hope, I am yours, in Christian fellowship, L. PIERCE,
Delegate from the M. E. Church South.

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GOSPEL HERALD.

VOL. III. No. 19.] VOREE, WIS., THURSDAY, JULY 27, 1848. [WHOLE No. 83.

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THE BOOK OF MORMON.

Suppose some unlettered boy, brought up without any opportunities whatever of obtaining general information, totally destitute of geographical, historical and scientific knowledge, should offer to the world a book dictated by himself and written by an amanuensis, purporting to contain the history of several unknown nations, which had had their day and passed away. Suppose that in this historic account he had given a description of the natural and artifical features of their country, such as towns, palaces, temples and fortresses; of mountains, rivers, rocks, caverns, lakes and seas with their relative distances, locations, &c., with all the minuteness common in histories written on the spot at the time the events transpired.—Suppose further that the author of such a work so written should claim for it the credence of all mankind as a work of standard truth, and facts *afterwards* discovered by scientific men should show the existence of just such a country, having the same mountains, rivers, rocks, caverns, lakes and seas; the ruins of the same towns, palaces, temples and fortresses. Suppose further that some distinguished citizen, a national embassador, should go into that country, visit those towns, palaces and temples, and finding them filled and covered with many feet of new earth, filling and covering ancient halls and ante-chambers, with trees of many centuries growth darkening the ancient cities with their foliage, should, beneath the forests of 500 years and the accumulated soil of 10 or 15 centuries, discover there on the ancient walls the exact pictures of the same historic events, so published by such an unlettered boy, what would be the astonishment and admiration of men.

These thoughts were forcibly thrust upon us last Sabbath as we listened to the abla discourse of J. E. Page on the American Antiquities. It was indeed astonishing to read the book of Ether (part of the Book of Mormon) published in 1830, by Joseph Smith, and lay by the side of it the great picture of M. Bottarini found in the ancient halls of the Montezumas, a relic of the Aztec archives, published some years after the Book of Mormon, and then behold the almost speaking picture of all the same events recorded in that book distributed in the same order, beginning with the same fact and ending with the same. So perfect is the concord that no man can think otherwise than that they are chronicles of the same facts. Even the chronology is marked on the ancient pictures, by points corresponding with the years in the book of Ether. The numbers of persons in the various scenes correspond. The number of barges used in crossing various waters is the same. The feasts, the coronation of kings, the battles and the mourning for the slain are found painted and sculptured on the ancient ruins of Yucatan, Chiapas and Central America precisely as Joseph Smith had written them in the Book of Mormon years before the world knew that those countries contained any ruins. Until Stevens, the American embassador, Catherwood, Bottarini, Priest, Delafield and a host of other distinguished antiquarians can all be impeached, and the great body of their works proved lies and impositions, the world is bound to acknowledge that the ignorant unlettered Joseph Smith, a mere boy without even a common school education, has sat down in western New York and written a minute history of the buried and unknown ruins of an extensive and once densly populated country and of the people who inhabited it, whether that history was written from golden plates or from these buried memorials that antiquarians have *since* exhumed.

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Elder Page has all the material for a work presenting an astonishing array of such facts as we have been speaking of, showing that nearly all the ruins discovered by all antiquarians in the central parts of America are minutely described and frequently spoken of in the Book of Mormon while in their pristine glory, and that the paintings and sculpture there found are but the incidents which make up the body of that book. Never was the scenery of the Bible so well illustrated in any pictorial edition as the Book of Mormon would be by using the very cuts used in Stevens' and Delafield's works for its illustration. Where is the man that will come forward with the means of publishing such a work, as Harris did the Book of Mormon? Shall it always be said the poor cannot and the rich will not? Here is testimony that will challenge the world.—Can no man be found who, out of his abundance, will furnish a few hundred dollars to pay for engraving the necessary cuts and buy type, ink and paper? The poor are ready to do the work. Will the rich furnish the means? We shall see.

For the Gospel Herald.

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Upon this subject the whole sectarian world stand arrayed against me, and even many Mormons are preposterous enough to contend that from the beginning of time God foreknew all things. It appears to me that no reasonable man, after a few moments reflection and investigation, could for one moment entertain such erroneous ideas. To suppose that God looked down from the beginning through the vista of unknown millions of years and saw the millions of frivolous incidents which daily occur is entirely presumptuous. For a christian civilized people to contend for such absurdities is astonishing. Now I ask, in all candor, is there any practical difference between foreknowledge and foreordination? If God knew from the beginning the precise course that I would take through

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life, knew whether I would be saved or damned, I would ask, where then is my free moral agency? If he knows that I am to be damned, be damned I must. There is no getting over, under, above, below or around it. My destiny is sealed. I have no free moral agency in the matter. I might as well sit down and fold my arms. My exertions can neither turn my course to the right nor to the left. The decree has gone forth, and I must submit. If God knows that I am to be saved, be saved I will. I may commit murder and all manner of wickedness that a scoundrel can invent. I cannot damn myself. If I could, then of course God did not know that I would be saved. And if man cannot save or damn himself, then he is not a free moral agent.

If God foreknows that any event will take place, it must take place just the same as if he had ordained or decreed it. Consequently if God foreknows that a man will be damned, his works cannot save him. Therefore it destroys at once the free agency of man.—It is folly to contend otherwise. That God has means by which he can know things that may or have transpired I at once concede.—But to suppose he foreknew all things from the foundation of the world, is one of the most ridiculous ideas that ever originated in the human brain. But I do not ask you to take my assertions nor even common sense mixed with strong reason alone, but shall also give proofs from the good book. The first that I shall introduce is from the Book of Abraham: "And the Gods took counsel among themselves and said, 'Let us go down and form man in our image, after our likeness.'" 29th verse. And again: "And thus we will finish the heavens and the earth and all of the hosts of them. And Gods said among themselves, on the seventh time we will end our work which we have counseled, and we will rest on the seventh time from all our work which we have counseled. And the Gods concluded on the seventh time because that on the seventh time they would rest from all their works which they, the Gods, counseled among themselves to form, and sanctified it; and thus were their decisions at the time that they counseled among themselves to form the heavens and the earth." 30th verse.

What were all these councils about if God knew all things from the foundation of the world? It must be idle work to hold councils on things that he knows. And we believe God has enough to do without performing unnecessary labor. And what were their decisions at the time they concluded among themselves? What concluded? How could he conclude on any thing that he knew? If he knows a thing, that thing is already concluded upon. It is folly to talk otherwise. To suppose that God is going to hold councils on things that he already knows is folly, to say the least of it, if not mockery. We will now call your attention to some proofs from the book of Genesis. We find in the 22d chapter that God tempted Abraham, and commanded him to offer his only son for a burnt offering. I ask, what did God do this for? Was it not to try the faith of Abraham? Certainly it was. If, then, he knew that Abraham would offer up his only son as well before trying as he did after, what was the use of taking this pains to ascertain the fact, and putting Abraham to the trouble of three days journey all in order to prove a thing that he knew just as well before?

I said before that God had means to ascertain facts. This was the means he took to ascertain the faith of Abraham. And after Abraham had bound his son Isaac and stretched forth his hand and took the knife to slay his son, then the voice came, saying: "Stay thy hand, for now I know that thou fearest God, seeing that thou hast not withheld thy son, thy only son." Gen. xxii. 12. I shall now introduce one more passage for your consideration: "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and SEE WHETHER THEY HAVE DONE ALTOGETHER ACCORDING *to the* CRY OF IT, which is come unto me; and if not, I WILL KNOW." Gen. xviii. 20, 21. What think you of that passage? What are you to do with it? "*And if not, I will know.*" The language is plain and emphatic, unmistakable and unsurmountable. There is no way of getting around it, only to deny the words of God. "And Arbaham drew near and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." Gen. xviii. 23, 24, 26. Thus Abraham plead with God till God said: "I will not destroy it for tens' sake." What conclusion do we draw from the foregoing conversation between God and Abraham? It seems as if Abraham plead with God face to face, and persuaded God to spare the city for tens' sake. This would certainly be the inference to be drawn, that Abraham did actually exercise an influence on the mind of God. At all events God was going down in person to SEE FOR HIMSELF, THAT HE MIGHT KNOW.

R. F. MILLS.

SECTARIAN HETERODOXY.

What wont men do when led on by the bewildering influence of wild sectarian blindness in attempting to evangelize the world by what they call the gospel of Christ? Being "destitute of the truth" because they do not enjoy "the spirit which leadeth into all truth." Not a century since I was present and heard a two hours discourse from Rev. D. Davidson, in which he labored with great zeal to prove that the sprinkling of water in the name of the Holy Trinity, on a subject, was gospel baptism; and that it was the duty of parents to present their children while they were incapable of exercising faith in the word preached, to receive the ordinance. At the close of his discourse he called for candidates for the ordinance, on which occasion some were *sprinkled*, others *effused*, nine adults were *immersed*, and one kneeled in the flowing stream and was *effused*. All this *triple* mode of sectarian perversion was conducted and administered by the same Rev. D. D. in one and the same day. How does this compare with Paul, who says, "one Lord, one faith, one baptism." To the above case the following words of another author will well apply:—

"'Tis something strange, we freely own
That those who preach immersion down
Should, after all the things they say,
Consent to tread that frantic way;
And from the pulpit straight repair
To practice what they censured there!
How can we without wonder mention
Such vast, such friendly condescension?
Rather than lose a wandering sheep,
Whom all their reasoning cannot keep—
To please the man—but not his God,
They will immerse him in the flood."

JOHN E. PAGE.

Louisville, Knox Co., Ill., April 29th, 1848.

PRESIDENT JAMES J. STRANG:—

DEAR BROTHER,—As the second volume of the Herald is full the third is commenced and I have not sent on in advance until now, I inclose in this one dollar to continue my paper, for it is all the little I get, and not half enough of that. My desire is that the sheet might be enlarged; for one under my situation has no other way of any intelligence. My health is much impaired ever since I was at Voree last October one year ago. I nor my family have not heard a gospel sermon since. My health is such that I am hardly capable

of writing a letter. I do not know that there has been a gospel sermon preached in Knox Co. by any one of our elders from Voree since Jehiel Savage preached there. I have just received the minutes of the Conference in Vol. iii. No. 4, mentioning some preaching by John E. Page and yourself. Page preached on the restitution of all things spoken of, and the desolations that are coming upon the earth. Yourself on the establishment of the kingdom of God, the time when and the circumstances connected with its establishment. Now would it not be a pleasing and profitable thing to put those two discourses in the Herald? I would rather hear them than any thing else that I can think of, and you would do me a favor, seeing we have no preaching nor elders to administer in any thing. O how I long for that ministering power and faith among us to the healing the sick. I have no elders to send for, and doctors pour their poison down us. I am afraid they have ruined my system thereby. I have no one to earn any thing for me, and I cannot do much myself.

There are some few brethren scattered about the country, some gone to the camp, some think the authorities of the church are with the Brighamites. Many do not know where it is, because there are so many lo heres. Some again think the authorities are all gone, and that God would have to organize the kingdom anew again upon the earth. Some think the Romans are to be that great kingdom.—There are many sorts of Mormonism. I want the true kind or none. I am tired of so many self-made beings. I am afraid they have no body or parts. I have just heard from the camp by way of a letter to brother ———. Many are in a state of starvation. He is going to bring his sister-in-law away because she is in suffering circumstances. Her husband has taken another wife and left her with three or four children. She says that she has had nothing all winter but corn meal and water, and some others suffering to death.—I do not ask you to write to me, for I know that you have writing enough to do, only favor me with those two sermons and I will be abundantly thankful.

Yours respectfully,

RICHARD STEPHENS.

☛ We should be most glad to furnish our readers with those sermons and many others which we think still more interesting, but time and labor absolutely forbid writing them out. Pres. Strang has constantly laying by him a large package of unread letters, which he runs over as soon as possible and sometimes not till weeks after they are received, and in his anxiety to keep up with his duties sometimes literally writes over a half quire of paper in a day, in addition to various duties which every day brings with it, and still has works intended for publication the matter of which has been all prepared a full year, which he cannot write out. As for enlarging the paper, it is now kept up at a loss in the expense of publication for the sake of the cause, and that too by poor hard working men. Those who are better off in this world's goods might help us to $100 worth of material to enlarge with, probably the increased patronage would support it; but how hard is it for the rich to be saved! Bro. Stephens should come and dwell with the saints, and then he could find an elder to rebuke the diseases that baffle earthly physicians. We know some in his neighborhood who dreaded the wolves who were getting into the sheepfold, and so stayed in the wilderness. Since we have sent the wolves howling to the woods, will they now come to the fold to dwell with the sheep? If not, they are not so afraid of the wolf as the shepherd.

Union, July 6th, 1848.

Dear Brother Strang:—I inclose one dollar for the continuation of the Gospel Herald. I have read the Gospel Herald with a great deal of pleasure. It is not only a source of great information, but a benefit to my soul. I live in a thickly settled town, where the gospel in its primitive purity never has been preached, although there are a multitude of professed preachers (sectarians) ever learning and never able to come to a knowledge of the truth. I am abundantly convinced that you, brother, are the Lord's appointed to lead the saints into green and living pastures, and direct them in this dark and cloudy day. No other has even professed to take the lead according to our Book of doctrine, which is proof enough to my satisfaction. If the Lord will I intend to be with you in Voree as soon as I can sell out here. Yours in the bonds

of the everlasting covenant,

FRANKLIN BEVIER.

New Bedford, July 4th, 1848.

To President James J. Strang:—

Dear Brother,—Herein is inclosed one dollar for the common interest of the church, or the store house of the Lord; and as fast as I obtain money or other property I shall remit one-tenth of the value thereof to you in money, according as the law of the Lord requires. May the God of heaven sustain you and prepare the church for the reception of the sealed records that are reserved for a day of righteousness, and inspire the saints in the strength of Israel's God to bring their tithes and offerings in that the Temple may be built according to the commandment of the Lord, and cease not to labor like mighty men of God until the kingdoms of this world become the kingdom of our Lord and of his Christ.

Should any thing of interest occur here or at Boston or New York I shall give you early notice, providing there is no one else upon whom the duty devolves, at present, to the best of my knowledge; and even for a year and a half past the feeble efforts of the saints in this section of country, including the New England States, have been completely paralyzed. The Brighamites have to perfection elucidated the saying that "one sinner can do much harm." The few letters that I have seen published in the Voree papers relative to the success of the gospel in this region appear well on paper to those who are unacquainted with the circumstances connected with the facts in the case, but to us they were puffs, and why the writer should have been induced to write as he did I am wholly at a loss to determine.

J. W. NICHOLS.

☛ We wish to hear from brother Nichols as often as he has any thing of interest to communicate. As he eschews puffs, we shall rely on the information he gives.

Bath Mills, July 9th, 1848.

Much Beloved Prophet:—Having a leisure moment I will intrude upon your time, but I hope not on your patience, while I inform you that we are well, and the brethren generally in this country are also well, and the cause of God is progressing and gaining friends in this region. But there is being exerted an influence against us by a Free Will Baptist priest who has just come from Voree, or within three miles. He says that Voree is all broken up and the Mormons have all left there. Please write to me and inform me as to your prospects at present in Voree. Brothers B. C. Willey and Hill expect to move to Voree this fall, as early as September. Brother Wait will be at Conference, and myself if possible. Brother Walter Ostrander is with me at present. He will travel with me as soon as my harvest is done till Conference.

I have not got any papers yet. I want the papers very much.—If my papers have been sent regular send from this time two copies and write on one, "let this go through." I would like to hear from you what is doing at the Island. Please write when this is received. If you cannot write at length, contradict the priest in reference to Voree. As ever, your brother in Christ,

SAMUEL GRAHAM.

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The editor thinks it a very favorable moment to strike for all these annexations, because the "powers of the old world, compelled to keep all their attention fixed and all their resources concentrated in resisting the popular will at home, are necessarily compelled to leave their distant colonies to take care of themselves." Truly, just the time for ambitious cowards to strike. The precious Jamaica correspondent of the Delta, a some time slave driver, probably, shows indubitably that lying is not exclusively the vice of slaves. He draws the following delightful picture of a parcel of starving blood-suckers :—

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Well, if these lazy fellows, the Jamaica Planters, had pocketed their $100,000,000 and gone honestly to work, it seems as if they might have managed to keep roofs over their heads and chickens in their pots. The former slaves have done it without any compensation or protection. We hear no complaints from them. They are tolerably well to do in the world, cultivating their own little homesteads, and finding their labor too valuable to themselves to sell it to the hungry white cormorants at a shilling a day. This, more than the want of duty on Cuba sugar, added to their own laziness and prodigality, has been the ruin of the white Jamaica Planters.—Emancipation has worked so well for the slaves, they are so much elevated by it in self-respect and independence, that the poor planters are positively *dying for want of victims!* So they want to be annexed to the United States. And what good will it do them?—None at all unless the United States system of piracy upon the negroes can be revived. Will it be? Leaving out of account the lion which half of Oregon couldn't tempt Polk to rouse, these same emancipated Jamaica slaves in their mountain homes will forever forbid it. The South could hire Northern cotten-bag statesmen, plenty of them, to approve the war for re-enslaving Jamaica: she could enlist northern Coot Singers and spooney regiments in plenty to fight the battles. But the negroes of Jamaica are not Mexicans. They would give Scott and Taylor what St. Domingo gave Le Clerc. They will never be re-enslaved. They will be annexed free if at all. And the coward South would as soon annex Hayti as to do that.

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Voree, April 27th, 1848.

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GOSPEL HERALD.

VOL. III. No. 20.] VOREE, WIS., THURSDAY, AUG. 3, 1848. [WHOLE No. 84.

GOSPEL HERALD,

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BRIGHAMITE CONFERENCE.

We have been seeking for some time to get the minutes of the Conference of the Brighamites held at Winter Quarters last winter; more especially as we understood that it was their intention to change their organization. We have finally succeeded in getting their full minutes as taken down by their phonographer on the spot. It is certainly a curious document, and exhibits some most remarkable changes of position among the leaders. Indeed its positions are so different from the platform on which they have formerly stood that the scattered Brighamites will probably disbelieve that any such proceedings were had. However this may be, when they get to Council Bluffs they will learn the truth. Truly falsehood and imposition has run them in a devious way. It is not to be wondered at, the blunders that great body has made since, as they now acknowledge they have been over three years without a head.

It will be perceived that in one place they congratulate themselves on having the house full. Now as the house was 40 feet by 60 it would hold 600 persons closely seated. But in summing up they represent that the attendance was not less than 12,000. A very singular fact it is that they should notice the fact that on a particular day the house was full, but at some other time when 20 times that number were in attendance no notice was taken of it in the minutes. Believing that like other men they brag of their congregation when it is largest, we do not doubt theirs was full when they took pains to record the fact in their minutes. Had they simply stated that from 2,000 to 3,000 had attended we should not have questioned it. But when they have stated the brag measure of their congregation at 40 feet by 60, we can only give them credit for as many as that ground will contain. Here follows the Conference minutes:—

MINUTES OF A CONFERENCE HELD DEC. 24TH, 1847, AT WINTER QUARTERS, COUNCIL BLUFFS, AS TAKEN BY JAS. FLANAGAN.

Conference opened Friday Dec. 24th, 1847, at 11 o'clock, and was first addressed by elder Woodruff, in preparing the minds of the people for the business and council of the meeting. He made many good preparatory remarks, and was followed by Orson Pratt, who addressed the Conference in a masterly style, on the Presidency of and progress of the church; stating that the church had progressed rapidly, although we had everything to contend with, poverty, persecution, priestcraft, demagoguery, the press, and, worst of all, the opposition of apostates; and that in our unorganized state, and we had beaten them all and had the best prospect we ever had. He asked, what the apostates had accomplished, and where are they? He said they could hardly be called to remembrance; they had gone to oblivion—to the shades of night. Still the church was rolling on rapidly, and now, at this period of the church, they had to select a First Presidency, and they would admit the first argument of the apostates (viz., that the organization was not complete) was correct. Yet in our unorganized state we have beaten them. There was nothing against the church being in that state for a time. At the rise of the church many years had passed before there was a quorum of Twelve or Seventies, and who would say that the church did not prosper then. But it was not necessary for any more ordinations then. There are those in the church who have been ordained to all power in the kingdom of God, and it only needs the voice of prophecy to say who the individual shall be who should preside over the church. The calling of the Twelve is not to stay at home when the nations are perishing for salvation, but to go and unlock the gospel to those who are in darkness.

At 2 o'clock the meeting was opened by prayer. A. Lyman addressed the meeting. He made some general remarks on the gathering of the saints, the animation with which they should lay hold of the work and turn the world right side up. He then read a revelation which President Young handed him, given in the spring of 1847 on the organization, plan and covenants which saints had gone into to move all the poor of the church to the place where God shall say. Geo. A. Smith followed on the locating of the saints on the east side of the river. He says a few days ago they came over here to hold a Conference; the house was not large enough to hold the people, so they adjourned till they could build a meeting house, in three weeks (and mostly bad weather at that) they had built the largest log cabin he ever saw, 40 by 60 feet, with a recess of 26 feet in the north side for a stand, a fire place in the west end and three stoves. He said all who could go to the valley in the spring should go, and those who could not should move on this side of the river and go to preparing as fast as they could and raise provisions for those who should come on from the east; for the elders were going out to gather up all creation, and they wanted to send as many to the mountains as they possibly could, to the place where God had appointed. They were not going down, but up to the highest low place on earth. He said we had great privileges indeed—that last spring while they were banished from their homes, and houses smoking with the fire of mobs, (for they put fire to them,) that the same government called on them to go and fight their battles; so we had to send five hundred men to serve the Devil (government) in order to get the chance to serve God. He then gave three significations of sin. 1st. Original. 2d. Unpardonable. 3d. Total depravity. Original sin was chewing tobacco. Unpardonable sin was spitting all over the floor. And total depravity was druling down on the bosom. He impressed the necessity of helping the First Presidency off to the mountains, and of the saints being industrious in all things. Pres. B. Young said, as the brethren had been industrious in building the house they would not hurry the business too much, but would try and pay them for their trouble in good meetings.

Sat. 25th, Christmas, 10 o'clock. Meeting opened by singing. Prayer by Geo. A. Smith, who made some remarks on the high council, its rights and power. B. Young said he would make some remarks on the same subject. There was no law of the land to protect our rights on the Potawatamie lands, and it was necessary for us to make such laws as would afford protection until such time as the laws of Iowa might be extended to us, and advised the brethren to empower the high council and bishop's court to enact and enforce all righteous laws. The clerk was called upon to read the epistle of the Twelve to the brethren off in the Great Salt Lake City, in the great basin of North America. It pointed out the proper course to pursue in all matters of business, both spiritual and temporal. Stating that those who could not obey the law of God should be visited with the judgments. Another epistle was read from the high council of the Salt Lake City to the council of the Twelve in Winter Quarters. It stated that their health was good; they had but 5 or 6 deaths. The weather had been mild and uniform, with two or three light frosts, which had done little or no injury, as the vegetation was all green and things prosperous. A let-

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We have been seeking for some time to get the minutes of the Conference of the Brighamites held at Winter Quarters last winter; more especially as we understood that it was their intention to change their organization. We have finally succeeded in getting their full minutes as taken down by their phonographer on the spot. It is certainly a curious document, and exhibits some most remarkable changes of position among the leaders. Indeed its positions are so different from the platform on which they have formerly stood that the scattered Brighamites will probably disbelieve that any such proceedings were had. However this may be, when they get to Council Bluffs they will learn the truth. Truly falsehood and imposition has run them in a devious way. It is not to be wondered at, the blunders that great body has made since, as they now acknowledge they have been over three years without a head.

It will be perceived that in one place they congratulate themselves on having the house full. Now as the house was 40 feet by 60 it would hold 600 persons closely seated. But in summing up they represent that the attendance was not less than 12,000. A very singular fact it is that they should notice the fact that on a particular day the house was full, but at some other time when 20 times that number were in attendance no notice was taken of it in the minutes. Believing that like other men they brag of their congregation when it is largest, we do not doubt theirs was full when they took pains to record the fact in their minutes. Had they simply stated that from 2,000 to 3,000 had attended we should not have questioned it. But when they have stated the brag measure of their congregation at 40 feet by 60, we can only give them credit for as many as that ground will contain. Here follows the Conference minutes:—

MINUTES OF A CONFERENCE HELD DEC. 24TH, 1847, AT WINTER QUARTERS, COUNCIL BLUFFS, AS TAKEN BY JAS. FLANAGAN.

Conference opened Friday Dec. 24th, 1847, at 11 o'clock, and was first addressed by elder Woodruff, in preparing the minds of the people for the business and council of the meeting. He made many good preparatory remarks, and was followed by Orson Pratt, who addressed the Conference in a masterly style, on the Presidency of and progress of the church; stating that the church had progressed rapidly, although we had everything to contend with, poverty, persecution, priestcraft, demagoguery, the press, and, worst of all, the opposition of apostates; and that in our unorganized state, and we had beaten them all and had the best prospect we ever had. He asked, what the apostates had accomplished, and where are they? He said they could hardly be called to remembrance; they had gone to oblivion—to the shades of night. Still the church was rolling on rapidly, and now, at this period of the church, they had to select a First Presidency, and they would admit the first argument of the apostates (viz., that the organization was not complete) was correct. Yet in our unorganized state we have beaten them. There was nothing against the church being in that state for a time. At the rise of the church many years had passed before there was a quorum of Twelve or Seventies, and who would say that the church did not prosper then. But it was not necessary for any more ordinations then. There are those in the church who have been ordained to all power in the kingdom of God, and it only needs the voice of prophecy to say who the individual shall be who should preside over the church. The calling of the Twelve is not to stay at home when the nations are perishing for salvation, but to go and unlock the gospel to those who are in darkness.

At 2 o'clock the meeting was opened by prayer. A. Lyman addressed the meeting. He made some general remarks on the gathering of the saints, the animation with which they should lay hold of the work and turn the world right side up. He then read a revelation which President Young handed him, given in the spring of 1847 on the organization, plan and covenants which saints had gone into to move all the poor of the church to the place where God shall say. Geo. A. Smith followed on the locating of the saints on the east side of the river. He says a few days ago they came over here to hold a Conference; the house was not large enough to hold the people, so they adjourned till they could build a meeting house, in three weeks (and mostly bad weather at that) they had built the largest log cabin he ever saw, 40 by 60 feet, with a recess of 26 feet in the north side for a stand, a fire place in the west end and three stoves. He said all who could go to the valley in the spring should go, and those who could not should move on this side of the river and go to preparing as fast as they could and raise provisions for those who should come on from the east; for the elders were going out to gather up all creation, and they wanted to send as many to the mountains as they possibly could, to the place where God had appointed. They were not going down, but up to the highest low place on earth. He said we had great privileges indeed—that last spring while they were banished from their homes, and houses smoking with the fire of mobs, (for they put fire to them,) that the same government called on them to go and fight their battles; so we had to send five hundred men to serve the Devil (government) in order to get the chance to serve God. He then gave three significations of sin. 1st. Original. 2d. Unpardonable. 3d. Total depravity. Original sin was chewing tobacco. Unpardonable sin was spitting all over the floor. And total depravity was driving down on the bosom. He impressed the necessity of helping the First Presidency off to the mountains, and of the saints being industrious in all things. Pres. B. Young said, as the brethren had been industrious in building the house they would not hurry the business too much, but would try and pay them for their trouble in good meetings.

Sat. 25th, Christmas, 10 o'clock. Meeting opened by singing. Prayer by Geo. A. Smith, who made some remarks on the high council, its rights and power. B. Young said he would make some remarks on the same subject. There was no law of the land to protect our rights on the Potawatamie lands, and it was necessary for us to make such laws as would afford protection until such time as the laws of Iowa might be extended to us, and advised the brethren to empower the high council and bishop's court to enact and enforce all righteous laws. The clerk was called upon to read the epistle of the Twelve to the brethren off in the Great Salt Lake City, in the great basin of North America. It pointed out the proper course to pursue in all matters of business, both spiritual and temporal. Stating that those who could not obey the laws of God should be visited with the judgments. Another epistle was read from the high council of the Salt Lake City to the council of the Twelve in Winter Quarters. It stated that their health was good; they had but 5 or 6 deaths. The weather had been mild and uniform, with two or three light frosts, which had done little or no injury, as the vegetation was all green and things prosperous. In short,

ter was read to Pres. Young concerning some persons who were inclined to make their own laws, and disobey the general laws. Adjourned to 2 P. M.

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Sunday, Dec. 26th. Conference met at 10 o'clock. The house was filled full. Bro. H. Miller arranged the congregation, and when all was quiet the meeting commenced by singing, and prayer by elder W. Woodruff. Elder Appleby then addressed the meeting on the signs of the times, the political state of the world, the revolutions of the governments, and restoration of the Jews. England and the Rothchilds were taking an active part in the gathering of Judah; that some forty-five or fifty thousand had located in Palestine, and that two millions were on their way to the holy city to rear the same. Adjourned.

At 2 P. M. the meeting commenced, and Joseph Young spoke about the elders moving their families away from the saints; that it was not right to let their wives and daughters mingle in such company as the corrupt Gentiles, for he was adverse to the idea.—He was followed by elder Kimball, who gave much instruction in principles and doctrine. He said, they who had committed crimes in private would yet be called to account for their conduct; that the elders should work righteousness and restore confidence, and claim the blessings of God and the power thereof, which would yet rest upon them so that the earth would quake when they spoke by the spirit of God. He said the Gentiles had been rejected and cut off, and would remain so until they were grafted in. He said he never wanted to go among the Gentiles again, and that he would not hold up any man in unrighteousness; would not even sustain his only son, but would deliver him up to be dealt with as the judgments of Israel might direct. He said before he would go and work and have his family among the Gentiles, he would work his bones off up to the elbows. He asked if all the wrongs which had been done to us would be suffered to pass unnoticed. Verily they should not; and the wrongs which had been done by those professing to be saints, should be had in remembrance. He also said that the standard had been raised by us in Zion, and that he was done mingling with the Gentiles; they should come to us, and not for us to run after them. Many other things were said. He was followed by elder Benson, who said it was right, and he would not detain the people, but would bear testimony to the truth. He said he had a mission east and wanted the prayers of the saints. He was opposed to unrighteousness, and that he waged war with all the Devils in hell; that he and Snow was going together to block the wheels, and to help him up hill. With his remarks the meeting closed.

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Joseph Young followed, and gave the same instructions to the Seventies; that although they had many liberties, still they had not the liberty to do wrong; that a man had better be a little unassuming, than to assume liberties that do not belong to him. Many of the Seventies did not think much of their calling and office, but dishonored their office and standing in the church; but their actions spoke louder than their words. We are at work at the big wheel, which would in its revolutions turn up in its course all good and noble spirits, and all who had abused their power in the church should yet lose it, while the men who were humble and worthy should have their places, and the unworthy men would be in hell truly. Let none who preside over little branches set himself up as big I! and crooked little you! but always be ready and humble enough to wash each others feet. He said he wanted to go to the valley next spring for his health, but had not the means to go with, unless the Seventies and God helped him. He said that no Pres. had a right to counsel in the quorum without an appeal to the head of the whole. He said redress wrongs with a carnal spirit, but paralyze the moral courage of our enemies with the spirit of God. The names of the Seventies were called, and only about 200 were present. He said in case all of the First Presidents of the whole Seventies should move west, what course should be taken to preside over those remaining was a question he should like to have answered.

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understand it yet, for we had not yet come to it. He said we had the keys of the resurrection. The same angel who rolled away the stone from the sepulcher of Jesus and unlocked it to him and bade him arise, but when the Savior had arisen the angel would not suffer any body to touch him. Why was that? What has Jesus to do yet before his resurrection was completed? Answer it then, ye wise men. The same angel holds the keys of the resurrection now, and no man on earth had ever received them from him. If any inquire where Zion is, tell them it is America. If any ask what is Zion, tell them the pure in heart. He said that he felt to rejoice that it was one of the best days to him he ever saw in the world, as brother Kimball said yesterday, it should be the best the saints ever saw.

It was next proposed that we should have a day of jubilee in the big house on the last Saturday in January, and all (none excepted) are invited to attend. Joseph said that we had already commenced it, and time might say when it would end. Joseph asked if the Seventies on the east side of the river would bring him a bushel of corn each, and if so, bring it to the jubilee. The band gave another piece of music. "Come, come, ye saints," was then sung by brother Kay. G. A. Smith, after a recapitulation of the glorious doctrine, keys and music which we had received from the brethren, stated that he had to stay with those who stopped at Council Bluffs to preach the gospel, to gather to the great Salt Lake Valley of the mountains. He wanted those who remained to raise a tremendous large crop of potatoes, corn, wheat and buckwheat, &c. He wanted to see enterprise scare the people, and schools established in every neighborhood, and for all the young stock to be got and raise cattle, horses, pigs, and raise all that they possibly could; that the land on which we lived was a blessing from God, and should not be bought or sold nor any timber wasted; that we ought to act as honorable with each other as the Potawatamies had done with us when we came here, and all do right; he delighted in their duties, their interchange and labor, and the Lord would bless them in their crops and herds; for the brethren not to ask too great a price for their land, so as to oppress the poor; that there was many poor saints, who, if they had a little spot of land, could support themselves. G. A. Smith says he will do all in his power to help the brethren to the valley as fast as possible, and that he could preach or work as the case might be. The band played another tune, which was indeed good.

Elder G. A. Smith asked if they would lay him up a few log cabins at the time of the jubilee. It was moved that brother Henry Miller oversee the job, and carried. Brother Miller expressed himself on the subject, that it could be done, and electioneered in pretty good terms for help to accomplish the work, and have it done at the jubilee or not come to it at all. Elder O. Pratt said that there was some business to come before the Conference before it closed; that in connection with farming and raising grain that there would have to be some mills to grind it, and another item of business was to choose three First Presidents of the church, to preside over the whole church; the organization of the church should be completed, and so defeat the Devil and carry out the work of the Lord. He referred to the Book of Doctrine and Covenants to show how this was to be done; that the time had come when the hands of the Twelve must be liberated by the power and spirit of their calling, to go and push the people together from the ends of the earth to head quarters, and there would be men to lead and guide them to the great and glorious scenes which are yet to be unfolded to their view. G. A. Smith asked how Joseph Smith received his power to preside over the church. And answered, from Peter, James and John, and that power was conferred by him to the Twelve, and they had power to appoint First Presidents of the church. The question was then called for whether the people wanted their First Presidents or not. The house responded unanimously.

A. Lyman spoke on the subject, and said the idea of having their First Presidents in the church was nothing new; that it all had been arranged long since by the council, and there was no danger of going wrong; that all bodies must have a head, and all intelligence must come from the head. And the time had come when ends of the church could not be saved without a head, and the very man who was to be the head had been at the head all the time. He asked who the head was amenable to. And answered, to his head; for no bodies, however great, were so high that they had no head; and that the time had come when the Twelve must lead out the master spirits of the kingdom; must go to the east, west, north and south, and plant the seeds of eternal life. It was moved and seconded that Brigham Young should be our First President. It was carried unanimously. It was next moved and carried that Heber C. Kimball be the first Councilor of Pres. B. Young. Carried unanimously. It was next moved and seconded that Dr. W. Richards be appointed second Councilor. Carried unanimously. It was moved that John Smith be appointed a Patriarch over the whole church. Carried unanimously. The band played a choice piece of music.

Pres. B. Young said the time had come to dismiss the meeting; that the meeting had been of the best kind, the good spirits had been with us all the time; that joy and peace had filled every bosom, and that if any had come here with any animosity against us they had lost it before they were among us long. He blessed the saints in the name of the God of Israel, and that he had but little fault to find with any of the saints; that he would do the best he could for the church, and that he would not be burthened or trammeled by any body; that the moves of the church had all been directed right every time, and that our sufferings and trials had not come on account of our wickedness, but the hand of God had directed them in all of their moves, and that all of their moves were right, and if any one disputed it let him say wherein it was wrong, and say how it could be bettered. The band then played, when the Conference was dismissed to meet on the 6th of April, 1848. The number of the congregation was considered about 12,000. In the evening the brethren met to praise the Lord by making merry in the dance. After the house was arranged, the meeting was opened by singing and prayer. President Young led the first figure. The next the Presidents of the Seventies were called on. Then the High Priests, and the whole was conducted in the best order, and came off at 11 o'clock, P. M.

☞ As the best comment on the foregoing, we here insert the first Apostolic Letter of the Twelve after Joseph's martyrdom:—

BELOVED BRETHREN:—For as much as the saints have been called to suffer deep affliction and persecution, and also to mourn the loss of our beloved prophet, and also our patriarch, who have suffered a cruel martyrdom for the testimony of Jesus, have voluntarily yielded themselves to cruel murderers, who had sworn to take their lives, and thus like good shepherds have laid down their lives for the sheep, therefore it becomes necessary for us to address you at this time on several important subjects.

You are now without a prophet present with you in the flesh to guide you, but you are not without apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the church in all the world, being still under the direction of the same God, and being dictated by the same spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, to build up the kingdom upon the foundation that the prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to him who sent him.

LET NO MAN PRESUME FOR A MOMENT THAT HIS PLACE WILL BE FILLED BY ANOTHER; FOR, REMEMBER, HE STANDS IN HIS OWN PLACE, AND ALWAYS WILL; AND THE TWELVE APOSTLES OF THIS DISPENSATION STAND IN THEIR OWN PLACE AND ALWAYS WILL, BOTH IN TIME AND IN ETERNITY, TO MINISTER, PRESIDE AND REGULATE THE AFFAIRS OF THE WHOLE CHURCH.

How vain are the imaginations of the children of men, to presume for a moment that the slaughter of one, two or a hundred of the leaders of this church could destroy an organization so perfect in itself and so harmoniously arranged that it will stand while one member of it is left alive upon the earth. Brethren, be not alarmed, for if the Twelve should be taken away, still there are powers and offices in existence which will bear the kingdom of God triumphantly victorious in all the world. This church may have prophets many, and apostles many, but they are all to stand in due time in their proper organization, under the direction of those who hold the keys.

On the subject of the gathering, let it be distinctly understood that the city of Nauvoo and the Temple of our Lord are to continue to be built up according to the pattern which has been commenced, and which has progressed with such rapidity thus far.

The city must be built up and supported by the gathering of those who have capital, and are willing to lay it out for the erection of every branch of industry and manufacture, which is necessary for the employment and support of the poor, or of those who depend wholly on their labor; while farmers who have capital must come on and purchase farms in the adjoining country, and improve and

nderstand it yet, for we had not yet come to it. He said we had he keys of the resurrection. The same angel who rolled away the tone from the sepulcher of Jesus and unlocked it to him and bade im arise, but when the Savior had arisen the angel would not suf- r any body to touch him. Why was that? What has Jesus to o yet before his resurrection was completed? Answer it then, ye rise men. The same angel holds the keys of the resurrection now, nd no man on earth had ever received them from him. If any in- uire where Zion is, tell them it is America. If any ask what is ion, tell them the pure in heart. He said that he felt to rejoice hat it was one of the best days to him he ever saw in the world, as rother Kimball said yesterday, it should be the best the saints ev- r saw.

It was next proposed that we should have a day of jubilee in the ig house on the last Saturday in January, and all (none excepted) re invited to attend. Joseph said that we had already commenced , and time might say when it would end. Joseph asked if the eventies on the east side of the river would bring him a bushel of orn each, and if so, bring it to the jubilee. The band gave another iece of music. "Come, come, ye saints," was then sung by broth- r Kay. G. A. Smith, after a recapitulation of the glorious doctrine, eys and music which we had received from the brethren, stated hat he had to stay with those who stopped at Council Bluffs to reach the gospel, to gather to the great Salt Lake Valley of the mountains. He wanted those who remained to raise a tremendous arge crop of potatoes, corn, wheat and buckwheat, &c. He want- d to see enterprise scare the people, and schools established in ev- ry neighborhood, and for all the young stock to be got and raise attle, horses, pigs, and raise all that they possibly could; that the and on which we lived was a blessing from God, and should not e bought or sold nor any timber wasted; that we ought to act as onorable with each other as the Potawatamies had done with us when we came here, and all do right; he delighted in their duties, heir interchange and labor, and the Lord would bless them in their rops and herds; for the brethren not to ask too great a price for heir land, so as to oppress the poor; that there was many poor aints, who, if they had a little spot of land, could support them- elves. G. A. Smith says he will do all in his power to help the rethren to the valley as fast as possible, and that he could preach r work as the case might be. The band played another tune, hich was indeed good.

Elder G. A. Smith asked if they would lay him up a few log cab- ns at the time of the jubilee. It was moved that brother Henry iller oversee the job, and carried. Brother Miller expressed him- elf on the subject, that it could be done, and electioneered in pretty ood terms for help to accomplish the work, and have it done at the ubilee or not come to it at all. Elder O. Pratt said that there was ome business to come before the Conference before it closed; that n connection with farming and raising grain that there would have o be some mills to grind it, and another item of business was to hoose three First Presidents of the church, to preside over the whole hurch; the organization of the church should be completed, and so efeat the Devil and carry out the work of the Lord. He referred o the Book of Doctrine and Covenants to show how this was to be one; that the time had come when the hands of the Twelve must e liberated by the power and spirit of their calling, to go and push he people together from the ends of the earth to head quarters, and here would be men to lead and guide them to the great and glorious cenes which are yet to be unfolded to their view. G. A. Smith sked how Joseph Smith received his power to preside over the hurch. And answered, from Peter, James and John, and that pow- r was conferred by him to the Twelve, and they had power to ap- oint First Presidents of the church. The question was then called or whether the people wanted their First Presidents or not. The ouse responded unanimously.

A. Lyman spoke on the subject, and said the idea of having their irst Presidents in the church was nothing new; that it all had een arranged long since by the council, and there was no danger f going wrong; that all bodies must have a head, and all intelli- ence must come from the head. And the time had come when ends f the church could not be saved without a head, and the very man who was to be the head had been at the head all the time. He ask- d who the head was amenable to. And answered, to his head; for no bodies, however great, were so high that they had no head; nd that the time had come when the Twelve must lead out the aster spirits of the kingdom; must go to the east, west, north and outh, and plant the seeds of eternal life. It was moved and secon- ed that Brigham Young should be our First President. It was carried unanimously. It was next moved and carried that Heber C. Kimball be the first Councilor of Pres. B. Young. Carried unanimously. It was next moved and seconded that Dr. W. Richards be appointed second Councilor. Carried unanimously. It was moved that John Smith be appointed a Patriarch over the whole church. Carried unanimously. The band played a choice piece of music.

Pres. B. Young said the time had come to dismiss the meeting; that the meeting had been of the best kind, the good spirits had been with us all the time; that joy and peace had filled every bosom, and that if any had come here with any animosity against us they had lost it before they were among us long. He blessed the saints in the name of the God of Israel, and that he had but little fault to find with any of the saints; that he would do the best he could for the church, and that he would not be burthened or trammeled by any body; that the moves of the church had all been directed right every time, and that our sufferings and trials had not come on account of our wickedness, but the hand of God had directed them in all of their moves, and that all of their moves were right, and if any one disputed it let him say wherein it was wrong, and say how it could be bettered. The band then played, when the Conference was dismissed to meet on the 6th of April, 1848. The number of the congregation was considered about 12,000. In the evening the brethren met to praise the Lord by making merry in the dance. After the house was arranged, the meeting was opened by singing and prayer. President Young led the first figure. The next the Presidents of the Seventies were called on. Then the High Priests, and the whole was conducted in the best order, and came off at 11 o'clock, P. M.

☛ As the best comment on the foregoing, we here insert the first Apostolic Letter of the Twelve after Joseph's martyrdom:—

Beloved Brethren:—For as much as the saints have been called to suffer deep affliction and persecution, and also to mourn the loss of our beloved prophet, and also our patriarch, who have suffered a cruel martyrdom for the testimony of Jesus, have voluntarily yielded themselves to cruel murderers, who had sworn to take their lives, and thus like good shepherds have laid down their lives for the sheep, therefore it becomes necessary for us to address you at this time on several important subjects.

You are now without a prophet present with you in the flesh to guide you, but you are not without apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the church in all the world, being still under the direction of the same God, and being dictated by the same spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, to build up the kingdom upon the foundation that the prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to him who sent him.

LET NO MAN PRESUME FOR A MOMENT THAT HIS PLACE WILL BE FILLED BY ANOTHER; for, remember, he stands in his own place, and always will; and the Twelve Apostles of this dispensation stand in their own place and always will, both in time and in eternity, to minister, preside and regulate the affairs of the whole church.

How vain are the imaginations of the children of men, to presume for a moment that the slaughter of one, two or a hundred of the leaders of this church could destroy an organization so perfect in itself and so harmoniously arranged that it will stand while one member of it is left alive upon the earth. Brethren, be not alarmed, for if the Twelve should be taken away, still there are powers and offices in existence which will bear the kingdom of God triumphantly victorious in all the world. This church may have prophets many, and apostles many, but they are all to stand in due time in their proper organization, under the direction of those who hold the keys.

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The city must be built up and supported by the gathering of those who have capital, and are willing to lay it out for the erection of every branch of industry and manufacture, which is necessary for the employment and support of the poor, or of those who depend wholly on their labor; while farmers who have capital must come on and purchase farms in the adjoining country, and improve and

cultivate the same. In this way all may enjoy plenty, and our infant city may grow and flourish, and be strengthened an hundred fold; and unless this is done, it is impossible for the gathering to progress, because those who have no other dependence cannot live together without industry and employment.

Therefore, let capitalists hasten here, and they may be assured we have nerves, sinews, fingers, skill and ingenuity sufficient in our midst to carry on all the necessary branches of industry.

The Temple must be completed by a regular system of tithing, according to the commandments of the Lord, which he has given as a law unto this church, by the mouth of his servant Joseph.

Therefore, as soon as the TWELVE have proceeded to a full and complete organization of the branches abroad, let every member proceed immediately to tithe himself or herself a tenth of all their property and money, and pay it into the hands of such bishops as have been or shall be appointed by them to receive the same for the building of the Temple or the support of the priesthood, according to the scriptures, and the revelations of God; and then let them continue to pay in a tenth of their income from that time forth, for this is a law unto this church, as much binding on their consciences as any other law or ordinance. And let this law or ordinance be henceforth taught to all who present themselves for admission into this church, that they may know the sacrifice and tithing which the Lord requires, and perform it; or else not curse the church with a mock membership, as many have done heretofore. This will furnish a steady public fund for all sacred purposes, and save the leaders from constant debt and embarrassment, and members can then employ the remainder of their capital in every branch of industry, enterprise and charity, as seemeth them good; only holding themselves in readiness to be advised in such manner as shall be for the good of themselves and the whole society; and thus all things can move in harmony, and for the general benefit and satisfaction of all concerned.

The gospel in its fullness and purity must now roll forth through every neighborhood of this wide spread country, and to all the world; and MILLIONS WILL AWAKE to its truths and obey its precepts; and the kingdoms of this world will become the kingdoms of our Lord and of his Christ. BRIGHAM YOUNG, *Pres. of the Twelve.*

Nauvoo, August 15th, 1844.

☛ We are most happy to give place to the following excellent letter of brother Isaac Haven, late from Cheltenham, England:—

Voree, July 25th, 1848.

TO THE BRETHREN IN PHILADELPHIA:—As many of you requested me to give you information from Voree immediately after my arrival here, all about Voree, as to the country, its prospects, its business, the prosperity of the church, &c., I take this occasion to answer you all, as well as all the saints of my acquaintance by this communication. In the first place, Voree is just the best place in the world for a saint to dwell and get a living in. I do not offer you this as my judgment in particular, for if I had gone to choose the place it is quite likely I should have chosen some other. But as God has chosen it, and as he understands all these things better than any of us, I have no kind of doubt it is the very best place.—As to the prosperity of the church, it is perfectly satisfactory to me. We have no great show here. The men of unsound principle that rushed in here to be some great ones are gone. There are no hungry speculators here, getting rich by speculations in town lots. As a consequence, there is no great cry in the Gentile papers about the wonderful progress of Voree. But there are between 150 and 200 saints joined together in the order of Enoch, keeping the commandments of God in unity and confidence. There are also about the same number living about who are not in this order. And all together are keeping up the discipline and order of the church faithfully.

Around and among them are a good number who once belonged to the church, but who now make it their business to beset every new comer with all sorts of the vilest and most wicked accusations against the saints, especially the prophet, in which they not unfrequently succeed in destroying their faith. I apprehend that the faith thus destroyed is of that sort which rather believes in revelation, but at the same time can hardly take the word of God without an endorser. That is, cannot trust to obey the commandments of God unless some good honest man with whom they are acquainted can assure them that it is safe to do so, and that they can live by it. If any one thinks me such an honest man and wishes my opinion whether they can here realize what God has prommised to the faithful who gather here, I have no objection to saying that Voree is a very pleasent country place, hardly having the appearance of a town, and almost destitute of public houses. Dwelling houses and work shops stand in the midst of cultivated fields, some of them far distant from the roads, and the head quarters of the order of Enoch are on the top of the Hill of Promise surrounded by an ancient forest of oak and hickory. Stretching away to he north is Gardner's prairie, consisting of some four thousand acres of grain fields with scarcely a tree in the entire space. The White river meadows at the south are nearly as extensive. The whole are surrounded by hills of moderate height, generally covered with timber. The place is healthy. Men who have a moderate amount of capital can successfully pursue almost any honest business.—But as all kinds of work shops are not established, those who are not able to set up business might not find employ to their liking.

Good and faithful brethren, whether rich or poor, who are willing to give all they possess for the gospel can share all their possessions in common with their brethren of the order of Enoch. But any Ananias that wishes to keep back a part had better keep the whole and save his credit. The roads are good, and the country, though quite new, presents nearly all the advantages of old settled regions. But none of these facts have the least influence on me.—Were it the worst country I ever saw, as it is the place God has called the saints to, I should be equally satisfied, believing that all his works are well done, not having the least idea of sitting in judgment on his ways and commandments. ISAAC HAVEN.

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MORTGAGE SALE.

Default having been made in the principal and interest moneys due upon an indenture of mortgage executed by John W. Crane to Israel Duty, bearing date the 14th day of September, 1847, and recorded in the office of the Register of Deeds of Walworth county, Wisconsin, in volume 4 of mortgages on pages 290 and 291, on the 30th day of September, 1847, at 10 o'clock A. M., on which there is claimed to be due, at the date of this notice, the sum of ninety-four dollars and seventy-two cents, notice is hereby given that, by virtue of a power of sale contained in said mortgage, and in pursuance of the statute in such case made and provided, will be sold at public auction, to the highest bidder, at the Court House in said county of Walworth on the second day of October next, at one o'clock in the afternoon of that day the premises described in said mortgage, or so much thereof as will satisfy said principal and interest moneys and costs; which premises are described in said mortgage as follows, to wit: All that certain piece or parcel of land lying and being in the county of Walworth and Territory of Wisconsin in the Milwaukee land district, commencing seventy-two (72) rods west of the south-east corner of the south-east quarter of section No. twenty-five, (25,) in township No. three (3) north of range No. 18 east; thence west along the centre of the road leading from Burlington to Janesville, in said Territory, four rods; thence north ten (10) rods; thence east four (4) rods; thence south ten (10) rods, to the place of beginning. ISRAEL DUTY, *Mortgagee.*

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GOSPEL HERALD.

VOL. III. No. 21.] VOREE, WIS., THURSDAY, AUG. 10, 1848. [WHOLE No. 85.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

Elizabeth, Ill., July 23d, 1848.

BROTHER BENJAMIN :—It is an old saying, three times and out. This is the third letter that I have commenced, and if this does not get finished it is doubtful whether you will not wait a while longer before you get an answer to your letter. Brother Samuel and Rebecca paid us a visit a few weeks since. Truly they were welcome visitors. I perceive that they are strong in the belief that Mr. Strang is Joseph's legal successor. From what I learn from them Mr. Strang considers no sacrifice too great for the cause in which he is engaged. His personal sacrifices certainly have been and are great, be the position true or false that he occupies. I have received a number of papers from Samuel, and you will please to present him my thanks for the same. Previous however to their reception I obtained several that came from Voree by way of L. George.—They, in connection with those your brother sent me, afford a good deal of interesting reading matter. I have looked them all over and over again and again. Mr. Strang's writings generally are bold and energetic. His controversy with the Catholics evinces a bold and daring spirit rare to find in this age, and must inevitably bring upon him the anathemas of those whose crafts are endangered by the same.

I have read his remarks on the epistle of the Twelve, together with his exposition of certain paragraphs from the Book of Doctrine and Covenants, and am satisfied that Mr. Strang has made the most out of them in his favor that can be made, and yet there is a something in the right of Presidency, the way and manner of appointment, how and what way a President of the high priesthood shall be ordained, has not as yet been told. In one of my former letters that I have not sent I dwelt considerably upon this, and as I saw it would exceed the limits of the sheet I thought best to throw it by and merely point out one error of Mr. Strang's, which may serve as a key to unlock the rest. This, brother Benjamin, I do with the best of feelings for you and Mr. Strang, (a gent. by the by I have never seen,) and whatever may be the result I sincerely hope that it may not mar the good feelings that have so long existed between us.

Mr. Strang, in his remarks on the Brighamite epistle as he calls it, after refering to sec. iii. par. 11 book of D. & C. and a number of other sections and paragraphs, sums up the whole in so many words as these: This puts the whole matter beyond successful controversy to the contrary, that the three high priests referred to are not and cannot be the First Presidency of the church. His reference to the Presidency of the high priests quorum, their names, manner of appointment, his exertions to palm them off as the three referred to in sec. iii. p. 11, D. & C., forcibly remind me of the exertions of a skillful crafty lawyer with a hard case on his hands. And let me tell you if the gent. is correct in all other positions (which by the by I question) he is most assuredly a long way astray in this.

My opinion in this matter is no better than Mr. Strang's without proof. And the test is, if we speak not according to the word of God, there is no light in us. Now, then, to the word of God, which is the alpha and omega of the matter. D. & C. sec. iii. p. 11 :—"Of the Melchisedec priesthood three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the Presidency of the church." This is what God says about it.—Mr. Strang says, refering to his arguments and references, this puts the whole matter beyond successful controversy, that they are not the First Presidency. Whilst God says, positively, they are the Presidency of the church. This I consider an assential point in Strangism, as it is called; for if it can be made apparent from the word that God has made a wise provision for any contingency that the church is or could be subject to, and that a revelation of more ancient date than Mr. Strang's particularizing and showing who of the Melchisedec priesthood had a right to the Presidency according to the oath and covenant of God, and that the manner of appointment should be by consent of the church, the ordination by the direction of the same, and this order never to be deviated from, it will certainly make against Strangism, so called. If you still doubt the three spoken of being the First Presidency, I would ask, are they not Presidents of the church? And if so, are they not of the Melchisedec priesthood? Most assuredly they are Presidents of the high priesthood, and not of one of the quorums of that priesthood, as Mr. Strang would have his followers believe. The Melchisedec priesthood has power, &c. See D. & C. sec. iii. p. 3 and 4.

Bro. Benjamin, as I told you at the commencement, I have hurried this through, and I sent it along just as it is. You can make any use of it you please. I am not particularly anxious to invite discussion, as my time will not permit if I get my health, if I do not I would as soon write as not. Benjamin, I candidly acknowledge that I do not believe the premises occupied by Mr. Strang to be tenable. And although he is a skillful lawyer, if I have time I am willing to exchange a few shots with him. If you have truth, I want it. If you have not, you ought to know it. You will please to write on the receipt of this. Give our love to all. Say to Phineas we sympathize with him in the loss of his excellent companion.

Good by. Z. H. GURLEY.

MR. Z. H. GURLEY :—Bro. Benjamin Wright has put your letter into my hands, and I most cheerfully accept the encounter you propose, and in justice must give you the credit of being the first man I have ever found who was willing to defend Brighamism—if indeed you mean so much by what you say. I have severally and personally met Orson Hyde, John Taylor, E. T. Benson and P. P. Pratt and done every thing that a gentleman could do to call them out, but in vain. In these gentlemen I recognized some of the best talent of the age, great experience in debating, and a commanding influence among the saints. Yet in the presence of their own converts when I was a total stranger they have positively, pertinaciously and rudely refused all discussion. I can attribute such conduct in them to nothing but conscious weakness of their cause.

Some of their friends have endeavored to excuse them on the pre-

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PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

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All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

Elizabeth, Ill., July 23d, 1848.

BROTHER BENJAMIN:—It is an old saying, three times and out. This is the third letter that I have commenced, and if this does not get finished it is doubtful whether you will not wait a while longer before you get an answer to your letter. Brother Samuel and Rebecca paid us a visit a few weeks since. Truly they were welcome visitors. I perceive that they are strong in the belief that Mr. Strang is Joseph's legal successor. From what I learn from them Mr. Strang considers no sacrifice too great for the cause in which he is engaged. His personal sacrifices certainly have been and are great, be the position true or false that he occupies. I have received a number of papers from Samuel, and you will please to present him my thanks for the same. Previous however to their reception I obtained several that came from Voree by way of L. George.—They, in connection with those your brother sent me, afford a good deal of interesting reading matter. I have looked them all over and [illegible] and energetic. His controversy with the Catholics evinces a bold and daring spirit rare to find in this age, and must inevitably bring upon him the anathemas of those whose crafts are endangered by the same.

I have read his remarks on the epistle of the Twelve, together with his exposition of certain paragraphs from the Book of Doctrine and Covenants, and am satisfied that Mr. Strang has made the most out of them in his favor that can be made, and yet there is a something in the right of Presidency, the way and manner of appointment, how and what way a President of the high priesthood shall be ordained, has not as yet been told. In one of my former letters that I have not sent I dwelt considerably upon this, and as I saw it would exceed the limits of the sheet I thought best to throw it by and merely point out one error of Mr. Strang's, which may serve as a key to unlock the rest. This, brother Benjamin, I do with the best of feelings for you and Mr. Strang, (a gent. by the by I have never seen,) and whatever may be the result I sincerely hope that it may not mar the good feelings that have so long existed between us.

Mr. Strang, in his remarks on the Brighamite epistle as he calls it, after refering to sec. iii. par. 11 book of D. & C. and a number of other sections and paragraphs, sums up the whole in so many words as these: This puts the whole matter beyond successful controversy to the contrary, that the three high priests referred to are not and cannot be the First Presidency of the church. His reference to the Presidency of the high priests quorum, their names, manner of appointment, his exertions to palm them off as the three referred to in sec. iii. p. 11, D. & C., forcibly remind me of the exertions of a skillful crafty lawyer with a hard case on his hands. And let me tell you if the gent. is correct in all other positions (which by the by I question) he is most assuredly a long way astray in this.

My opinion in this matter is no better than Mr. Strang's without proof. And the test is, if we speak not according to the word of God, there is no light in us. Now, then, to the word of God, which is the alpha and omega of the matter. D. & C. sec. iii. p. 11:—"Of the Melchisedec priesthood three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the Presidency of the church." This is what God says about it.—Mr. Strang says, refering to his arguments and references, this puts the whole matter beyond successful controversy, that they are not the First Presidency. Whilst God says, positively, they are the Presidency of the church. This I consider an assential point in Strangism, as it is called; for if it can be made apparent from the word that God has made a wise provision for any contingency that the church is or could be subject to, and that a revelation of more ancient date than Mr. Strang's particularizing and showing who of the Melchisedec priesthood had a right to the Presidency according to the oath and covenant of God, and that the manner of appointment should be by consent of the church, the ordination by the direction of the same, and this order never to be deviated from, it will certainly make against Strangism, so called. If you still doubt the three spoken of being the First Presidency, I would ask, are they not Presidents of the church? And if so, are they not of the Melchisedec [illegible] Presidents of the high priesthood, and not of one of the quorums of that priesthood, as Strang would have his followers believe. The Melchisedec priesthood has power, &c. See D. & C. sec. iii. p. 3 and 4.

Bro. Benjamin, as I told you at the commencement, I have hurried this through, and I sent it along just as it is. You can make any use of it you please. I am not particularly anxious to invite discussion, as my time will not permit if I get my health, if I do not I would as soon write as not. Benjamin, I candidly acknowledge that I do not believe the premises occupied by Mr. Strang to be tenable. And although he is a skillful lawyer, if I have time I am willing to exchange a few shots with him. If you have truth, I want it. If you have not, you ought to know it. You will please to write on the receipt of this. Give our love to all. Say to Phineas we sympathize with him in the loss of his excellent companion.

Z. H. GURLEY.

Good by.

MR. Z. H. GURLEY:—Bro. Benjamin Wright has put your letter into my hands, and I most cheerfully accept the encounter you propose, and in justice must give you the credit of being the first man I have ever found who was willing to defend Brighamism—if indeed you mean so much by what you say. I have severally and personally met Orson Hyde, John Taylor, E. T. Benson and P. P. Pratt and done every thing that a gentleman could do to call them out, but in vain. In these gentlemen I recognized some of the best talent of the age, great experience in debating, and a commanding influence among the saints. Yet in the presence of their own converts when I was a total stranger they have positively, pertinaciously and rudely refused all discussion. I can attribute such conduct in them to nothing but conscious weakness of their cause.

Some of their friends have endeavored to excuse them on the pre-

tence that the question was not one of sufficient importance. But to this excuse they have themselves given the lie, by more than 20 different publications, industriously circulated, for the purpose of defaming my character, and by sending elders throughout the U. S. and Great Britain on special missions to tell lies about me. I do not mention these facts to reproach you with them, but as simple facts, showing that they are conscious of the weakness of their cause, and, like mystery Babylon, depend on prejudice to maintain it. In controversy they are ever ready to meet the sectarians, us never.

In proceeding with this matter I shall endeavor to treat the subject with all candor, and yourself with all courtesy. I perceive by your style that your feelings are both kind and sensitive. You have commended my style in discussion. Still I doubt its being equally pleasing to those who are the subjects of it. I beg you to take no offence at any thing I may deem it necessary to say. If I should have occasion to say any thing unpleasant, I will endeavour to ascertain the facts first, and use the expletives afterwards. And whatever severity I may use to the subject, I apply none of it to the person.

You give me credit for making "*the most*" of D. & C. in my favor. It seems I have made enough; for no man has reviewed it, though it has diminished the Brighamites by thousands; but whether I have made the most of it or not, I made the same of my cause before I ever read the book. My position was taken before I ever read one of all the revelations in the D. & C. and has never been changed. It was formed simply on the facts that had really transpired, and I have since merely showed that those facts are such as that book calls for.

You intimate that there is something about the prerogative, calling and ordination of a First President which has not been told.—If so, I think you would do well to tell it, and I regret that you did not send the sheet in which you had dwelt upon it. Certainly if the cause of the Brighamites can be defended, it ought to, and I can assure you that if you can show that they are the Lord's anointed, I shall not oppose them by charges of personal misconduct, nor heap false accusations on them as they do on me.

I remark, that in what you have written you have altogether passed over the main question, not making the slightest allusion to it.—The numerous revelations contained in the D. & C. showing that the keys of mysteries and revelations belong to the First President, and to no body else, and that he must be appointed by revelation and ordained by the ministration of Angels, you have altogether passed by, and merely built up a negative position on a simple incident—the review of an objection. And in that, not one of the points contained in the review is answered, but the objection is simply reiterated with a misquotation of the law to sustain it.

You say "my reference to the Presideney, &c., Sec. iii. p. 11. D. & C., forcibly remind you of the exertions of a CRAFTY SKILLFUL LAWYER, *with a hard case on his hands.*" I am very well aware that in giving evidence the value of the testimony depends much on the character of the witness. But I have ever understood that logic is logic let it come from who it may, and that an argument, if it proves any thing, equally proves it in the mouth of a fool, a knave, or a crafty skillful lawyer.

Probably had not the word gone out that I had been bred to the law, no man would have ever seen any thing of the lawyer in my style or logic. I certainly have no objection to the credit of legal acumen, but I would not appropriate to myself compliments justly due to others. I have accordingly turned over to my beloved Bro. J. E. Page, the author of the able critique you attributed to me the credit of, reminding you of the best efforts of a *crafty skillful lawyer*. You will see by looking at the head of the article (Gospel Herald, Vol. 3. No 5.) that he is the writer of the article you thus speak of. In his behalf I thank you. And add, that it reminds me of something higher—of the gift that is in him by the laying on of the hands of the Prophet. Legal lore is nothing to it.

Towards overthrowing that critique you have not advanced a single step. In order to do so you must show some words in D. & C. sec. iii. p. 11 which by reasonable construction will apply to the First Presidency.

"Of necessity there are Presidents, or presiding offices growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church." D. & C. sec. iii. p. 11.

In all this there is not one word said about "First Presidency." The necessity of the office grows out of the organization of the "two Priesthoods;" not out of the organization of the church.—The three presiding high priests are chosen by the body, and ordained to an office growing out of that body or priesthood. When so set apart they form "A QUORUM of the Presidency of the church." Not "THE Presidency of the church," as you have quoted it.—Now there are several quorums in the Presidency of the church, and if this is not the Presidency of the high priests quorum, it still remains to show affirmatively that it is some other particular quorum of the Presidency—a thing you have not advanced one step in accomplishing. Nor have you done what it behooved you as a debater to do first of all—given any answer whatever to the overwhelming arguments of Elder Page, showing that the three Presidents referred to are the Presidency of the high priests quorum.

You have not made any answer whatever to the fact that the three high priests referred to are only equal in their power to either the Twelve, any quorum of the Seventies, or a high council of a stake. D. & C. sec. iii. p. 11, 14. Whereas the First Presidency is superior to either; D. & C. sec. iii. p. 12, 42, sec. xlvi. p. 2, sec. civ. p. 6, 7, 11, 12; and consequently cannot be identical. You have not shown by what means these three could be ordained as the First Presidency. The three are to be chosen by the body, but the book does not tell how they are to be ordained. If they are the Presidents of the high priests quorum, it is very obvious how they are to be ordained, to wit: by their superiors, the First Presidency.—But if they are the First Presidency, they have no superiors on earth. Who shall ordain them? You say, "ordained by the direction of the church;" but where is the authority for it? Who *could* the church direct to ordain them? Can they direct the inferior to ordain the superior? The less to bless the greater? If they did assume to give any such direction, would it be valid? The First President of the church holds a single sole priesthood, presiding over all others, and having no fellow or equal on earth. Until the fountain can rise above its head, none on earth can ordain to that priesthood. Consequently God says to Joseph, "he shall be ordained as I have told you before." D. & C. sec. xiv. p. 2. Given Feb., 1831. And the only way he had told him before was, "I have sent unto you Peter, James and John, (angels,) by whom I have ordained you," &c. D. & C. sec. l. p. 2, 3. Given Sept., 1830. Common sense and revelation perfectly concur in this rule. Whatever amount and kind of authority it took to make the first First President and prophet, the same it takes to make his successors in all time. As the predecessor was called by revelation, so the successors must be; and as the predecessor was consecrated and set apart by the ministration of angels, so the successors must be.

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Whereas in fact you have not advanced one step towards it. Nor would you advance a single step could you prove that the true application of that passage was to the First Presidency. Though you have quoted this as the word of God, it is not given as such. It is a simple synopsis of the organization of the priesthood and Presidencies of the church, not given by revelation, but drawn up by some of the members of the church. It is simply good authority as their construction of the law. If you show by such a digest or synopsis that any officer should be appointed in a particular manner, and the word of God gives us a different mode of appointment, you have shown the synopsis in error, not the word of God. But even this you have not shown, and cannot show. The church ever understood that the First President was appointed by revelation. D. & C. sec. v. p. 6.

Moreover if you could strike out of the word of God the entire law that the Prophet, Seer, Revelator and First President shall be appointed by revelation, and ordained by the ministration of Angels, and could substitute in the place of it the law "that of the Melchisedec priesthood, three presiding high priests" should be chosen by the church, and ordained by their direction, to be the First Presidency, you would still altogether fail of supporting the pretensions of the Brighamites, or of showing that any one among them has authority from God as the President of the church, or as chief pastor of the flock of God. There is no one among them, or among any other party or division on earth, who has ever been thus chosen or thus ordained. There has never been a general assembly of the church held since the death of Joseph at which such an act could be done at all. Nor have the Brighamite leaders ever claimed authority on that ground. Their claim until last December, was founded on the following facts:—1st. The vote of the meeting of August 8th, 1844, that "*the church* WOULD NOT *have a* PROPHET," &c. 2d. The Apostolic letter of Brigham of August 15th, 1844, declaring that Joseph was not to have a successor at all; but that the Twelve (as a quorum) held the keys of power to dictate all the affairs of the church in all the world. 3d. The votes of three successive Conferences, Oct., 1844, April, 1845, and Oct., 1845, declaring that the quorum of the Twelve were the First Presidency of the church. Neither of which acts comes up in any sense to the body, choosing three from the Melchisedec priesthood and having them ordained by their direction. Their act was not the choosing of THREE or any other number. It was merely passing a vote to confer a new jurisdiction and additional and incongruous prerogatives on TWELVE *or* THIRTEEN, who had been long before chosen to another office.

In December last an attempt was made to patch up these matters by what the Brighamites please to call an election of a First Presidency. Can you recognize that act as a valid creation of a First Presidency? At another time than the regular time of holding Conferences, at a place that God had not appointed for the gathering of the saints, on grounds that he had not consecrated to them, there assembles together of this whole church the little few that can find room on the space of forty feet by sixty, and declaring themselves headless, acknowledging with unblushing effrontery that the *truth* is against them, (see their minutes, Herald Vol. iii. No. 21,) proceed to vote in Brigham Young, H. C. Kimball and Willard Richards First Presidents. Three years ago they boasted 200,000 members in the church. Now they boast of prosperity, and yet get together, only 600 men, women and children, to choose a First Presidency to preside over the whole church. If that is what is meant by being chosen by the body, I have the English language yet to learn. As for ordination, they had none at all. Of course not, there was no body to ordain them.

Do you not perceive, dear sir, that this whole proceeding is founded on an abandonment of the doctrine that a valid priesthood must be called by revelation? I will not raise a point against them on the score of their corrupt conduct. If they are the Lord's anointed, let me not do them harm. Though they commit every crime forbidden in the decalogue, and all the sins which are not named therein, yet if God has set them up, be they in his hands, not mine. He alone has power to make prophets, and he is abundantly powerful to unmake them. Be they in his hands, not the hands of man.—But I cannot forbear to press upon you this point, raised by elder Page, that upon your theory if a majority of the church should become corrupt (and more than once the whole church of God on earth has become corrupt and gone to the perdition of the ungodly) a veritable incarnate Devil might be elected by the body, 'to be like unto Moses, yea, to be a Seer, Revelator, Translator and a prophet.'

I shall be most happy to hear from you again. I wish you to meet the main point by showing how a prophet to stand instead of Joseph should be appointed, and how and by whom he should be ordained. And if you show any different rule than that contained in D. & C. sec. xiv. p. 1, 2, sec. l. p. 2, 3, sec. li. p. 1, will you please show when they ceased to be the word of God? A cause is sometimes rested on a single train of reasoning, an argument like the successive links of a chain, when, if you sever one, all falls to the ground. But ours is placed on a large number of cumulative proofs like collateral bolts, where you have every one to destroy before you can overthrow our position. A reiteration of old oft answered objections will not do, but a meeting of the whole question—an answer separately of each of the proofs put forth, and if an old objection is persisted in it is not sufficient to merely name it, but show by a review of our criticisms that we have not removed it.

Most sincerely, JAMES J. STRANG.

PAY YOUR POSTAGE!

Dear brethren and friends, I am sorry to say to you that, in justice to my family, I CANNOT PAY POSTAGE on your communications. Letters sent to me and my wife *not post paid* are left in the post office to be returned as dead letters to the general post office.—No person is more rejoiced to hear from a friend or a brother in the church than I am, and on this account I have paid out money enough on letters sent me since I have been in the ministry of the gospel to have purchased lumber sufficient to have built me a snug comfortable dwelling house; but instead of being thus humanly situated, while I write a blustering north-east storm is pelting on my lantern like cabin, which is not fit to stable a decent horse in, much less afford a comfortable shelter for a sick wife with a small infant child, while the rain is pouring in on every side.

These circumstances brings fresh to mind the saying of Paul:—"He that will not provide for his own, especially for his own household, is worse than an infidel, and denied the faith." "Ah!" say some, "you might perhaps miss of receiving some handsome present sent to you by some good friend, and surely you would be willing to pay postage on a present that might be sent you." Yes, true; but that fact is not apparent until the postage is paid, and thus I might pay postage on letters, as I have already done, to four times the amount I have received as presents sent in letters. I am thankful for the opportunity of saying I have received some presents in letters, but the most of them were post paid. The day is coming that will tell who has *forsaken all* for the *gospel's sake*. Yes, it will tell with tones on the ears of the assembled world louder than tenfold peals of thunder that will shake the earth to its centre, when the judge will say to those who have not, "depart from me ye *cursed*." Consequently to merely believe the simple theory of the gospel without carrying its precepts into practice is worse than to be left in heathanism, for where *no law* is there is *no transgression*, where there is *no transgression* there is *no sin*, and where there is *no sin* there is *no condemnation*.

Thousands are now perishing, saying, come over and preach to us, that are comparatively rolling in wealth, while at Voree there are High Priests, Seventies, and Elders, (say nothing of the Twelve Apostles whose special duty it is to lead and pioneer the way,) that are confined to the plough, plane or the shoemaker's bench to make a very plain living for their wives and children, that are competent in eloquence and language, with the aid of truth, to nail a Cisero to his seat and confound the most worldly wise of the age. What a pity it is then that those who have means will not put shoulder to the wheel and help in this way to save the souls of men, instead of taxing Elders with postage on letters in which they have no private interest whatever. When will the world learn that "*those who preach the gospel shall live of the gospel?*" O, be wise!—Ministers cannot suck the wind and chew their breath and live more than others can. Keep the day of judgement and the first resurrection in view and act accordingly. JOHN E. PAGE.

Whereas in fact you have not advanced one step towards it. Nor would you advance a single step could you prove that the true application of that passage was to the First Presidency. Though you have quoted this as the word of God, it is not given as such. It is a simple synopsis of the organization of the priesthood and Presidencies of the church, not given by revelation, but drawn up by some of the members of the church. It is simply good authority as their construction of the law. If you show by such a digest or synopsis that any officer should be appointed in a particular manner, and the word of God gives us a different mode of appointment, you have shown the synopsis in error, not the word of God. But even this you have not shown, and cannot show. The church ever understood that the First President was appointed by revelation. D. & C. sec. v. p. 6.

Moreover if you could strike out of the word of God the entire law that the Prophet, Seer. Revelator and First President shall be appointed by revelation, and ordained by the ministration of Angels, and could substitute in the place of it the law "that of the Melchisedec priesthood, three presiding high priests" should be chosen by the church, and ordained by their direction, to be the First Presidency, you would still altogether fail of supporting the pretensions of the Brighamites, or of showing that any one among them has authority from God as the President of the church, or as chief pastor of the flock of God. There is no one among them, or among any other party or division on earth, who has ever been thus chosen or thus ordained. There has never been a general assembly of the church held since the death of Joseph at which such an act could be done at all. Nor have the Brighamite leaders ever claimed authority on that ground. Their claim until last December, was founded on the following facts:—1st. The vote of the meeting of August 8th, 1844, that "*the church* WOULD NOT *have a* PROPHET," &c. 2d. The Apostolic letter of Brigham of August 15th, 1844, declaring that Joseph was not to have a successor at all; but that the Twelve (as a quorum) held the keys of power to dictate all the affairs of the church in all the world. 3d. The votes of three successive Conferences, Oct., 1844, April, 1845, and Oct., 1845, declaring that the quorum of the Twelve were the First Presidency of the church. Neither of which acts comes up in any sense to the body, choosing three from the Melchisedec priesthood and having them ordained by their direction. Their act was not the choosing of THREE or any other number. It was merely passing a vote to confer a new jurisdiction and additional and incongruous prerogatives on TWELVE *or* THIRTEEN, who had been long before chosen to another office.

In December last an attempt was made to patch up these matters by what the Brighamites please to call an election of a First Presidency. Can you recognize that act as a valid creation of a First Presidency? At another time than the regular time of holding Conferences, at a place that God had not appointed for the gathering of the saints, on grounds that he had not consecrated to them, there assembles together of this whole church the little few that can find room on the space of forty feet by sixty, and declaring themselves headless, acknowledging with unblushing effrontery that the *truth* is against them, (see their minutes, Herald Vol. iii. No. 21,) proceed to vote in Brigham Young, H. C. Kimball and Willard Richards First Presidents. Three years ago they boasted 200,000 members in the church. Now they boast of prosperity, and yet get together, only 600 men, women and children, to choose a First Presidency to preside over the whole church. If that is what is meant by being chosen by the body, I have the English language yet to learn. As for ordination, they had none at all. Of course not, there was no body to ordain them.

Do you not perceive, dear sir, that this whole proceeding is founded on an abandonment of the doctrine that a valid priesthood must be called by revelation? I will not raise a point against them on the score of their corrupt conduct. If they are the Lord's anointed, let me not do them harm. Though they commit every crime forbidden in the decalogue, and all the sins which are not named therein, yet if God has set them up, be they in his hands, not mine. He alone has power to make prophets, and he is abundantly powerful to unmake them. Be they in his hands, not the hands of man.—But I cannot forbear to press upon you this point, raised by elder Page, that upon your theory if a majority of the church should become corrupt (and more than once the whole church of God on earth has become corrupt and gone to the perdition of the ungodly) a veritable incarnate Devil might be elected by the body, 'to be like unto Moses, yea, to be a Seer, Revelator, Translator and a prophet.'

I shall be most happy to hear from you again. I wish you to meet the main point by showing how a prophet to stand instead of Joseph should be appointed, and how and by whom he should be ordained. And if you show any different rule than that contained in D. & C. sec. xiv. p. 1, 2, sec. l. p. 2, 3, sec. li. p. 1, will you please show when they ceased to be the word of God? A cause is sometimes rested on a single train of reasoning, an argument like the successive links of a chain, when, if you sever one, all falls to the ground. But ours is placed on a large number of cumulative proofs like collateral bolts, where you have every one to destroy before you can overthrow our position. A reiteration of old oft answered objections will not do, but a meeting of the whole question—an answer separately of each of the proofs put forth, and if an old objection is persisted in it is not sufficient to merely name it, but show by a review of our criticisms that we have not removed it.

Most sincerely, JAMES J. STRANG.

PAY YOUR POSTAGE!

Dear brethren and friends, I am sorry to say to you that, in justice to my family, I CANNOT PAY POSTAGE on your communications. Letters sent to me and my wife *not post paid* are left in the post office to be returned as dead letters to the general post office.—No person is more rejoiced to hear from a friend or a brother in the church than I am, and on this account I have paid out money enough on letters sent me since I have been in the ministry of the gospel to have purchased lumber sufficient to have built me a snug comfortable dwelling house, [illegible] while I write a blustering north-east storm is pelting on my [illegible] like cabin, which is not fit to stable a decent horse in, much [illegible] afford a comfortable shelter for a sick wife with a small infant child, while the rain is pouring in on every side.

These circumstances brings fresh to mind the saying of Paul:—"He that will not provide for his own, especially for his own household, is worse than an infidel, and denied the faith." "Ah!" say some, "you might perhaps miss of receiving some handsome present sent to you by some good friend, and surely you would be willing to pay postage on a present that might be sent you." Yes, true; but that fact is not apparent until the postage is paid, and thus I might pay postage on letters, as I have already done, to four times the amount I have received as presents sent in letters. I am thankful for the opportunity of saying I have received some presents in letters, but the most of them were post paid. The day is coming that will tell who has *forsaken all* for the *gospel's sake*. Yes, it will tell with tones on the ears of the assembled world louder than tenfold peals of thunder that will shake the earth to its centre, when the judge will say to those who have not, "depart from me ye *cursed*." Consequently to merely believe the simple theory of the gospel without carrying its precepts into practice is worse than to be left in heathanism, for where *no law* is there is *no transgression*, where there is *no transgression* there is *no sin*, and where there is *no sin* there is *no condemnation*.

Thousands are now perishing, saying, come over and preach to us, that are comparatively rolling in wealth, while at Voree there are High Priests, Seventies, and Elders, (say nothing of the Twelve Apostles whose special duty it is to lead and pioneer the way,) that are confined to the plough, plane or the shoemaker's bench to make a very plain living for their wives and children, that are competent in eloquence and language, with the aid of truth, to nail a Cisero to his seat and confound the most worldly wise of the age. What a pity it is then that those who have means will not put shoulder to the wheel and help in this way to save the souls of men, instead of taxing Elders with postage on letters in which they have no private interest whatever. When will the world learn that "*those who preach the gospel shall live of the gospel?*" O, be wise!—Ministers cannot suck the wind and chew their breath and live more than others can. Keep the day of judgement and the first resurrection in view and act accordingly. JOHN E. PAGE.

For the Gospel Herald.

WHO HATH MADE US DIFFER?

This is an important consideration. A question about which the present generation are much troubled. Differences of opinion are made walls of division to separate between man and man. We behold man in his person as he comes from the hand of his creator has enstamped upon him a distinguishing feature by which he may be recognized from his fellow man. This difference no doubt will be acknowledged by all is by decree, or purpose of the unchangeable eternal God. And whoso finds fault or despises his fellow man for any of the natural differences that exist in the creation of God, murmurs and would disturb the harmony of the universe and contend with Omnipotence. It is important here, to prevent confusion of thought, to take into consideration the changes that have been the result of man's disobedience, lest we confound natural differences with those which before were not so; for instance, we say it is natural for bears and lions to growl and fight, and some say God has made them so. But if this be true, then man may be justified in following out his vile inclinations, for such do we find to be his disposition and practice to a vast extent.

The same appeals may be made and the same or equally as good proofs brought to show that the lion and the tiger are corrupted by the fall, or by rebellion against some natural law, as that man is.—So that the differences that have resulted and continue to this present time are proofs of the consequences of violating natural laws, and a refutation of the doctrine that wrongs of long standing are justifiable or even natural. In these things God has not made us to differ, but man's violation of a known law has introduced all this disorder and confusion. So that evil cannot flow from a good fountain any more than God can lie. In few respects only God has made us to differ—in pleading the cause of truth and righteousness. This subject brings me in contact with all that stand opposed to God. In order to draw the line of distinction between right and wrong, and show the difference between Christ and Anti-Christ, it will require only to discern distinctly between natural law and laws originated with rebellious man. It must be admitted by all that the creator's works harmonize. This conclusion is safely drawn from the perfection of his attributes and the unchangeableness of his nature. So that where we behold any want of harmony, there God's works have been marred. And to say, as some do at present, that if this thing be of God ye cannot overthrow it, is to talk in doubt, and displays a mind not able to discern truth from error, but fears the result. How many have ventured since Eve tried the experiment of falsehood to see whether it would prove true or not; not aware of the danger, and often not caring. How many have slighted warnings and examples while they resist the Holy Ghost and disturb the harmony of natural order. Order being heaven's first law, of course confusion makes up no part of it. But the introduction of confusion into the order of God is the natural consequence of breaking God's law. God's law then is the root of the whole matter.

Here is man's whole duty made known. How important a study! How wise, how safe, how exceeding good. No wonder wise men and great men in all times made this their meditation by day and night. By this wisdom kings reign and princes decree justice.—Had man observed a known law no disorder or harm could ever have reached him. A wall of fire would have stood round about him.—Knowledge man had by or with his existence, or else he could not be accountable. A knowledge too of his maker's will, else if he kept it, it must be of necessity, having no inclination to do otherwise; or if he broke it, it would be the result of chance, which chance knowledge might prevent. Consequently the tree of knowledge is that fruit of knowledge out of God's law of which man has not, nor never had, nor never will have a right to use, nor cannot partake of without transgressing a plain commandment. Of course he that trusts to his own heart is a fool. To trust in the Lord is to believe and obey his word or law. His word is law, it is light, it is life; it is salvation to the obedient, to the disobedient damnation. Wherefore examine the word and keep it. Whoso hath my word, said Jesus, hath life, and he that hath not my word hath not life; he that walketh in God's law, in him verily is the love of God.—But out of that law or word there is no foundation in truth and safety. It may be that sectarianism is right, some say, notwithstanding the word of God says expressly that the body of Christ is one body, and we all know Anti-Christ is many bodies.

Now for an exposure of the man of sin before a gazing world and before the church of God, as it is in the light of eternal truth. And then we will tell who has made us to differ, and all can see wherein we differ. Christ and Anti-Christ at war. Christ speaking with *one mouth through his* ONE BODY, and speaking *always one and the* SAME THING; ONE GOSPEL *unchanged*, ONE FAITH *in all ages*, ONE BAPTISM, ONE LAW *and* ONE NAME. Anti-Christ hydra-headed, many mouths, even one to each body, 666 bodies, 666 mouths, all speaking differently, each contradicting the other, each saying I am the church, this is the way; another says this is the way, nay, says another, but this is the way; and so it jangles, while 665 contradictions are uttering their discordant sounds of blasphemous falsehood, while the old mother keeps up a constant cry, hush, my daughters, you are all heterodox; you cannot live longer than your mother, and you must submit to her authority or die. While at the same time the harlot daughters, unconscious of danger in rebelling against their own mother's authority, agree to hush their differences of opinion in minor points, and shake hands for a general defence. All this while thus these daughters, striving still together to show to the world the body of Christ, are constantly belying one another as separate bodies, every mouth speaks differently, while they pretend to say we are one. One what? One church? No, one body of confusion. So says their mother. And so far she says true, excepting one schism existing between the mother and children, which must be healed and then she will be perfect Anti-Christ, ripe for the winepress of the fierceness and wrath of Almighty God. What a vast difference. And I would inquire, who has made us to differ so widely? Has God? I ask, has this difference come about by God's decree or purpose? Where is the law upon which this difference is got up? In the law of the Lord all that is true is in perfect harmony. The church of Christ has in it one only living and true God, one living faith producing works as ever it did, one baptism of regeneration by water and renewing of the Holy Ghost and fire. Anti-Christ has an imaginary deity whose law, if necessary to be kept, is not easy to be understood.—The deity also of Anti-Christ is varied in person and character from the God of revelation. Need it be asked who made this difference. And O what a difference in the faith. Many, very many, opinions of doubt or don't believe. For baptism, several forms differing.—For Holy Ghost and fire, many false spirits and mental excitements. For commandments, traditions. For holiness, hypocrisy. For charity, swallow the whole body of Anti-Christ.

April 25th, 1848. JOHN S. COMSTOCK.

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with it as the Lord says, why, I will think of it and see." Here follows what the Lord has said relative to the appropriation of the properties of the saints, in revelations given January, May and Nov. of 1831:—

"And again I say unto you, let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just. Behold, this I have given unto you a parable, and it is even as I am: I say unto you, be one; and if ye are not one, ye are not mine." D. & C. sec. xii. p. 5, 6.

"And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you." Sec. xxiii. p. 2.

"He who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the spirit: nevertheless, in your *temporal things you shall be* EQUAL, and this not grudgingly, otherwise the abundance of the manifestations of the spirit shall be withheld." Sec. xxvi. p. 3.

The above quotations are the words of the Lord given through the prophet Joseph as early as the 10th, 14th and 20th first months of the first rise of the church. Now, reader, my question is, how do you like the word of the Lord? Do you believe that Joseph Smith was a prophet as much as you thought you did? Our question only involves the general principles of equality, not the forms of reaching it. Can you answer the question without saying "*if* and *if*?" &c. The following extract was written by Joseph Smith in Liberty prison, Clay Co., Missouri, in the winter of 1838–9, and published in the July No. of the Times and Seasons of 1840:—

"We would suggest the propriety of the brethren settling in such places where they may find safety, which may be found between Kirtland and Far West, it will be necessary to do so for the present, until God shall open out a more effectual door. Again, we would suggest to the brethren that there be no organization of large bodies upon *common stock principles*, until the Lord shall signify it in a proper manner; as it opens such a field for the avaricious, the indolent, and the corrupt hearted, to prey upon the virtuous, the industrious, and the honest. We have reason to believe that many things were introduced among the saints, before God had signified the time, and notwithstanding the principles and the plans may have been good, yet aspiring men, who have the form of godliness but not the substance, by their aspiring notions brought trouble, both upon themselves and the saints at large. However the time is coming when God will signify many things, which are expected for the well being of the saints."

By the above I find it is strongly implied that the Lord would at some time "signify" to the church the propriety of organizing on "common stock principles," although it was not right at that time for certain reasons. I close by renewing my queston. How do you like the idea, dear brethren, of being "*one*," "*equal*" and "*alike* in temporal things," that "you may be ONE," and the prayer of our Lord and Savior Jesus Christ may be granted in us as found in the 17th chapter of St. John? To be one in Christ as the Father and the Son are one, they having one common interest in all things, and their *glory one*, so may it be with us. Amen. J. E. PAGE.

New Bedford, July 18th, 1848.

PRESIDENT JAMES J. STRANG:—

DEAR BROTHER,—Inclosed are two dollars, the tithing of what I have received since the 4th inst. I have nothing of importance to communicate to you. The people in this section of country are of that class whom brother Paul spoke of, that could not endure sound doctrine, that should heap to themselves teachers, &c. These people reject the word of the Lord, following the vanities of the Gentiles. My desire is to do the will of the Lord while compelled to tarry with them, hoping for the time to come when my lot will be cast with the saints at one of the stakes of Zion. My present determination is to remit the one-tenth of my labor in money to Voree, that is, one-tenth of all that I receive, that I may stand before the Lord blameless. This I understand to be the law of the Lord. The way that I undertook to free myself from this ungodly generation and go to the place where God called his people has failed. I have labored and others enjoy, or rather possess the fruits of a large portion of my hard toil. The reason why things are thus I understand to be the withholding of the tithes and offerings to the Lord, that in all ages have been required to be observed by his people. I may be under a mistake, but think not. The saints are required to bring their tithes and offerings into the storehouse of the Lord by Malachi, by Joseph and by James, and this whole nation Malachi says, has robbed the Lord.

This being the state of things it is no wonder that eighteen years have rolled away since the organization of the latter day church and no house built to the name of our God. Let the saints arise in the might of Israel's God and obey the word of the Lord through the prophet, and the kingdom of darkness will shake like an aspen leaf and the victory be given to the saints. We should no longer be powerless, but mighty through the Lord to the pulling down of Satan's strong holds of superstition, ignorance and witchcrafts, that incubus that now broods over the nations of the earth. My love to the saints at Voree and Beaver Island. From your brother in the church, planted and built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone,

JESSE W. NICHOLS.

P. S. On the 4th inst. one dollar was remitted by me as tithing.
J. W. N.

☞ Both remittances were duly received, and we commend this letter as a most faithful exposition of the duty of the saints under the law of tithing, and the consequences of withholding.—While speaking of the subject we cannot forbear mentioning another case as an example to the saints in the keeping of this law.—Brother Butterfield, of Chicago, making sales of farm and garden production almost daily in market, separates out one-tenth of the money he realizes each day, puts it by in a bag by itself where it is always ready for the Lord's treasure. He assures us that he is blessed more than according to his faithfulness, and has a larger income left than before he paid tithing. We most sincerely regret that brother Nichols should toil and others possess the fruit of his labor. Such is the fate of man wherever Gentile oppression prevails. It is the consequences of the Ishmaelite or wages system. Nothing can cure it short of united interests and united possessions, in which all shall protect every one, and each shall be in reality a brother.

It is stated that the members of the Prov. Government of France had became ten years older during the first month they were in power. Ledru Rollin, who had a head of fine black hair, has become perfectly gray. M. Flacon has been at the point of death.—M. Louis Blanc, who had a fresh juvenile countenance, is no more recognizable. M. Lamartine and Garnier Pages spit blood. M. Cremiux has lost his voice.* M. Marrast seems worn out with fatigue. Arago alone has not quitted his post.—*Ex. paper.*

*He is a Jew.

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"We would suggest the propriety of the brethren settling in such places where they may find safety, which may be found between Kirtland and Far West, it will be necessary to do so for the present, until God shall open out a more effectual door. Again, we would suggest to the brethren that there be no organization of large bodies upon *common stock principles*, until the Lord shall signify it in a proper manner; as it opens such a field for the avaricious, the indolent, and the corrupt hearted, to prey upon the virtuous, the industrious, and the honest. We have reason to believe that many things were introduced among the saints, before God had signified the same, and notwithstanding the principles and the plans may have been good, yet aspiring men, who have the form of godliness but not the substance, by their aspiring notions brought trouble, both upon themselves and the saints at large. However the time is coming when God will signify many things, which are expected for the well being of the saints."

By the above I find it is strongly implied that the Lord would at some time "signify" to the church the propriety of organizing on "common stock principles," although it was not right at that time for certain reasons. I close by renewing my queston. How do you like the idea, dear brethren, of being "*one*," "*equal*" and "*alike* in temporal things," that "you may be ONE," and the prayer of our Lord and Savior Jesus Christ may be granted in us as found in the 17th chapter of St. John? To be one in Christ as the Father and the Son are one, they having one common interest in all things, and their *glory one*, so may it be with us. Amen. J. E. PAGE.

New Bedford, July 18th, 1848.

PRESIDENT JAMES J. STRANG:—

DEAR BROTHER,—Inclosed are two dollars, the tithing of what I have received since the 4th inst. I have nothing of importance to communicate to you. The people in this section of country are of that class whom brother Paul spoke of, that could not endure sound doctrine, that should heap to themselves teachers, &c. These people reject the word of the Lord, following the vanities of the Gentiles. My desire is to do the will of the Lord while compelled to tarry with them, hoping for the time to come when my lot will be cast with the saints at one of the stakes of Zion. My present determination is to remit the one-tenth of my labor in money to Voree, that is, one-tenth of all that I receive, that I may stand before the Lord blameless. This I understand to be the law of the Lord. The way that I undertook to free myself from this ungodly generation and go to the place where God called his people has failed. I have labored and others enjoy, or rather possess the fruits of a large portion of my hard toil. The reason why things are thus I understand to be the withholding of the tithes and offerings to the Lord, that in all ages have been required to be observed by his people. I may be under a mistake, but think not. The saints are required to bring their tithes and offerings into the storehouse of the Lord by Malachi, by Joseph and by James, and this whole nation Malachi says, has robbed the Lord.

This being the state of things it is no wonder that eighteen years have rolled away since the organization of the latter day church and no house built to the name of our God. Let the saints arise in the might of Israel's God and obey the word of the Lord through the prophet, and the kingdom of darkness will shake like an aspen leaf and the victory be given to the saints. We should no longer be powerless, but mighty through the Lord to the pulling down of Satan's strong holds of superstition, ignorance and witchcrafts, that incubus that now broods over the nations of the earth. My love to the saints at Voree and Beaver Island. From your brother in the church, planted and built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone,

JESSE W. NICHOLS.

P. S. On the 4th inst. one dollar was remitted by me as tithing.
J. W. N.

☞ Both remittances were duly received, and we commend this letter as a most faithful exposition of the duty of the saints under the law of tithing, and the consequences of withholding.—While speaking of the subject we cannot forbear mentioning another case as an example to the saints in the keeping of this law.—Brother Butterfield, of Chicago, making sales of farm and garden production almost daily in market, separates out one-tenth of the money he realizes each day, puts it by in a bag by itself where it is always ready for the Lord's treasure. He assures us that he is blessed more than according to his faithfulness, and has a larger income left than before he paid tithing. We most sincerely regret that brother Nichols should toil and others possess the fruit of his labor. Such is the fate of man wherever Gentile oppression prevails. It is the consequences of the Ishmaelite or wages system. Nothing can cure it short of united interests and united possessions, in which all shall protect every one, and each shall be in reality a brother.

It is stated that the members of the Prov. Government of France had became ten years older during the first month they were in power. Ledru Rollin, who had a head of fine black hair, has become perfectly gray. M. Flacon has been at the point of death.—M. Louis Blanc, who had a fresh juvenile countenance, is no more recognizable. M. Lamartine and Garnier Pagès are hoarse. M. Cremieux has lost his voice.* M. Marrast seems worn out with fatigue. Arago alone has not quitted his post.—*Ed. paper.*

*He is a Jew.

LETTER FROM ESQ. FINLEY.

Centreville, Pa., April 30th, 1848.

DEAR BROTHER AND SISTER:—You inform us that you are Mormons. That surprises me a good deal, though it may be on account of prejudice. The accounts I have had of the Mormons has made me believe that the intelligent among them have some sinister motive in view, and that it is only the ignorant that are made to believe absurdities.1 This you may think is hard language, but when we hear in the nineteenth century and in this enlightened land such absurd doctrines put forth as are put forth by the Mormons, it really astonishes me that any person claiming any intelligence could be made to believe such stuff. You tell us that the Mormon church is the only true church, and there is no salvation out of it. Now I think it uncharitable to say there is no salvation out of the Mormon church.2 You allow but few to go to heaven.3 You must be more liberal than that. You must permit all good men to go to heaven of all churches.4 It is not more than fourteen or fifteen years since the Mormon church sprung up. How, I would like to know, were men saved before this faith was preached?5 Your idea of God being a corporeal being is really novel.6 My idea of the Deity was that he filled immensity; that he was every where present, and consequently he must be a spirit without a body, such as we could form an idea of. The Bible tells us he is a spirit, and they that worship him must worship him in spirit and in truth, and I cannot help believing that they that worship him still as such, he will hear them.

Your doctrine that there is no salvation without baptism by immersion we also believe to be absurd.7 To say that the salvation of an immortal soul depends on this or any other outward form is contrary to reason and revelation. We believe that if the heart is right, whatever the forms are, the worship will be acceptable to God.8 You tell us that your church has the same gifts that was given unto the apostles. They can cast out Devils, heal the sick, make the lame to walk, the deaf to hear, and the blind to see.—Well, now, if they are able to do all these things it will certainly convince the unbelievers that they are the children of God.9 But if they are able to do these things, why is it that we do not hear of their performing more cures? There is enough of them to travel over the whole United States and work miracles. I would suppose that they, being the only true followers of Christ, would like him go about doing good. I would like you to inform me the use of speaking in tongues. If they are able to speak as correct in languages they never learned, that would be a useful accomplishment in this country where there are so many Dutch. Well, now, I have written a good deal and I hope you will not be angry at it, and I feel confident you will not; for I believe you are honest in your belief. But at the same time I believe that you are deep in error, and it would not be the mark of a good christian to get angry.

I remain as ever your brother, FRANCIS FINLEY.

Voree, August 3d, 1848.

DEAR SIR:—As the most convenient mode of answering your several points I furnish you the following notes to your letter. I shall be most happy to hear from you again. Most sincerely,

JOHN D. HARTLEY.

NOTE 1. It is only those who are ignorant of Mormonism who see any absurdities in it. Every other systems of religion requires its members to believe without a why or wherefore, and to believe in the face of the strongest possible demonstration. They have successively arrayed themselves against the sciences of astronomy, geology, physiology, ethics and even mathematics. The doctrine of the Trinity in unity is a standing mathematical lie, known to be a lie by mere school boys, and yet a leading article of faith in nearly all the churches. The respectable and influential among them having no reasons to give for their faith, have enforced the belief in their absurdities with fire and faggot. With the Mormons religion is a science, triable by the test of reason, and like all other sciences susceptible of demonstration. It has no stupendous follies which men are obliged to believe as a mystery, though contrary to their common sense. You would do well to ascertain the facts first, and apply your expletives afterwards.

2. Pray, how many churches do *you* think are true? You are doubtless aware that the church is called the Bride, the Lamb's wife. How many wives do you think he will have? Will you tell us how many true churches and how many different faiths Christ established?

3. True. Like Christ we say, "strait is the gate and narrow the way that leads to life, and few there be that find it." If we are in error, we are in very good company.

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The founders of each and every sect of all the churches were in their day persecuted, and generally persecuted to death by their contemporaries as impostors and blasphemers. Yet these founders are the good men of their several churches, as are their persecutors of the older churches, and if all the *good men* are going to the heaven of all the churches I am not without my fears that they will try their propensities again with inquisitions and tortures to produce that unity of faith in heaven which they have never attained to on earth. God has established his own standard of goodness. It consists in a strict obedience to his law. There is no such thing as obedience to his law short of obeying his commandments, such as to believe, repent, be baptized, &c. Whoever fails in these things is disobedient to God. Whoever is disobedient to God is not a good man, and cannot go to God's heaven, though I do not dispute he may to the heaven of all the sectarian churches. And equally true it is that whoever keeps these commandments is a member of God's only and true church, reproachfully called Mormons.

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6. On this point I send you an article written by Elder Page, entitled, "Who are Idolatrous Worshippers?"

8. Not the least doubt that if the heart is right the worship will be acceptable. Do you know that when the heart is right the law of God is written on it? Deut. xxx. 6. Heb. viii. 10. Jer. xxxi. 33. And it will be the same on all hearts. And those whose hearts are thus right will keep the law of God, and worship him according to his forms and ordinances. Ps. xl. 8. Jer. xxxii. 38, 39, 40, 41. Ezek. xi. 19, 20. xxxvi. 26, 27, 28. However I understand you mean that if a man is sincere he will be saved, no matter what church he believes in and conforms to. If this is the idea, it is saying that error is as good as truth; that false religion, if sincerely practiced, is as good as true; that it is just as pleasing to God to disobey him and disregard his law, as to keep his law and regard his commandments, so a man does it heartily; and that sincere heathenism is just as good as true christanity. It is saying that instead of one straight and narrow way to life there are many broad devious ways, each of which is equally sure, so the man who travels it is no hypocrite.

As a judical officer of the commonwealth, what would you think if an offender should be brought before you and should ask you to exonorate him for the punishment of his crimes, because he had not kept the law of Pennsylvania, he had most sincerely and faithfully kept the law of some band of rebels, and was a first rate good man according to the rebel standard of goodness? Well, he would stand before you just as all the good men of all the churches (except the true) will stand before God, not having kept his law, but lived by the laws of rebels. It is because all the churches are in error with their numerous creeds and forms of worship that John the Revelator calls them Mystery Babylon, and the Lord sends an angel to cry, "come out of her my people, that ye be not PARTAKERS *of her* SINS, and that ye RECEIVE NOT *of her* PLAGUES;" and another angel said she is become the habitation of Devils, the hold of every foul spirit and a cage of every unclean and hateful bird, and that all nations had drunk of the wine of the wrath of her fornication.—Rev. xviii. 2, 3, 4, 5. The good men of such a standard are welcome to their own place. I cannot conceive the idea of their hearts' being right.

9. If signs beget faith it will be a new fact in ecclesiastical history. When Moses wrought the power of God on the Egyptians they sought to destroy the whole house of Israel. When Moses stood in the mount in the midst of fire, thunderings and lightnings, and in the presence of God, and all the people saw the strange sight and heard the voices, they set to work to make a calf to worship.—When Elijah called down fire from heaven to consume his sacrifice before the false prophets, he had to flee the nation for life. After all the wondrous works of Jesus, the people among whom they were wrought rejected and slew him, leaving him but about 120 believers in a nation of many millions. His disciples, continuing in the same works, shared the same fate. We, doing the same works, have been persecuted from city to city, and from State to State; and notwithstanding our constitutional right to worship God as he has revealed himself to us, many of our brethren, have in this nation, died for the witness of Jesus.

You seem to have mistaken the whole doctrine of signs. The scriptures teach us that they are not intended to beget faith. Christ tells us expressly that they shall *follow* those that believe, not go *before* those that believe not. I do not question, however, that the time is coming that signs will be given expressly for the purpose of begetting faith, and that they will have that effect. The whole sectarian world, all the churches, have been for many years claiming for signs and miracles that power, and giving them as the evidence that Christ was truly sent from God. When they get this doctrine effectually instilled into the minds of their followers, the world will be prepared for the *mission* of the three UNCLEAN SPIRITS *like frogs* coming out of the mouth of the dragon, (Paganism,) the beast, (apostate christendom,) and the false prophet, (Mohammedanism,) going forth to the kings of the earth and to the whole world, working miracles to gather them together to battle against God in the great day. Rev. xvi. 13, 14. As Mystery Babylon is the habitation of every unclean spirit, these three must find a home in her, and will *deceive* them that dwell on the earth by means of their miracles. See Rev. xiii. 13, 14.

☞ We have several articles from correspondents that we intend to make room for soon. We cannot always insert them in the order of reception.

☞ A further notice of the Brighamite Conference will be contained in our next.

IN ATTACHMENT.

James A. Stevens and Andrew Sawyer, vs. David Patten. } In Justices Court, before Wm. P. Lyon, J. P.

NOTICE is hereby given to the above named defendant that a writ of attachment has been issued against him in the above entitled suit, and his property attached to satisfy the demand of the above named plaintiffs; and unless he appear before the above named Justice at his office in Hudson in the county of Walworth and State of Wisconsin, on the 26th day of August, 1848, at one o'clock, P. M., judgment will be rendered against him, and his property sold to pay the debt of the plaintiffs.

JAMES A. STEVENS.
ANDREW SAWYER.

July 22d, 1848. 21w.

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You seem to have mistaken the whole doctrine of signs. The scriptures teach us that they are not intended to beget faith. Christ tells us expressly that they shall *follow* those that believe, not go *before* those that believe not. I do not question, however, that the time is coming that signs will be given expressly for the purpose of begetting faith, and that they will have that effect. The whole sectarian world, all the churches, have been for many years claiming for signs and miracles that power, and giving them as the evidence that Christ was truly sent from God. When they get this doctrine effectually instilled into the minds of their followers, the world will be prepared for the *mission* of the three UNCLEAN SPIRITS *like frogs* coming out of the mouth of the dragon, (Paganism,) the beast, (apostate christendom,) and the false prophet, (Mohammedanism,) going forth to the kings of the earth and to the whole world, working miracles to gather them together to battle against God in the great day. Rev. xvi. 13, 14. As Mystery Babylon is the habitation of every unclean spirit, these three must find a home in her, and will *deceive* them that dwell on the earth by means of their miracles. See Rev. xiii. 13, 14.

☞ We have several articles from correspondents that we intend to make room for soon. We cannot always insert them in the order of reception.

☞ A further notice of the Brighamite Conference will be contained in our next.

IN ATTACHMENT.

James A. Stevens and Andrew Sawyer, vs. David Patten. } In Justices Court, before Wm. P. Lyon, J. P.

NOTICE is hereby given to the above named defendant that a writ of attachment has been issued against him in the above entitled suit, and his property attached to satisfy the demand of the above named plaintiffs; and unless he appear before the above named Justice at his office in Hudson in the county of Walworth and State of Wisconsin, on the 26th day of August, 1848, at one o'clock, P. M., judgment will be rendered against him, and his property sold to pay the debt of the plaintiffs.

JAMES A. STEVENS.
ANDREW SAWYER.
2tw.

July 22d, 1848.

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"Thus ends the Book of Ether, giving an account of the people of Jared, who were of a different race from the lineage of Adam, because we have their genealogy, which embraces twenty-nine generations, and begins to count back from the days of Shem. Neither Noah nor any other of the antedeluvian patriarchs are mentioned, consequently others must have been preserved from the flood than Noah and his family, if this history be true."

Mr. Howe says, in his advertisement: "The *truth*, and the *whole truth*, have been his constant aim." The following quotation from the Book of Mormon, first edition, page 539, sterotyped edition, page 524, will prove to the public that Mr. Howe's veracity is not as good as he would feign have us believe:—

"He that wrote this record was Ether, and he was a descendant of Coriantor; Coriantor was the son of Moron; and Moron was the son of Ethen; and Ethen was the son of Ahah; and Ahah was the son of Seth; and Seth was the son of Shiblon; and Shiblon was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Amnigaddah; and Amnigaddah was the son of Aaron; and Aaron was a descendant of Heth, who was the son of Hearthom; and Hearthom was the son of Lib; and Lib was the son of Kish; and Kish was the son of Corom; and Corom was the son of Levi; and Levi was the son of Kim; and Kim was the son of Morianton; and Morianton was a descendant of Riplakish; and Riplakish was the son of Shez; and Shez was the son of Heth; and Heth was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Emer; and Emer was the son of Omer; and Omer was the son of Shule; and Shule was the son of Kib; and Kib was the son of Orihah, which was the son of Jared; which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the languages of the people, and swear in his wrath that they should be scattered upon all the face of the earth."

The reader will discover clearly that Ether makes no reference to any genealogy further back than to the days of the confounding of the languages at the tower of Babel. Ether begins with himself some 1500 years after the confounding of the languages and traces the genealogy of his fathers back to Jared, who lived at the tower in the days of the confounding of the languages. There is not the least pretext on which to found a reasonable excuse for Mr. Howe for his catering so foul a falsehood as he has published concerning the Book of Mormon, in order to abuse the candid public mind by attempting to make the people believe that the Book of Mormon held out the idea that there was a distinct race of men that lived through the flood in the days of Noah, and that there was "TWENTY-NINE" generations from Shem to Adam instead of "TEN." I close by saying, of all the books and pamphlets I have read, of all that have written against the Book of Mormon, I have not yet found one but was guilty of some barefaced lie, equally as inexcusable as the one of the many of Mr. Howe's falsehoods noticed above. Yet, men have written, published and preached lies about the Book of Mormon and the Mormons, whose veracity is undoubted in every other matter. Whose faleshoods have resulted in the *direct* and *indirect martyrdom* of innocent men, women and children. What wont the judgments of God disclose, when the secrets of all hearts shall be revealed?

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In this place, on the 30th ult., by Pres. Strang, Bro. GILBERT WATSON, Bishop, to sister CYNTHIA COLE, both of Voree.

At Rochester, Wis., on the 13th ult., by Seth Warner, Esq., Bro. ELHANAN W. STRATTON, of this place, to Miss MARY A. LEWIS, of Burlington.

MORTGAGE SALE.

Default having been made in the principal and interest moneys due upon an indenture of mortgage executed by John W. Crane to Israel Duty, bearing date the 14th day of September, 1847, and recorded in the office of the Register of Deeds of Walworth county, Wisconsin, in volume 4 of mortgages on pages 290 and 291, on the 30th day of September, 1847, at 10 o'clock A. M., on which there is claimed to be due, at the date of this notice, the sum of ninety-four dollars and seventy-two cents, notice is hereby given that, by virtue of a power of sale contained in said mortgage, and in pursuance of the statute in such case made and provided, will be sold at public auction, to the highest bidder, at the Court House in said county of Walworth on the second day of October next, at one o'clock in the afternoon of that day the premises described in said mortgage, or so much thereof as will satisfy said principal and interest moneys and costs; which premises are described in said mortgage as follows, to wit: All that certain piece or parcel of land lying and being in the county of Walworth and Territory of Wisconsin in the Milwaukee land district, commencing seventy-two (72) rods west of the south-east corner of the south-east quarter of section No. twenty-five, (25,) in township No. three (3) north of range No. 18 east; thence west along the centre of the road leading from Burlington to Janesville, in said Territory, four rods; thence north ten (10) rods; thence east four (4) rods; thence south ten (10) rods, to the place of beginning.

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GOSPEL HERALD.

VOL. III. No. 22.] VOREE, WIS., THURSDAY, AUG. 17, 1848. [WHOLE No. 86.

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SO-CALLED CHRISTIANS HOLD SLAVES.

The holding of slaves and the trading in "slaves and souls of men" is one of the disgusting characteristics of "Mystery Babylon," the mother of all the abominations of the earth. Where then shall we go to find an exemplary feature of the church of Anti-Christ, so that when any persons wish to unite with the christian church they may not mistake and join themselves to Mystery Babylon? ANS. Go to any of the slave States and inquire for a church that professes to believe in Christ and pretends to observe his laws, keep his commandments and walk in all of the ordinances of the Lord's house blameless. And if you find any that hold, trade and traffic in "slaves and souls of men" as a religious right, set that church down as the old "whore" of Babylon or one of her daughters the "harlots."

Who does not know that the religious denominations of the southern States who hold slaves profess to believe in the same fundamental principles, rally around the same standard, subscribe to the same articles of faith, and profess to be converted, yea, sanctified, and get as shouting happy in the slave holding Holy Ghost religion that the professed christians of the same denominations do in the northern States? O fudge! Will the people let popular prejudice and popular sin, clothed in long gowns, broad phylacteries, long tunics, and disfigured faces, and long prayers, damn them at last?

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The numbers of the late insurgents are estimated at 50,000. It is perfectly idle to say that plunder and violence were their objects. They are the very same men who wrote *death to thieves* upon the walls of the Tuilleries during the revolution of Feb. Disappointment that certain theories of government had not been soon enough realized in practice could never have driven them to an armed insurrection. Such men are not theorists. The great questions of social reform are not with them matters of speculation in easy-chairs, but the stern lessons set every day by Poverty and Famine. Want, and not Wish, is at the bottom of armed insurrections. Here are the two horns of the dilemma: either these men had a definite object of radical change in the social system, or else there were 50,000 men in Paris, so degraded, that the mere love of bloodshed, or hope of plunder, could stir them to revolt. In either case society was to blame. The social order which starves 50,000 men cannot be of God; that which makes brutes of them must be of the Devil.

We have no kind of fellow feeling with the satisfaction we have heard and seen expressed, that the insurgents were *put down*. It would have been infinitely more joyous news to us to have heard that they had been *raised up*. The great problem of over-supply of labor is not to be settled by a decimation of the laboring class, whether by gunpowder or starvation. Society in a healthy condition, would feel the loss of every pair of willing and useful hands thrust violently out of it. That these Parisian *ouvriers*, or laborers, were driven to rebellion by desperation is palpable. That they had ideas in their heads is plain from their conduct immediately after the revolution. They were suffering then. It was they who had achieved the victory over the old order of things. In the then anarchic state of the Capital, rapine, had that been their object, was within easy reach. But the revolution of Feb. was not the chaotic movement of men to whom any change was preferable to the wretched present. Not so much subversion, as subversion for the sake of organization was what they aimed at. The giant Labor did not merely turn over from one side to the other for an easier position.—Rather he rose up

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It was *light* which the people demanded. Social *order* was precisely the thing they wished for in place of social *chaos*. There is not in all history an instance of such heroic self-denial as that which was displayed by what is called the *Mob* of Paris, during the few days immediately following the flight of the Orleans dynasty. What was the shield which the noble Lamartine held up between the Provisional Government and the people? Simply the Idea of the Republic! And this Idea was respected by starving men with arms in their hands.

No, a mob is a body of men in whom the immediate passion or interest of the moment triumphs over reason. The Revolution of 1830 was the work of the Middle Class. Louis Philippe ceased to represent the idea of that revolution, and the throne crumbled away from under him. The Revolution of 1848 has been achieved by the Working Class. The Middle Class stand in the same relation toward the working class now that Louis Philippe did toward the middle class. Let the Middle Class not show themselves to be Bourbons in their blindness to the present, and their imperviousness to the experience of the past.

The rest of Europe seems destined to be convulsed by a struggle of races. The wounds of nationality are those which there smart the most keenly. In France the contest is between Classes. The present system of society seems like a raft put hastily together out of fragments of the wreck of Feudalism. It is so crazy that unless every one stand still, there is danger of all going overboard. It is so ill provisioned that a part of the crew must be thrown into the sea, or serve as food for the rest. In the war of Classes the concession must always be on the part of the least desperate. But unhappily concession is not and never will be a cure. It is not the particular fester of each city, country, or generation that must be got rid of. The disease itself which produced them must be conquered, and even this is of comparatively little avail while the cause of the disease remains ungrappled with. Patent disinfecters will answer a temporary purpose only, the pestilence remains. The experiment of *driving in* the disease which has just been tried in Paris, and which seems to give so much satisfaction to the regular Faculty of State doctors, is the most useless and most dangerous of all.

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AN APPEAL.

It is seldom that I address the public concerning myself, and very seldom that I do so by way of complaint. On the whole I have great reason to be thankful for the kindnesses that I have received at the hands of those with whom I have associated and corresponded. I owe a debt of gratitude, great, but never unacknowledged for ten thousand acts of benevolence and generosity received at the hands of numerous strangers, both at home and on my various journies; which I am ever ready to reciprocate, both to the same persons and to the rest of mankind, whoever they may be. Asking a generous respect and kindness at the hands of all I meet, notwithstanding the peculiar views I represent, I endeavor always to show the same to all others. I have never treated with contumely or neglect any individual because his doctrines were unpopular or different from my own. Much less have I ever joined in the wholesale scandal which is usually heaped on the founders and representatives of new and unpopular theories. Even when they have been clearly shown guilty of offences against the order of society I have not trumpeted those things to raise prejudice against their doctrines, but have been content to oppose them by logical reasoning and trust every cause on fair common sense, rather than pique, prejudice or personal malfeasance. Though I claim exemption from these faults, I am far from professing perfection. And when I begin to complain, I hope it will not be supposed that I think injuries have blotted out kindnesses, or that I am in any respect destitute of friends. Considering the very arduous and difficult mission which God has committed to me, I have every reason to be thankful that my perils have not been greater. By a very large portion of my fellow creatures I have been treated full as well as I deserved, and my labors have been prized quite higher by most men than by myself. I never could see in myself the talent I have had the credit for.

But there is a class of injuries which have been for a few years past poured out upon me without measure or sparing, cruel and wicked in their import, and where successful, irreparable in their consequences, which I do not feel the least obligation to patiently submit to. And these injuries come much more from those who claim the name of saints than from mere Gentiles. These injuries consist principally in giving credit to every tale that may be put afloat, until it is *proved false*. The common and only just rule among men is that every man be held innocent until proved guilty. At a very early period after the organization of the church the community adopted the opposite rule in regard to the prophet Joseph, and always believing him guilty of every act that any foul mouthed slanderer saw fit to accuse him of, they had actually convinced themselves that he was the author of more crimes than one man could commit in a lifetime of five hundred years.

However ridiculous and unjust this course may have been, while confined to mere enemies, it was comparatively harmeless. But of late a great body of those calling themselves saints have adopted the same rule in regard to their prophet. I do not ask any immunity from personal public responsibility in all my actions.—But it is cruel and heartless beyond measure to adopt the rule, which has been acted on in my case, of holding every accusation upon me true till it is proved false. If a mere charge is put afloat upon me, without one word of proof to sustain it, vast numbers will take it up, as a settled truth, an undoubted fact. With no evidence against me, and as much to prove my absolute innocence, as if against me would be sufficient to show guilt, they still believe the charge. And though the whole course of my life, in addition, gives the lie to such an accusation, it is believed all the same.—There can be no reason for this course, except that men love lies more than the truth. To believe not only without evidence and contrary to ones whole life, but in defiance of strong testimony, every tale that malice may invent, is abominably unjust, and betrays deep corruption of heart in those who are the subjects of it.

There is no greater truth than that men usually judge of the conduct of others upon the standard of moral conduct, by which they are themselves governed. Whoever is ever ready to suspect the motives and conduct of others, becomes a lively witness of his own ill motives and vile conduct. The man who is ever fearful that another is doing wrong in any particular circumstances, proves that he would do the like wrong in the same circumstances. The fearful and the unbelieving go to the same end, and our Lord has classed together those that love and those that make lies.

I became a member of the church only a few months previous to the martyrdom of the prophet Joseph. It is very well known that about the time of, and immediately after his decease, certain doctrines of a most deleterious tendency were sown broad cast throughout the church, and cultivated with so skillful a hand as to become deep rooted. I believe no man denies that at that time I maintained an unstained moral character. It is a matter of universal notoriety that from the very beginning of my ministry I took high ground against those doctrines, and have maintained that opposition without one single change or shadow of turning. Numbers of persons who had drank in those errors have, professing to turn from them, joined the church under my leading, and after a short time, being overtaken in their former ways and cut off therefor, have gone off howling against me. It is a fact perfectly notorious throughout the land that my principal accusers are those whose life has been chiefly devoted to the same crimes which they charge me with, and for which they profess to abandon me. Those saints who credit their lies, have placed themselves in the ridiculous predicament of believing that a man whose character was always fair, whom they acknowledge as the Lord's anointed, and who is and has been during his ministry principally surrounded by men of exalted virtue and unsuspected reputation, is a vile scamp because those whom they know to be such, say he is like them, and that *therefore* they cannot endure him.

That men really respectable, and whose respectability I desire not to question, should both believe such tales and publish them as undoubted facts, in such manner that the world should believe they speak upon personal knowledge, is both ridiculous and outrageously wicked. For any one to fear that such things may be true is foolish. There is a naked possibility that any man may commit any crime known among men. But we ought not therefore to fear that he will do it. Such fears will produce neither safety, peace or happiness. It is better to risk the bare possibility of being sometime betrayed than never to trust.

Society never existed among men without confidence. Wherever confidence is reposed, there may be betrayed. It ought not to be reposed when betrayal is probable, nor refused because it is possible. Every man may be a great scamp if he prefers it. Should we, therefore, suspect him without evidence? And believe him guilty of every crime he might commit till he proves himself innocent?—And after he has proved his innocence begin to say, "*if*" and "*but*" and "*I don't know but they lie to screen him*?" And must a prophet in order to maintain a fair character *among the saints*, keep a band of witnesses to watch him hourly and inspect all his correspondence, to PROVE *to the* SAINTS that he commits no secret sins? Shame on the man, saint though he be, whose actions demand it! He is like a painted sepulcher, which, though the outside be clean, is within filled with dead mens' bones and all uncleanness. The pure are not so ready to think ill of human kind, nor the faithful of the ministers of God's word.

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The Voree Herald contained articles from other papers, representing that White River would afford a water power at Voree by means of dam and race of from 20 to 25 feet fall. It has been published far and near that this is a lie; that there is no water power here, and that six feet fall cannot be obtained. Men of respectability have taken it up and repeated it as an undoubted fact, by means of which real injury has been done to the growth of the place. On what authority is this slander put afloat? None at all. Not a man of all who dispute the existence of 25 feet fall *ever walked along the river*, much less made a survey of it. William Aldrich, who has circulated it very industriously, and probably done more than any other man in giving it currency, had but barely crossed the river at a single point, and on that boldly puts forth a statement in the face of careful observations of engineers that a dam and race crossing a bend and bringing to one point the fall of a rapid river for three miles would not produce 25 feet fall. I care not what a man's character may be, his guessing cannot stand against engineers measurements. Yet such is the best they have against me.

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It is very well known that the second day of January, 1847, some 24 of the saints met at my house and some ordinances of some kind were administered. As the meeting was not public, much curiosity has always been felt to know what they were. The transaction is usually spoken of by the name of "ILLUMINATION." Immediately after it occurred a rumor was put afloat that some terrible imposition had been practiced by me. It was alledged that I had gathered the saints in a lower room with a loose floor overhead, and causing a bright light to shine through the cracks, had pretended that it came from heaven! And that by burning pitch or other combustibles in the chimney had caused a pillar of light to rise up as the channel of communication! Men were found to believe that two dozen respectable gentlemen and ladies could be imposed on by such means! And that one in any circumstances was capable of stooping to it!

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REMARKS ON THE BRIGHAMITE CONFERENCE.

PRESIDENT STRANG,—SIR :—Please indulge me on the subject of the Brighamite Conference, its *perversions*, *inconsistencies* and *contradictions*. To some of our readers the subject may seem somewhat stale and worn out, but still every shot seems to tell, to the convincing of some, of the fooleries and inconsistencies of those men. Consequently the following may not be in vain—it may serve to open the eyes of the understanding of some sincere and yet deceived heart, who desires to see the truth. If after what I present below of the *perversions*, *inconsistencies* and *contradictions* of the Brighamite faction does not effect the design for which it is written, I shall feel that I have at least discharged a duty which I owe to God and all good men.

On the 27th day of June, 1844, Joseph Smith, the Prophet, Revelator, Translator and Seer of God to the Church of Jesus Christ of Latter Day Saints, was martyred by a ruthless cowardly mob, which gave rise to an occasion for Almighty God to fulfill one of the most important revelations he ever gave to Joseph Smith; which if left unfulfilled would have left Joseph's character as a prophet subject to all that just execration that an offended God and all just men could stamp upon him as a vile impostor, for saying "thus saith the Lord," when, albeit, the Lord had not spoken. Here follows one revelation given Dec., 1830, the ninth month of the age of the church :—"And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand ; and they shall learn the parable of the fig tree : for even now already summer is nigh, and I have sent forth the fullness of my gospel by the hand of my servant Joseph : and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead." D. & C. sec. xi. p. 4.

The above revelation is neither complex or ambiguous to the most simple mind of him or her that wishes to understand the true sense of any matter. The plain straight forward sense is, if Joseph had continued faithful in Christ in all things he would have continued in person on the earth "until" the coming of Christ, to meet the Lord in the air, with all the faithful and worthy of the church, continuing to receive by revelation a knowledge of the "mysteries" of things "sealed" for the church, except he should be "taken" by martyrdom. But as the church could not receive revelations without a revelator the Lord provided that if Joseph did *not* abide in Christ, he (God) would "plant another in his (Joseph's) stead" to hold the keys of mysteries and revelations. In Feb., 1831, in the eleventh month of the age of the church, the Lord says to the church :—"And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead : and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments : and this I give unto you, that you may not be deceived ; that you may know they are not of me." D. & C. sec. xiv. p. 1, 2.

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REMARKS ON THE BRIGHAMITE CONFERENCE.

PRESIDENT STRANG,—SIR :—Please indulge me on the subject of the Brighamite Conference, its *perversions*, *inconsistencies* and *contradictions*. To some of our readers the subject may seem somewhat stale and worn out, but still every shot seems to tell, to the convincing of some, of the fooleries and inconsistencies of those men. Consequently the following may not be in vain—it may serve to open the eyes of the understanding of some sincere and yet deceived heart, who desires to see the truth. If after what I present below of the *perversions*, *inconsistencies* and *contradictions* of the Brighamite faction does not effect the design for which it is written, I shall feel that I have at least discharged a duty which I owe to God and all good men.

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any more of your sarcasm on sectarians for their perversions of the Bible, it is time for you to hush! Mr. Phelps, it appears that your work did not stay done:—

"Elder W. W. Phelps moved that we uphold Brigham Young, the President of the quorum of the Twelve, as one of the Twelve and First Presidency of the church. This motion was duly seconded, and put to the church by elder John Smith, and carried unanimously." Times and Seasons, Vol. 5, page 692.

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"The President of the church, who is also the President of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church; and it is his privilege to be assisted by two other Presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other Presidents have power to preside in his stead, both or either of them." D. & C. sec. v. p. 6.

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Every Latter Day Saint who is as interested in this last dispensation as he ought to be will seek, not only to inform himself of its nature, design and consequences, but will endeavor to communicate the same to all others; consequently they will in the first place, after obtaining a feasible subsistence for himself and his family, if he has any, *subscribe* for a paper which is advocating and heralding that faith to the world at large. Yes, it is one of the most confirmatory characterestics of an interested saint, that proves to all men that such person is really desiring to be what he professes, to subscribe for the paper that publishes and contends earnestly for the faith delivered to him. If he does not, it is direct proof to the contrary, and such neglect always throws such person behind the times, and he remains ignorant of present facts concerning the church, the signs of the times & the events which are daily transpiring.

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"FULLNESS OF THE GENTILES."

I am often asked, what is meant by the fullness of the Gentiles, as spoken of by Paul? Rom. xi. 12. Ans. Paul evidently had reference to the fullness of the iniquity of the Gentiles, instead of their righteousness, as some vainly suppose. Those that read with care the whole chapter above quoted will, no doubt, see that the apostle was treating upon the blessed consequences that happened to the Gentiles as a distinct people, when natural Israel were cut off for a season, in consequence of having reached the fullness of their iniquity, the Gentiles were grafted into the stump of the spiritual covenant from which Israel had been severed. The apostle continues and warns the Gentiles against their falling into the like apostacy of which Israel had been guilty, for which the "severity" of God had fallen on them. But the "goodness" of God was promised to continue to the Gentiles on the *only* condition of their continuing in the goodness of God, otherwise "they should be cut off."

The all absorbing question now is, have the Gentiles continued in the goodness of God by which they were ingrafted? If so, all is well. Then we will see in the characteristics of the Gentile church a full development of the keeping and carrying out of the next chapter, viz., the twelfth. Please read it. Also the full organization of the church with its officers, gifts and blessings of the 12th chapter of 1st Cor., and Eph. 4th chapter. If not, it is self-evident that the church of Christ (professedly so called) are nothing more or less than "Mystery Babylon," as foretold by the apostle John; Rev. 12th, 13th, 17th and 18th chapters; and is fast reaching the fullness of their iniquity, ripening for the same severities of the fierce judgments of God to fall on them that once fell on old Israel for their unbelief and consummate wickedness, who practiced the same things that an apostate Gentile church does now.

All the Bible abounds with the fact that the light of present revelation is the peculiar characteristic of the true church of God, by which she is distinguished from the church of Anti-Christ. The true church of Christ always did, has and always will have apostles, prophets, evangelists, pastors and teachers, immediately inspired with the *light of present direct revelation*, "for the perfecting of the saints." And inasmuch as the present Gentile apostate church possesses all the necessary facilities to suppress the true gospel, as Israel did once before, they undoubtedly will avail themselves of the opportunity until their fullness of iniquity is finished, as natural Israel's once was, and then, and not till then, Israel will be grafted in again to the same root from which they have been severed.

JOHN E. PAGE.

For the Gospel Herald.

"THOU SHALT LOVE THY NEIGHBOR AS THYSELF,"

Is the second commandment in the decalogue. But it seems to us that its importance is seldom appreciated, from the fact that mankind in general act so little upon that principle. Almost every man is seeking his own individual interest, to the exclusion of every thing else. Society is so constituted that one man's prosperity is another's adversity. The principle of selfishness is acted upon so universally that every act of benevolence is suspected of having originated in selfish motives. This is a very bad feature in society. It shows that men have stooped to the low, mean and degrading principle of performing acts of apparent benevolence from selfishness, till every benevolent act is attributed to selfish motives.

Such a state of things ought not to be, for all men, of whatever rank, kindred or tribe, are the offspring of the great Parent of the universe. We all derived our origin, as to our bodies, from the same physical principles, and from the same earthly parent. "Of the dust of the ground" the body of the first man was formed, and from Adam, the primogenitor of the human race, have descended all the generations of man which now exist or will hereafter exist, till the close of time. We all require substantially the same pleasures and enjoyments. The pleasures derived from the movements of the system of nature, from the beauties which adorn the heavens and the earth, the rising sun, the smiling day, the flowery landscape, the purling streams, the lofty mountains, the fertile vale, the ruddy hues of the evening clouds, the rainbow, adorned with the colors of light, the music of the groves, the return of spring, the fruits of harvest, the azure sky, the fairness of the moon, the brightness of the sun, and all the radiant host of stars, convey to the mind of all thousands of delightful images and sensations. We all have the same wants, and are exposed to similar troubles and afflictions.

Hunger and thirst, cold and heat, motion and rest, are common to all; and in order to supply and alleviate such wants the aid of our fellow men is indispensably requisite to enable us to obtain food, raiment, light, warmth, comfortable accommodation, and shelter from the blasts of the tempests. We all stand in need of comfort and advice in the hour of difficulty and danger; we all long for the love and friendship and good offices of those around us; and we all thirst for an increase of knowledge, happiness and joy.—Those wants and desires can be supplied and gratified only by the kindly intercourse and affection of kindred spirits. How essential it is that we should act upon the heavenly principle, "Love thy neighbor as thyself."

G. W.

MORTGAGE SALE.

Default having been made in the principal and interest moneys due upon an indenture of mortgage executed by John W. Crane to Israel Duty, bearing date the 14th day of September, 1847, and recorded in the office of the Register of Deeds of Walworth county, Wisconsin, in volume 4 of mortgages on pages 290 and 291, on the 30th day of September, 1847, at 10 o'clock A. M., on which there is claimed to be due, at the date of this notice, the sum of ninety-four dollars and seventy-two cents, notice is hereby given that, by virtue of a power of sale contained in said mortgage, and in pursuance of the statute in such case made and provided, will be sold at public auction, to the highest bidder, at the Court House in said county of Walworth on the second day of October next, at one o'clock in the afternoon of that day the premises described in said mortgage, or so much thereof as will satisfy said principal and interest moneys and costs; which premises are described in said mortgage as follows, to wit: All that certain piece or parcel of land lying and being in the county of Walworth and Territory of Wisconsin in the Milwaukee land district, commencing seventy-two (72) rods west of the south-east corner of the south-east quarter of section No. twenty-five, (25,) in township No. three (3) north of range No. 18 east; thence west along the centre of the road leading from Burlington to Janesville, in said Territory, four rods; thence north ten (10) rods; thence east four (4) rods; thence south ten (10) rods, to the place of beginning.

ISRAEL DUTY, *Mortgagee.*

Voree, June 14th, 1848. 13cu.

IN ATTACHMENT.

James A. Stevens and Andrew Sawyer, vs. David Patten. } In Justices Court, before Wm. P. Lyon, J. P.

NOTICE is hereby given to the above named defendant that a writ of attachment has been issued against him in the above entitled suit, and his property attached to satisfy the demand of the above named plaintiffs; and unless he appear before the above named Justice at his office in Hudson in the county of Walworth and State of Wisconsin, on the 26th day of August, 1848, at one o'clock, P. M., judgment will be rendered against him, and his property sold to pay the debt of the plaintiffs.

JAMES A. STEVENS.
ANDREW SAWYER.

July 22d, 1848. 21u.

"FULLNESS OF THE GENTILES."

I am often asked, what is meant by the fullness of the Gentiles, as spoken of by Paul? Rom. xi. 12. Ans. Paul evidently had reference to the fullness of the iniquity of the Gentiles, instead of their righteousness, as some vainly suppose. Those that read with care the whole chapter above quoted will, no doubt, see that the apostle was treating upon the blessed consequences that happened to the Gentiles as a distinct people, when natural Israel were cut off for a season, in consequence of having reached the fullness of their iniquity, the Gentiles were grafted into the stump of the spiritual covenant from which Israel had been severed. The apostle continues and warns the Gentiles against their falling into the like apostacy of which Israel had been guilty, for which the "severity" of God had fallen on them. But the "goodness" of God was promised to continue to the Gentiles on the *only* condition of their continuing in the goodness of God, otherwise "they should be cut off."

The all absorbing question now is, have the Gentiles continued in the goodness of God by which they were ingrafted? If so, all is well. Then we will see in the characteristics of the Gentile church a full development of the keeping and carrying out of the next chapter, viz., the twelfth. Please read it. Also the full organization of the church with its officers, gifts and blessings of the 12th chapter of 1st Cor., and Eph. 4th chapter. If not, it is self-evident that the church of Christ (professedly so called) are nothing more or less than "Mystery Babylon," as foretold by the apostle John; Rev. 12th, 13th, 17th and 18th chapters; and is fast reaching the fullness of their iniquity, ripening for the same severities of the fierce judgments of God to fall on them that once fell on old Israel for their unbelief and consummate wickedness, who practiced the same things that an apostate Gentile church does now.

All the Bible abounds with the fact that the light of present revelation is the peculiar characteristic of the true church of God, by which she is distinguished from the church of Anti-Christ. The true church of Christ always did, has and always will have apostles, prophets, evangelists, pastors and teachers, immediately inspired with the *light of present direct revelation*, "for the perfecting of the saints." And inasmuch as the present Gentile apostate church possesses all the necessary facilities to suppress the true gospel, as Israel did once before, they undoubtedly will avail themselves of the opportunity until their fullness of iniquity is finished, as natural Israel's once was, and then, and not till then, Israel will be grafted in again to the same root from which they have been severed.

JOHN E. PAGE.

For the Gospel Herald.

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GOSPEL HERALD.

VOL. III. No. 23.] VOREE, WIS., THURSDAY, AUG. 24, 1848. [WHOLE No. 87.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

THE PRINCIPLES OF NATURE, HER DIVINE REVELATIONS, and a voice to mankind by and through Andrew Jackson Davis, the Poughkeepsie Seer and Clairvoyant, New York, S. S. Lyon and William Fishbough, 1847. This work is a greatly improved system of sectarian skepticism, or christian infidelity, and purports to have been got up as follows: S. S. Lyon mesmerized A. J. Davis, upon which Davis talked off the book in successive lectures and Fishbough wrote it down. Great pains is taken to prove that Davis really spoke the things contained in the book, a matter very easily believed, but not of the least consequence whatever. But not the slightest evidence is offered to show that Davis spoke by authority of God, the all important point in the matter. So far as we can see, the author has never yet conceived the idea of Divine authority, and would not understand what was meant by the word priesthood or authority.

As these divine revelations do not even purport to be given from God, it would seem superfluous to prove that they are not; except for the fact that some persons of real talent profess faith in them! Surely men are more ready to believe in defiance of all testimony than in accordance with it. The general character of the sentiments of the book is that of the Atheistical writers of the socialist school, containing a vast amount of popular science and just sentiment, but resolving all religion into about an equal amount of MESMERISM *and* LIES. Its author is evidently possessed of an extensive but superficial knowledge of both the natural and moral sciences, and some little of history and antiquity.

And as great pains is taken in the introduction to show that A. J. Davis is unacquainted with all these things, and therefore a divine revelator, it is not amiss to say that in the manner in which the book was produced he was no more the author of it than were the types upon which it was printed. Being mesmerized by S. S. Lyon, his organs became subject to the will of Lyon, so that what Lyon thought or willed Davis spoke. And the book is merely the work of Lyon, revised perhaps and improved by Fishbough, his accomplice and partner. This view of the matter does not impugn the motives or integrity of Davis, who is represented as an honest and inoffensive young man, destitute of any particular characteristic or objects of life. We cannot forbear to remark, however, that a facsimile of Davis' hand writing is given in the frontispiece, which, if just, shows him an active, energetic man, of deep thought, towering ambition and persevering industry. Certainly any thing but such a man as he is represented.

So much humbug is practiced in connection with mesmerism that very few understand its real operation. But, like all humbug, it is built up on some few real facts, produced so as to lead the mind astray on a false track The connection of mind and matter is always mysterious. In its ordinary operation it does not astonish us, because we are familiar with it. But to see the mind of one person act upon the matter or physical system of another does astonish us, because we are not familiar with it. Nevertheless, we do not understand the principles involved in the former case a whit better than in the latter. This is what the mesmerizer does. He makes his subject act in subjection to his own will, and speak what he thinks or wills him to say.

Acting upon this principle a celebrated professor using a small boy as his subject in some country place caused him to describe Greenhow's statue of Washington in the rotunda of the capitol of the United States. Another who had visited the mineral region of Wisconsin and Iowa caused some subject who was known to have never been in the west to give a particular and minute description of several lead mines in the vicinity of Potosi and Dubuque. Many have caused those who are known to have spent their days in particular neighborhoods to describe distant cities, buildings, &c., which the operator had seen or read a description of, but of which the subject was totally ignorant. After an exhibition of these marvels the operator is prepared to launch off to the moon or any other unvisited place and give fictitious or imaginary descriptions, which of course no body can *prove false*.

Physicians have turned it to account by prescribing through a subject in a similar manner, who of course gives the prescription which the physician wills. The marvel surrounding so extraordinary a process and its influence in assuring the patient are the only effects produced by it other than the ordinary effects of the same medicines. This book is a production of the same sort, in which the manipulator has given his own lectures through his subject.—The manipulator could have caused his subject to give any other lectures instead of these. He could have caused him to describe the moon as a mass of fire, a sea of water or a skim milk cheese as easy as any other way, if he had desired it. But intending to produce a halo of sacredness around his work, the real author has brought in all his scientific attainments to sustain his feeble pretensions as a divine legislator.

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I shall not trouble you further with the detail of the falsehoods told on me. Suffice it to say, that less than five years since I became a member of the church; having an unblemished moral character; I have labored faithfully in preaching the gospel; I have kept myself unspotted from the world; I have sought no persons!

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indulgence or immunity; I have cut myself off from all the luxuries and most of the comforts of life; I have denied myself nearly all the ordinary pleasures of society; I have, by precept and example, set my face as flint against every kind of immorality; I have not shuned to declare the whole counsel of God; I have endeavored as much as possible to avoid offending the follies of the prudish; I have not so much confidence in myself as to flatter myself that I ever can do better or conduct more prudently for the same length of time, than I have during the time that has elapsed. Yet I cannot conceal from myself that a feeling of suspicion deep and broad pervades the land, of a kind which, if just, should exile me from society.

Forging is resorted to unblushingly and without stint or measurement, for the purpose of rendering me infamous. Apostates in Voree have joined hands with apostates in numerous other directions, and keeping up constant correspondence are prepared with slander and falsehood of every imaginable kind, constantly pouring it out without stint. Persons who have a name to be saints, but are willing to keep company with such, are constantly picking up the filth of these scavengers of society and communicating it to their acquaintance as proved facts. It is perfectly vain for me to struggle against this course of procedure. Every lie invented, no matter how ridiculous, is taken for true till proved false. When the most indubitable proof of falsehood is given, it is perfectly lost in the smoke of a dozen still later slanders, and the best answer of the fearful and unbelieving is, "Well, I *don't know*, I *hope* you are not guilty; but there has been a great deal of iniquity; we must be careful who we trust in these last days."

At the time I began my ministry the name of Mormon had, by some means, become generally infamous. But this was believed to be the work of Gentile persecutors. The public press throughout the land spoke well of those who gathered at Voree, and the whole community treated them with the respect due to a virtuous people. Now the whole scene is changed. We are as evilly entreated as were our brethren in other places. It is not the work of Gentile persecutors, for our *unbelieving neighbors* neither originated these slanders nor believe them when apostates tell them, and fearful saints sigh over them. Neither is it the work of apostates; for, with very few exceptions, they are despised at home and infamous wherever known. It is the work of our brethren; of those who have a name and a place with us, but, nevertheless, keep company with heretics. Apostates! *They* never had power to do us injury. Their friendship is a blighting curse, not their enmity. I have been cursed with the friendship of such men as Wm. Smith, Nickerson and Ellsworth a thousand times more than I possibly can be with their hate.

I last year spent six days in Jefferson county, N. Y., engaged three days in public preaching, & all the time, so that I scarcely got opportunity to sleep at all, with crowds of saints and strangers, and during that time saw but three persons that I had ever seen before. There are certain doctrines of devils which I had occasion to treat of, and which I set my face against as flint, publicly and privately, on all occasions. I never, by word or by sign, or by silence, varied from the same unswerving testimony which I usually and publicly gave. And never in a single act, for a single moment, did my example come short of my testimony. Yet I have now letters laying before me, written in that region, in which I am accused of criminal intercourse with more than forty different saints there, including every sister in the church in that region, of whom I have the slightest recollection, and several of whom I do not so much as know that they exist.

Here in Voree my footsteps are dogged as with a shadow. I cannot step into a house but in a half hour it is known by half the neighborhood. And kindred spirits of saints and apostates congregate together. And the saint begins, what *do* you suppose brother Strang has gone there for? To which he gets the looked for answer. Any body might know what a man goes where there is a woman for, (as though there was not usully a woman in every house,) and pleased with the wit of such ribaldry, after a chuckle, or, if very sanctimonious, a groan replies, Oh, I don't know. I don't think brother Strang is quite so bad as that; do you really think so?—But I wish he *would be more prudent*. And before the day is out perhaps is urging me to call at his house, and complaining that I don't visit more. God speed the time when such wretches will go to their own place. It must needs be that offences come, but wo to him by whom the offence cometh.

I have treated such with all forbearance and long suffering, but I am worn out with them. I cannot deceive myself so far as not to see that on me they have done their work too well. I am now reaping the bitter reward of their friendship, in the blasting of that fair fame over which apostates and open enemies were powerless; and in the disgrace and infamy which by some means has been heaped on all God's prophets, but on none more bitterly. *Henceforth* I SPURN THEM *and* ALL WHO HEAR THEIR LIES *as* GOD'S *and* MY MOST BITTER ENEMIES. I WILL KNOW NO DISTINCTION *between* THOSE WHO MAKE *and* THOSE WHO LOVE LIES. And when any one *fears that an obvious* LIE *is the* TRUTH, I WILL KNOW THAT IT IS BECAUSE HE LOVES IT.

JAMES J. STRANG.

REVELATION TO BE CONTINUED.

A more popular idea is not extant in christendom than that divine revelation to man closed with the communication of God to the apostle John on the isle of Patmos, in the year of our Lord 96. This delusive notion is drawn from a perverted understanding of the following texts of holy writ:—

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 18, 19.

If I am to understand that the above texts are significant of the final close of divine revelation to man on earth, I am bound by every principle of reason, logic and philosophy to say amen to the scriptures of the Old and New Testament as being but a bundle of the most consummate nonsense, a tissue of lies, and incomprehensible jargon. The topic of the literal gathering and return of Israel (the ten tribes) from the "north country," and Judah (the Jews) "from the four corners of the earth," is the grand frontispiece of the Bible and the principal burden of all the prophets from Moses to John the Revelator. The above named topic constitutes near one half of the reading matter of the Old Testament and a respectable portion of the New. I mean that part which is considered to be divine revelation aside from the mere historical part.

The above named topic engrosses so much of the prophets that the greatest and most notable events spoken of by the prophets are yet in the future to be fulfilled to prove the Bible true as a whole. While the topic of the gathering of Israel and Judah stands out in the scriptures as one of the plainest points on the face of the Bible, and one too that is fraught with the greatest consequences to the Gentile nations, yet there is not a point in the sacred word that is less heeded, or one more contemptuously disregarded. One may ask, why is it so? I answer, because the present religious Gentile world "inherit lies and things wherein there is no profit." Consequently they are daily and hourly, yea, momentarily, enforcing an

indulgence or immunity; I have cut myself off from all the luxuries and most of the comforts of life; I have denied myself nearly all the ordinary pleasures of society; I have, by precept and example, set my face as flint against every kind of immorality; I have not shuned to declare the whole counsel of God; I have endeavored as much as possible to avoid offending the follies of the prudish; I have not so much confidence in myself as to flatter myself that I ever can do better or conduct more prudently for the same length of time, than I have during the time that has elapsed. Yet I cannot conceal from myself that a feeling of suspicion deep and broad pervades the land, of a kind which, if just, should exile me from society.

Forging is resorted to unblushingly and without stint or measurement, for the purpose of rendering me infamous. Apostates in Voree have joined hands with apostates in numerous other directions, and keeping up constant correspondence are prepared with slander and falsehood of every imaginable kind, constantly pouring it out without stint. Persons who have a name to be saints, but are willing to keep company with such, are constantly picking up the filth of these scavengers of society and communicating it to their acquaintance as proved facts. It is perfectly vain for me to struggle against this course of procedure. Every lie invented, no matter how ridiculous, is taken for true till proved false. When the most indubitable proof of falsehood is given, it is perfectly lost in the smoke of a dozen still later slanders, and the best answer of the fearful and unbelieving is, "Well, I *don't know*, I *hope* you are not guilty; but there has been a great deal of iniquity; we must be careful who we trust in these last days."

At the time I began my ministry the name of Mormon had, by some means, become generally infamous. But this was believed to be the work of Gentile persecutors. The public press throughout the land spoke well of those who gathered at Voree, and the whole community treated them with the respect due to a virtuous people. Now the whole scene is changed. We are as evilly entreated as were our brethren in other places. It is not the work of Gentile persecutors, for our *unbelieving neighbors* neither originated these slanders nor believe them when apostates tell them, and fearful saints sigh over them. Neither is it the work of apostates; for, with very few exceptions, they are despised at home and infamous wherever known. It is the work of our brethren; of those who have a name and a place with us, but, nevertheless, keep company with heretics. Apostates! *They* never had power to do us injury. Their friendship is a blighting curse, not their enmity. I have been cursed with the friendship of such men as Wm. Smith, Nickerson and Ellsworth a thousand times more than I possibly can be with their hate.

I last year spent six days in Jefferson county, N. Y., engaged three days in public preaching, & all the time, so that I scarcely got opportunity to sleep at all, with crowds of saints and strangers, and during that time saw but three persons that I had ever seen before. There are certain doctrines of devils which I had occasion to treat of, and which I set my face against as flint, publicly and privately, on all occasions. I never, by word or by sign, or by silence, varied from the same unswerving testimony which I usually and publicly gave. And never in a single act, for a single moment, did my example come short of my testimony. Yet I have now letters laying before me, written in that region, in which I am accused of criminal intercourse with more than forty different saints there, including every sister in the church in that region, of whom I have the slightest recollection, and several of whom I do not so much as know that they exist.

Here in Voree my footsteps are dogged as with a shadow. I cannot step into a house but in a half hour it is known by half the neighborhood. And kindred spirits of saints and apostates congregate together. And the saint begins, what *do* you suppose brother Strang has gone there for? To which he gets the looked for answer. Any body might know what a man goes where there is a woman for, (as though there was not usully a woman in every house,) and pleased with the wit of such ribaldry, after a chuckle, or, if very sanctimonious, a groan replies, Oh, I don't know. I don't think brother Strang is quite so bad as that; do you really think so?—But I wish he *would be more prudent*. And before the day is out perhaps is urging me to call at his house, and complaining that I don't visit more. God speed the time when such wretches will go to their own place. It must needs be that offences come, but wo to him by whom the offence cometh.

I have treated such with all forbearance and long suffering, but I am worn out with them. I cannot deceive myself so far as not to see that on me they have done their work too well. I am now reaping the bitter reward of their friendship, in the blasting of that fair fame over which apostates and open enemies were powerless; and in the disgrace and infamy which by some means has been heaped on all God's prophets, but on none more bitterly. *Henceforth* I SPURN THEM *and* ALL WHO HEAR THEIR LIES *as* GOD'S *and* MY MOST BITTER ENEMIES. I WILL KNOW NO DISTINCTION *between* THOSE WHO MAKE *and* THOSE WHO LOVE LIES. And when any one *fears that an obvious* LIE *is the* TRUTH, I WILL KNOW THAT IT IS BECAUSE HE LOVES IT. JAMES J. STRANG.

REVELATION TO BE CONTINUED.

A more popular idea is not extant in christendom than that divine revelation to man closed with the communication of God to the apostle John on the isle of Patmos, in the year of our Lord 96. This delusive notion is drawn from a perverted understanding of the following texts of holy writ:—

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 18, 19.

If I am to understand that the above texts are significant of the final close of divine revelation to man on earth, I am bound by every principle of reason, logic and philosophy to say amen to the scriptures of the Old and New Testament as being but a bundle of the most consummate nonsense, a tissue of lies, and incomprehensible jargon. The topic of the literal gathering and return of Israel (the ten tribes) from the "north country," and Judah (the Jews) "from the four corners of the earth," is the grand frontispiece of the Bible and the principal burden of all the prophets from Moses to John the Revelator. The above named topic constitutes near one half of the reading matter of the Old Testament and a respectable portion of the New. I mean that part which is considered to be divine revelation aside from the mere historical part.

The above named topic engrosses so much of the prophets that the greatest and most notable events spoken of by the prophets are yet in the future to be fulfilled to prove the Bible true as a whole. While the topic of the gathering of Israel and Judah stands out in the scriptures as one of the plainest points on the face of the Bible and one too that is fraught with the greatest consequences to the Gentile nations, yet there is not a point in the sacred word that is less heeded, or one more contemptuously disregarded. One may ask, why is it so? I answer, because the present religious Gentile world "inherit lies and things wherein there is no profit." Consequently they are daily and hourly, yea, momentarily, enforcing

interpretation and falsified construction to the prophecies that throws the following texts into the dark and out of use to the most critical reader. The few passages which I copy below are but a few of the hundreds of others that embrace the same event, and are substantially the same in point of doctrine, which, if true, of which I have no doubt, when fulfilled will prove the fallacy of the position assumed by our sectarian doctors of divinity. But I awfully fear when those scriptures are fulfilled the day of grace will be over with them, as it was to the Jewish high priests who said of Christ, "let his blood be on our heads and the heads of our children."

"And now, therefore, thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul.—For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Jer. xxxii. 36 to 42 inclusive.

Notice the term REVEAL in the following verses:—

"Behold, I will bring it health and cure, and I will cure them, and will REVEAL unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first." Jer. xxxiii. 6, 7.

If, then, the Lord God of Abraham, Isaac and Jacob is yet to gather their posterity to build Jerusalem, it is equally true that it yet remains that God is to do it by the gift of revelation as declared in the above texts, and as clearly appears in the following, when he *pleads with them face to face*, as he did in the days of Moses, when he brought them out of the land of Egypt:—

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Ezek. xx. 33, 34, 35, 36, 37.

"And the Lord shall utterly destroy the tongue of the Egyptian sea: and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isaiah xi. 15, 16.

I conclude it will be as much of a miracle to smite the tongue of the Egyptian sea and dry up the seven streams thereof as it did in the days of Moses, and if it is to be to the Assyrian captivity as it was then, surely it will not only be a day of miracles but of *revelation* also. And to seal the whole matter as a thing yet future, I present the following texts:—

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them: and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos ix. 14, 15.

Surely there is none so stupid as to say that Israel is not now plucked up out of the land given to their fathers; then if the above quoted scriptures be true in their import it is most certainly true that this thing is yet future to this year, 1848. Then down falls the popular perverted idea that God closed the heavens to no more speak to man on earth by divine revelation ever after the year 96 of the first christian century. One may ask, what then is the sense of the first quoted text? Why, it means just what it says; that every man that heard the words of the prophecy of that book, *i. e.*, the book of Revelations, which John wrote on the isle of Patmos; for it cannot be supposed that John had reference to the Old Testament scriptures, which must have been quite an unwieldy thing at that time all in manuscript. If by chance John had such a thing, no doubt the heathen Romans would have rent it from him, because he was both a Jew and a christian, and either profession was as hideous in the mind of a heathen Roman prince as Mormonism is now to a *heathen sectarian priest* in this christian land. I say *heathen* because of the fact that the Bible knows nothing of any church but one as the church of God at the same time. All others being Anti-Christ, consequently heathens. As for the New Testament, it was not in being as a compiled book in the days of John the apostle of Christ. The matter it now contains was in A. D. 96 lying in manuscript scattered throughout Corinth, Ephesus, Galatia, Rome and other parts of the world, and some of it was in the keeping of the private hands of Timothy, Titus and others, so that it was impossible for John to have had the New Testament in his possession at the time of his banishment by Domitian the Roman emperor.

From the consideration of the above facts, when John says "this book" he has reference not to the Old and New Testament as a whole, but to the book which he had been writing; forbidding any man as a mere man, not called or authorized of God, to "take away" or "add" to the words of the prophecy of that book. Neither has God by so saying abrogated his own prerogative to add in his own time as many revelations as he pleases. And further, if the Lord Jesus Christ meant to be understood in the light (darkness) that the Rev. divines of this the nineteenth century would have us do, that the revelation to John was the last and winding up scene of his word to his people, he (Christ) has flatly contradicted himself in the book which he commanded John to write; for he told John, "Thou must *prophecy again* before many peoples, and nations, and tongues, and kings."

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REORGANIZED CHURCH HISTORICAL DEPT.

NATIONAL REFORM.

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"INTRODUCTION.

"*To the Friends of Liberty, Justice and Good Government in the United States :—*

"We take the liberty to address you in respect to the objects we have in view, in convening together and nominating candidates for President and Vice President of the United States. Those objects are not *partizan* in the ordinary acceptation of that term. We have no interests to promote distinct from the interests of each and all of our fellow citizens. We espouse no other principles of government than those which our entire nation has declared to be self-evident. We only ask that the rights of all shall be equally and impartially protected—that the fundamental and acknowledged principles of civil government shall be, at all times, on all occasions, every where, and in every direction, applied and carried out into consistent and undeviating practice. If there are some who solicit your aid in protecting the rights of the white man—and if there are others who ask you to assist them in protecting the rights of the colored man, we agree with them both, and we differ from them both, in desiring you to co-operate with us in securing the equal protection of the rights of all men. If there are some who wish to enlist you in a political contest against one form of injustice and oppression—if there are others who would have you combine against another form of injustice and of oppression, or another, or yet another, we agree with them all, and we differ from them all, in asking you to assist us in securing an administration of government that shall protect all its subjects alike, from all forms of injustice and oppression, so far as civil government can apply the remedy, in the appropriate exercise of its characteristic powers.

"Civil Government we understand to be that degree and description of authoritative control which the Common Father of all men has committed to society, to be exercised in accordance with equity and justice, over each one of its members, for the protection of all and of each, in the safe possession and full enjoyment and use of all their original and heaven-conferred rights unimpaired ; forbidding nothing but the infringement of those rights, and requiring and enforcing nothing but what is requisite for their protection and enjoyment.

"Assuming, as it does, the essential equality of all, and being committed to all, it imposes equal restraints upon all, and affords equal and impartial protection for all. It recognizes no caste. It knows no distinction of birth, property, nativity, avocation, condition or color. It punishes nothing but crime. It infringes no original, natural rights. It permits no such infringement. It recognizes no man's right to infringe the equal rights of his neighbor. It creates and allows no monopolies. It confers no exclusive privileges. It has no power to frame a valid and binding law that violates any original right, or conflicts with natural equity and justice. And all its courts, magistrates and jurors are bound to consider all legislative enactments or judicial precedents or usages, which are contrary to natural justice, null and void.

"We hold slavery to be illegal and unconstitutional. We demand for the injured aborigines of this country the same protection, mercy and justice that we demand for the injured slave. Along with the abolition of all other monopolies we would restrict within reasonable bounds the extent to which individuals, corporations, or the government, should hold property in land, providing an opportunity for all to become possessors of the soil, and thus enjoy (without its being contested) the original right of every human being to occupy a portion of the earth's surface, and breathe its free air. To this end, we would also have the public lands thrown open to actual settlers, free of costs, and every man's homestead held inalienable, except with his own consent, not being liable to seizure and sale for debt.

"APPLICATION OF PRINCIPLES A DUTY.

"Abolitionists in general, and Liberty party men in particular, have been accustomed to maintain that it is always safe to do right, and safe as well as obligatory to do right at the present time—that it is morally wrong to defer doing right—and that it is holding the truth in unrighteousness to acknowledge a truth in the abstract, and yet decline, on prudential considerations, reducing that truth to practice. On this ground it is that Abolitionists persist in applying the epithet pro-slavery to that portion of the community, who, while they acknowledge the moral wrong of slavery, excuse themselves on the ground of expediency, from reducing their convictions to practice, in the bestowment of their votes.

"We cannot perceive why we are not bound to reason in the same manner and to act in accordance with the same considerations in respect to all other moral evils within the admitted sphere and province of political action. Admitting that chattel slavery is the greatest moral and political evil upheld and sanctioned by the government, (though the moral and political evils of intemperance are scarcely less,) we cannot feel ourselves, as moral and accountable beings, at liberty to undertake the mensuration and guaging of the moral and political evils upheld by the government, with a view of ascertaining which is greatest, and thus determining which moral evil we will select as our antagonist, and which we will enter into a truce with, at present, and virtually support, by not making opposition to it a test, in the bestowment of our votes.

"The proclamation of neutrality in respect to one or more moral evils, amounting to a truce with them, and a co-operation with their supporters, is but a lame preparation for an onset with another moral evil, admitting it to be the parent and chief support of all the others. Such a policy resembles too closely—nay, is it not in substance, a proposition to enter into an alliance, offensive and defensive, with all the lesser devils of the pit, in the hope of decoying them into a successful campaign against the Prince and Father of them all? The friends of temperance were thus seduced, for a time, to hold a truce with the lesser demons of inebriation, the wine, the beer, and the cider, while they concentrated their energies against the Giant Fiend, Distilled Spirit. The result proved that a truce with the subalterns and privates of the army of intemperance, was a truce with the Commander-in-Chief of that army himself, and the world's history fails to furnish us with any other instance of better success in the attempt to cast out the Prince of the Devils by a truce or co-operation with his legions.

"LAW OF FREE TRADE AND INALIENABLE HOMESTEAD, A MORAL LAW.

"It is an easy and cheap mode of argument to assume, as is sometimes done, the main point in debate, or rather, to assume as true, what is commonly admitted, in reality, on both sides, to be false.—It is easy to represent, and take for granted, that whereas the slave question is a great moral question, all the other great questions before the nation, are mere questions of policy, involving no moral principles at all. The questions of free trade, of monopolies, of the public lands, &c., are treated as being of this character. But there is no solid ground for this representation. It stands contradicted by the almost universal sentiment that the law of free trade is an original law of nature, and consequently, a law of God, founded on the original and inalienable right of every man to the products of his own labor, including the right to dispose of the same, wherever he can find a brother man to become the free purchaser.

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"We take the liberty to address you in respect to the objects we have in view, in convening together and nominating candidates for President and Vice President of the United States. Those objects are not *partizan* in the ordinary acceptation of that term. We have no interests to promote distinct from the interests of each and all of our fellow citizens. We espouse no other principles of government than those which our entire nation has declared to be self-evident. We only ask that the rights of all shall be equally and impartially protected—that the fundamental and acknowledged principles of civil government shall be, at all times, on all occasions, every where, and in every direction, applied and carried out into consistent and undeviating practice. If there are some who solicit your aid in protecting the rights of the white man—and if there are others who ask you to assist them in protecting the rights of the colored man, we agree with them both, and we differ from them both, in desiring you to co-operate with us in securing the equal protection of the rights of all men. If there are some who wish to enlist you in a political contest against one form of injustice and oppression—if there are others who would have you combine against another form of injustice and of oppression, or another, or yet another, we agree with them all, and we differ from them all, in asking you to assist us in securing an administration of government that shall protect all its subjects alike, from all forms of injustice and oppression, so far as civil government can apply the remedy, in the appropriate exercise of its characteristic powers.

"Civil Government we understand to be that degree and description of authoritative control which the Common Father of all men has committed to society, to be exercised in accordance with equity and justice, over each one of its members, for the protection of all and of each, in the safe possession and full enjoyment and use of all their original and heaven-conferred rights unimpaired ; forbidding nothing but the infringement of those rights, and requiring and enforcing nothing but what is requisite for their protection and enjoyment.

"Assuming, as it does, the essential equality of all, and being committed to all, it imposes equal restraints upon all, and affords equal and impartial protection for all. It recognizes no caste. It knows no distinction of birth, property, nativity, avocation, condition or color. It punishes nothing but crime. It infringes no original, natural rights. It permits no such infringement. It recognizes no man's right to infringe the equal rights of his neighbor. It creates and allows no monopolies. It confers no exclusive privileges. It has no power to frame a valid and binding law that violates any original right, or conflicts with natural equity and justice. And all its courts, magistrates and jurors are bound to consider all legislative enactments or judicial precedents or usages, which are contrary to natural justice, null and void.

"We hold slavery to be illegal and unconstitutional. We demand for the injured aborigines of this country the same protection, mercy and justice that we demand for the injured slave. Along with the abolition of all other monopolies we would restrict within reasonable bounds the extent to which individuals, corporations, or the government, should hold property in land, providing an opportunity for all to become possessors of the soil, and thus enjoy (without its being contested) the original right of every human being to occupy a portion of the earth's surface, and breathe its free air. To this end, we would also have the public lands thrown open to actual settlers, free of costs, and every man's homestead held inalienable, except with his own consent, not being liable to seizure and sale for debt.

"APPLICATION OF PRINCIPLES A DUTY.

"Abolitionists in general, and Liberty party men in particular, have been accustomed to maintain that it is always safe to do right, and safe as well as obligatory to do right at the present time—that it is morally wrong to defer doing right—and that it is holding the truth in unrighteousness to acknowledge a truth in the abstract, and yet decline, on prudential considerations, reducing that truth to practice. On this ground it is that Abolitionists persist in applying the epithet pro-slavery to that portion of the community, who, while they acknowledge the moral wrong of slavery, excuse themselves on the ground of expediency, from reducing their convictions to practice, in the bestowment of their votes.

"We cannot perceive why we are not bound to reason in the same manner and to act in accordance with the same considerations in respect to all other moral evils within the admitted sphere and province of political action. Admitting that chattel slavery is the greatest moral and political evil upheld and sanctioned by the government, (though the moral and political evils of intemperance are scarcely less,) we cannot feel ourselves, as moral and accountable beings, at liberty to undertake the mensuration and guaging of the moral and political evils upheld by the government, with a view of ascertaining which is greatest, and thus determining which moral evil we will select as our antagonist, and which we will enter into a truce with, at present, and virtually support, by not making opposition to it a test, in the bestowment of our votes.

"The proclamation of neutrality in respect to one or more moral evils, amounting to a truce with them, and a co-operation with *their* supporters, is but a lame preparation for an onset with another moral evil, admitting it to be the parent and chief support of all the others. Such a policy resembles too closely—nay, is it not in substance, a proposition to enter into an alliance, offensive and defensive, with all the lesser devils of the pit, in the hope of decoying them into a successful campaign against the Prince and Father of them all ? The friends of temperance were thus seduced, for a time, to hold a truce with the lesser demons of inebriation, the wine, the beer, and the cider, while they concentrated their energies against the Giant Fiend, Distilled Spirit. The result proved that a truce with the subalterns and privates of the army of intemperance, was a truce with the Commander-in-Chief of that army himself, and the world's history fails to furnish us with any other instance of better success in the attempt to cast out the Prince of the Devils by a truce or co-operation with his legions.

"LAW OF FREE TRADE AND INALIENABLE HOMESTEAD, A MORAL LAW.

"It is an easy and cheap mode of argument to assume, as is sometimes done, the main point in debate, or rather, to assume as true, what is commonly admitted, in reality, on both sides, to be false.—It is easy to represent, and take for granted, that whereas the slave question is a great moral question, all the other great questions before the nation, are mere questions of policy, involving no moral principles at all. The questions of free trade, of monopolies, of the public lands, &c., are treated as being of this character. But there is no solid ground for this representation. It stands contradicted by the almost universal sentiment that the law of free trade is an original law of nature, and consequently, a law of God, founded on the original and inalienable right of every man to the products of his own labor, including the right to dispose of the same, wherever he can find a brother man to become the free purchaser.

"Similar remarks might be made concerning man's right to occupy a portion of the earth's surface, and the consequent unrighteousness of the legislation and the arrangements by which that original and fundamental law of nature and of nature's God, is contemptuously set aside. To talk of man's inalienable right to self-ownership, without the right to the products of his own skill and industry—to talk of his right to those products without the right to exchange or sell them, wherever he can find the best market—to talk of a man's right to self-ownership without a right to an inch of the earth's soil, without a right to be in the world where he was born, is to talk self-contradiction and nonsense. Whoever succeeds in proving that the legal sanction of an unlimited land monopoly, and that commercial restrictions, are morally right, will have done more than the slaveholders and their apologists have ever yet been able to do, towards proving that chattel enslavement is not essentially and inherently wicked. That man's claim to the right of self-ownership must be in a sad predicament, who has neither a right to be nor to do—to exercise his faculties or to occupy space! The principle of illimitable land ownership, if admitted, covers the one predicament—the principle of commercial restrictions the other. If one white man, or if fifty, or if two hundred, may own all the soil of the slave States, what becomes of the colored man's right to freedom in the land of his birth, for which Abolitionists have so long contended? And if, in addition to this, the government may restrict commercial intercourse by a tariff, then it may prohibit, and not merely cripple, the commercial intercourse of the laboring population with the rest of the world, and render labor unavailing for its great ends. The mockery of a nominal self-ownership is all that then stands between them and their re-enslavement, in case they had been previously enfranchised. This very position, according to the most reliable information, is already coming to be recognized as the present lot of the lately emancipated slaves in the British West Indies.

"THE BIBLE *vs.* CLASS LEGISLATION.

"Those who draw nice moral distinctions between different modes of oppression—who insist that no moral question is involved in any of the class legislations and monopolies of modern times, except chattel enslavement, and who therefore insist on our confining our political action to that one form of oppression alone, proclaiming our neutrality in respect to all others, must find some other code of morals than that found in the Bible, for the guidance of their conduct. Very little of what is there said against oppression, against oppressive governments, of the duty of the people and of their rulers to execute judgment and deliver the spoiled out of the hands of the oppressor, to cry aloud and spare not, to undo the heavy burdens—very little of all this language was originally uttered in direct reference to chattel enslavement, in the modern sense of the term.

"It was directed against minor oppressions, such as those that we are now invited to pass over without noticing, to be neutral about, nay, to support, by the bestowment of our votes upon their apologists and advocates! When our Savior upbraided the Pharisees with binding heavy burdens, grievous to be borne, laying them on mens' shoulders, and not touching them with one of their fingers, he made no direct and immediate allusion to chattel enslavement. Of that degree of barbarity they could not be charged, for they held no slaves, and voted for no slaveholders. Such a climax of impiety they never reached. They only devoured the houses of the widows, not the widows themselves. They resembled those who, according to some of our modern teachers, only take away their clothing from the poor, depriving them of comfortable shelter from the cold, and who, therefore, are to be let alone, in consideration of the fact that the 'cloak is of less value than the man,' and under the motto of 'the man first and the cloak afterwards!' Was there, therefore, no moral principle involved? Are we indeed to proclaim impunity to the plunderers of cloaks, the stealers of sheep, and the mere robbers of the poor, because there are men thieves yet in the land? Or shall we not rather claim 'the man and his cloak!—the cloak because of the man that must suffer without it?' The humanity that *begins* by yielding up to the robber the poor man's cloak as a price of the robber's co-operation against the man-stealer, will be likely to end in a compromise with the man-thief himself, for *a fleece of wool*. The experiment has proved it so in our own land. He only who is faithful in the LEAST can be trusted in MUCH; while he who, when he saw a *cloak*-thief, consented with him, is in a fair way to become an accomplice of *man*-thieves, in the end.

"The terrible overthrow of Pharaoh and his hosts in the Red Sea, was not for the sin of chattel enslavement. The Hebrews were never held as chattels. They were never forbidden to marry or to read. Their families were never separated by sale, like brute beasts. Yet they were grievously oppressed. A land monopoly had perpetuated the right of the soil in the royal family of the reigning dynasty.—An onerous tax upon the province of Goshen, payable in brick (and for 'revenue purposes' and 'internal improvements' doubtless) had been imposed and levied, about as burdensome, we may suppose, as that similar tax, payable in coffee (the almost entire product of the island) which the Dutch Government of India now levies upon the natives of Java—'a mere financial measure,' of course! [A 'mere question of dollars and cents!' as the slave question is with the slaveholders!] To this was added at length, a prohibition (by tariff or otherwise) of the necessary supplies of straw for the brick makers! The whole effect of these measures combined, including the limited and temporary slaughter of the Hebrew male children, must have been less terrible than the oppressions of the British Government in famishing Ireland; for, at the termination of their bondage, the Hebrews, so far from being in a starving condition, like the people of Ireland, or penniless, like the tariff-scourged operatives of Manchester, Birmingham and some districts already, even of our own country, were rich in the possession of flocks and herds!

"But in the oppression of the Hebrews in Egypt, was there 'no moral principle involved' because it was 'a mere measure of political economy and of finance?' So Moses and Aaron, as well as Pharaoh and his statesmen, might have concluded, had they been privileged to listen confidingly to our modern teachers, who could have instructed them that the heaven-imposed duty of delivering the spoiled out of the hand of the oppressor was all comprised in the 'one idea' of securing them from chattel enslavement! The mystery of Pharaoh's hardening his heart, were readily solved, might we suppose him to have listened to such teachings! The terrible overthrow of that great financier and political economist, with the deluded people who supported him, the Bible records as a striking specimen of the divine displeasure against oppressive governments, and those who voluntarily support them in their oppressions. The 'one idea' it inculcates in respect to this subject is 'total abstinence' from all forms of oppression, the immediate abolition of all enactments sustaining them.

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"This notion that men have a moral right to select one field of moral, religious or benevolent effort, and on the ground of their activity in that department, withdraw themselves from open public sympathy and co-operation in other fields of moral, religious or benevolent effort—that they may be neutral in respect to the existence of one class of moral evils, because they have concluded it best to expend all their energies against another class of moral evils, is one of the most subtle, delusive and mischievous of all the devices of the Arch Tempter. All men imagine they are discharging some of their duties, and most men think they are very faithful in the dis-

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charge of the duties they have selected as the most incumbent upon them, in the position they occupy. To take care of himself and his family, is the grand idea of duty with the sordid wordling. When other duties to God and mankind, growing out of other relations, are urged upon his attention, he is too much engrossed with his 'one idea,' to give heed. One man is very earnest against prodigality—that is his 'one idea,'—do not ask him to beware of penuriousness. Another is absorbed with the 'one idea' of generosity—do not expect the virtue of frugality in him.

"Highway robbers have plumed themselves on their almsgiving, and the man that bolts his door upon the houseless, thanks God that he has never defrauded any one. The very worst of men have selected something good, in which they may glory, and few are so abandoned as not to congratulate themselves that they are not so bad as some others. Precisely upon this principle the slaveholder claims the praise of hospitality and other kindred virtues, and bids defiance to the reprovers of his injustice.

"The Missionary Board is absorbed in its 'one idea' of sending the gospel to the heathen; the Bible Society with supplying the world with Bibles; each has staked out his ground. Do not ask them to CONSIDER WHAT THE GOSPEL IS, OR HOW OR BY WHOM IT IS TO BE TAUGHT—NOR WHERE THE HEATHEN ARE TO BE FOUND—nor whether slaves are to be furnished with Bibles or no. The Moral Reform Society is occupied with the seventh commandment; do not ask its attention to the eighth—nor point its lecturers and writers to the great national brothel of slavery. It cannot turn aside from its great 'one idea' of moral purity, to inquire how it is violated. The man who devotes his time to the Temperance Society, in like manner imagines it will not do for him to espouse the cause of the enslaved, lest he should forfeit his influence in the temperance cause. The ministry must 'know nothing but Christ and him crucified;' do not inquire of them *what was Christ's mission on the earth*, nor how he fulfilled it—how he treated oppressors, or how he was treated by them.—The church must promote religion, and cannot stop to define what pure and undefiled religion is.

"All this comes of an imaginary devotedness to some great 'one idea,' without understanding distinctly and fully what that idea is—how much it includes, and with what it is indissolubly allied.—Political activity follows in the same track, and builds, unceasingly, and every where, its forever unbuilt edifice, by laying its 'stones of emptiness' and 'stretching out upon it the line of confusion.'—One party has its 'one idea' of this measure—another of that—but none of them embracing the 'one idea' of a just government. One has its one idea of white men's liberty, another its one idea of colored men's enfranchisement—some are for removing one evil and another another, but none are for removing all, and, consequently, all continue to receive the support of the majority, and none are removed!

"MORALITY OF 'ONE IDEAISM.'

"It is appalling to witness the inroads made upon the consciences and moral sensibilities of men, by the operation of the 'one idea' theory, as it is commonly understood and applied. 'As a Missionary Board,' it seems, we can take no cognizance of God's commandments, out of the area that we have staked out for ourselves and occupied! 'As temperance men,' we can look no farther than 'our pledge,' whatever it may be, in avoiding and opposing intemperance! To our 'Anti-Slavery platform,' we must welcome every body that cries out lustily against chattel slavery, wordwise, tho', at the very next opportunity, the orator may cast his vote for a slaveholder, or for a slaveholder's advocate, and may lend his aid to any other system of oppression, without forfeiting his reputation for a 'great moral reformer.' As 'Liberty party men,' we have no right to inquire further concerning a proposed candidate for civil office than whether he can pronounce the shibboleth of 'immediate emancipation.' Whatever moral duty or divine precept is urged upon our attention, we have only to ensconce ourselves within the narrow limits of our 'one idea,' whatever it may be—we have only to say that the distinctive object of our favorite society or organization, or political party, did not include that particular duty or precept, and we make a merit of casting it to the winds! Just as though we expected to be judged, at the last final award, as members of a Missionary Board, or of a Temperance Society, or of an Anti-Slavery society, or of a Liberty party, and not rather AS MEN, with all the relations, responsibilities and duties of MEN, attaching to us, *not* in virtue of our own compacts, and pledges, and organizations, and platforms, *all of our own devising*, but in consequence of our moral natures, and of the relations which, so long as we remain men, we are obliged, whether we desire it or not, to sustain!

"The British Government that abolished chattel slavery in the West Indies is starving the people of Ireland, is crushing the operatives of Birmingham, is enforcing upon dissenters in England the payment of church tithes, is excluding large masses of the people from the right of suffrage, is building up a bloated aristocracy, is grinding the faces of the poor, is consenting to the oppression, by tariffs, of the lately emancipated West India negroes, is lending its aid to the importation of East India coolies to compete with them, and reduce still lower their wages, entailing hopeless destitution upon both negroes and coolies, thus reviving, though without chattelhood, the closest possible resemblance to the slave trade!

"When called upon to define the 'one idea' to which we would render homage, we say that the great, all-comprehensive idea, with us, is the idea of pursuing, steadfastly and undeviatingly, wherever they are revealed to us, the TRUE and the RIGHT. In the department of Civil Government and of political responsibility, it takes the form of 'THE PROTECTION OF HUMAN RIGHTS.' This one idea we would honor by the prompt, impartial and uniform application of it to all classes of men, and the redress of all the wrongs of which Civil Government may take cognizance. With moral principle for our foundation and our polar star, we hope to shape our measures in accordance with them, desiring no other policy than adherence to the right.

"And let us be distinctly understood. To no men, or class of men, upon any unprincipled basis of 'log rolling,' have we any offers to make—nor can we receive any. But to all men, and to all classes of men, who have any real wrongs to be addressed, or threatened rights to be secured, we tender, now, and henceforward, whatever of open handed and hones aid we can impart. We ask not who they are that are wronged—how few, how many—how popular, how unpopular—how rich, how poor—how black, how white—how orthodox, how heterodox—whether they vote with our party or vote against it, or not at all, but simply *whether* they are WRONGED, what redress *justice* requires—what *security* the case needs."

☞ We can only make room for the following paragraph of Mr. Smith's letter, expressing his wish not to be made a candidate for the Presidency:—

"I would have our army, navy, and whole military system, broken up; and, by an example so impressive and controlling, have all nations persuaded that it is high time for men to cease to be wolves and tigers; and high time for them to spread over this blood-stained earth the peace of heaven, in exchange for the wars of hell.

"Although opposed to wars, I would have government prompt to put down and punish mobs and insurrections. In those cases, where the insurrections consist in the rising of oppressors to conquer the every where rightful attempt of the oppressed to regain their liberty, I would have the punishment of the insurgents so signal and effec-

charge of the duties they have selected as the most incumbent upon them, in the position they occupy. To take care of himself and his family, is the grand idea of duty with the sordid wordling. When other duties to God and mankind, growing out of other relations, are urged upon his attention, he is too much engrossed with his 'one idea,' to give heed. One man is very earnest against prodigality—that is his 'one idea,'—do not ask him to beware of penuriousness. Another is absorbed with the 'one idea' of generosity—do not expect the virtue of frugality in him.

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"MORALITY OF 'ONE IDEAISM.'

"It is appalling to witness the inroads made upon the consciences and moral sensibilities of men, by the operation of the 'one idea' theory, as it is commonly understood and applied. 'As a Missionary Board,' it seems, we can take no cognizance of God's commandments, out of the area that we have staked out for ourselves and occupied! 'As temperance men,' we can look no farther than 'our pledge,' whatever it may be, in avoiding and opposing intemperance! To our 'Anti-Slavery platform,' we must welcome every body that cries out lustily against chattel slavery, wordwise, tho', at the very next opportunity, the orator may cast his vote for a slaveholder, or for a slaveholder's advocate, and may lend his aid to any other system of oppression, without forfeiting his reputation for a 'great moral reformer.' As 'Liberty party men,' we have no right to inquire further concerning a proposed candidate for civil office than whether he can pronounce the shibboleth of 'immediate emancipation.' Whatever moral duty or divine precept is urged upon our attention, we have only to ensconce ourselves within the narrow limits of our 'one idea,' whatever it may be—we have only to say that the distinctive object of our favorite society or organization, or political party, did not include that particular duty or precept, and we make a merit of casting it to the winds! Just as though we expected to be judged, at the last final award, as members of a Missionary Board, or of a Temperance Society, or of an Anti-Slavery society, or of a Liberty party, and not rather AS MEN, with all the relations, responsibilities and duties of MEN, attaching to us, *not* in virtue of our own compacts, and pledges, and organizations, and platforms, *all of our own devising*, but in consequence of our moral natures, and of the relations which, so long as we remain men, we are obliged, whether we desire it or not, to sustain!

"The British Government that abolished chattel slavery in the West Indies is starving the people of Ireland, is crushing the operatives of Birmingham, is enforcing upon dissenters in England the payment of church tithes, is excluding large masses of the people from the right of suffrage, is building up a bloated aristocracy, is grinding the faces of the poor, is consenting to the oppression, by tariffs, of the lately emancipated West India negroes, is lending its aid to the importation of East India coolies to compete with them, and reduce still lower their wages, entailing hopeless destitution upon both negroes and coolies, thus reviving, though without chattelhood, the closest possible resemblance to the slave trade!

"When called upon to define the 'one idea' to which we would render homage, we say that the great, all-comprehensive idea, with us, is the idea of pursuing, steadfastly and undeviatingly, wherever they are revealed to us, the TRUE and the RIGHT. In the department of Civil Government and of political responsibility, it takes the form of 'THE PROTECTION OF HUMAN RIGHTS.' This one idea we would honor by the prompt, impartial and uniform application of it to all classes of men, and the redress of all the wrongs of which Civil Government may take cognizance. With moral principle for our foundation and our polar star, we hope to shape our measures in accordance with them, desiring no other policy than adherence to the right.

"And let us be distinctly understood. To no men, or class of men, upon any unprincipled basis of 'log rolling,' have we any offers to make—nor can we receive any. But to all men, and to all classes of men, who have any real wrongs to be addressed, or threatened rights to be secured, we tender, now, and henceforward, whatever of open handed and hones aid we can impart. We ask not who they are that are wronged—how few, how many—how popular, how unpopular—how rich, how poor—how black, how white—how orthodox, how heterodox—whether they vote with our party or vote against it, or not at all, but simply *whether* they are WRONGED, what redress *justice* requires—what *security* the case needs."

☞ We can only make room for the following paragraph of Mr. Smith's letter, expressing his wish not to be made a candidate for the Presidency:—

"I would have our army, navy, and whole military system, broken up; and, by an example so impressive and controlling, have all nations persuaded that it is high time for men to cease to be wolves and tigers; and high time for them to spread over this blood-stained earth the peace of heaven, in exchange for the wars of hell.

"Although opposed to wars, I would have government prompt to put down and punish mobs and insurrections. In those cases, where the insurrections consist in the rising of oppressors to conquer the every where rightful attempt of the oppressed to regain their liberty, I would have the punishment of the insurgents so signal and effec-

tual, that, instead of being disposed to repeat their crime, they would be glad to let the oppressed go free.

"Land monopoly, whether on the part of the government or of individuals, I would disfavor. Hence, I would have the public lands thrown open to actual settlers, free of cost. I would add, under this head, that every man's home should be inalienable, except with his own consent.

"Finally, were I President of the United States, I would act upon the never-to-be-shaken conviction that 'RIGHTEOUSNESS EXALTETH A NATION;' and that this nation, now in a 'galloping consumption,' because of its unrighteousness, can be saved only by its speedy return to righteousness. The profane, unprincipled and base, I would, therefore, to my utmost ability, thrust out, and keep out, of places of power and trust.

"May God hasten that truly 'good time,' when the chief magistrate of every nation shall have a heart to say, in the words of the chief magistrate of Israel:—

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"In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean. Whom shall he teach knowlege? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept: line upon line, line upon line; here a little, and there a little: For with stammering lips & another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.—And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. For the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isa. xxviii. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22.

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GOLD AND SILVER.—It is stated in Jacobs' essay on the precious metals, that in the ruins of Herculaneum and Pompeli, which were destroyed by an eruption of Vesuvius, more than seventeen centuries ago, no ornaments of gold and silver have been found. In some of the houses of Pompeii skeletons of the inhabitants have been discovered—in all, domestic utensils, and personal ornaments—but those for which in the present day, the precious metals are almost exclusively adopted by the middle class of persons, are composed of iron or brass. If gold and silver had been in the dwellings of the inhabitants at the time the eruption took place, they would be found there at the present time, as the iron and bronze have been, of which their spoons and forks were made, and which have retained their shape after the lapse of so many years.—*Ex. paper.*

MORTGAGE SALE.

Default having been made in the principal and interest moneys due upon an indenture of mortgage executed by John W. Crane to Israel Duty, bearing date the 14th day of September, 1847, and recorded in the office of the Register of Deeds of Walworth county, Wisconsin, in volume 4 of mortgages on pages 290 and 291, on the 30th day of September, 1847, at 10 o'clock A. M., on which there is claimed to be due, at the date of this notice, the sum of ninety-four dollars and seventy-two cents, notice is hereby given that, by virtue of a power of sale contained in said mortgage, and in pursuance of the statute in such case made and provided, will be sold at public auction, to the highest bidder, at the Court House in said county of Walworth on the second day of October next, at one o'clock in the afternoon of that day the premises described in said mortgage, or so much thereof as will satisfy said principal and interest moneys and costs; which premises are described in said mortgage as follows, to wit: All that certain piece or parcel of land lying and being in the county of Walworth and Territory of Wisconsin in the Milwaukee land district, commencing seventy-two (72) rods west of the south-east corner of the south-east quarter of section No. twenty-five, (25,) in township No. three (3) north of range No. 18 east; thence west along the centre of the road leading from Burlington to Janesville, in said Territory, four rods; thence north ten (10) rods; thence east four (4) rods; thence south ten (10) rods, to the place of beginning.

ISRAEL DUTY, *Mortgagee.*

Voree, June 14th, 1848. 13cu.

IN ATTACHMENT.

James A. Stevens and Andrew Sawyer, vs. David Patten. } In Justices Court, before Wm. P. Lyon, J. P.

NOTICE is hereby given to the above named defendant that a writ of attachment has been issued against him in the above entitled suit, and his property attached to satisfy the demand of the above named plaintiffs; and unless he appear before the above named Justice at his office in Hudson in the county of Walworth and State of Wisconsin, on the 26th day of August, 1848, at one o'clock, P. M., judgment will be rendered against him, and his property sold to pay the debt of the plaintiffs.

JAMES A. STEVENS.
ANDREW SAWYER.

July 22d, 1848. 21u.

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J. E. PAGE.

GOLD AND SILVER.—It is stated in Jacobs' essay on the precious metals, that in the ruins of Herculaneum and Pompeii, which were destroyed by an eruption of Vesuvius, more than seventeen centuries ago, no ornaments of gold and silver have been found. In some of the houses of Pompeii skeletons of the inhabitants have been discovered—in all, domestic utensils, and personal ornaments—but those for which in the present day, the precious metals are almost exclusively adopted by the middle class of persons, are composed of iron or brass. If gold and silver had been in the dwellings of the inhabitants at the time the eruption took place, they would be found there at the present time, as the iron and bronze have been, of which their spoons and forks were made, and which have retained their shape after the lapse of so many years.—*Ex. paper.*

MORTGAGE SALE.

Default having been made in the principal and interest moneys due upon an indenture of mortgage executed by John W. Crane to Israel Duty, bearing date the 14th day of September, 1847, and recorded in the office of the Register of Deeds of Walworth county, Wisconsin, in volume 4 of mortgages on pages 290 and 291, on the 30th day of September, 1847, at 10 o'clock A. M., on which there is claimed to be due, at the date of this notice, the sum of ninety-four dollars and seventy-two cents, notice is hereby given that, by virtue of a power of sale contained in said mortgage, and in pursuance of the statute in such case made and provided, will be sold at public auction, to the highest bidder, at the Court House in said county of Walworth on the second day of October next, at one o'clock in the afternoon of that day the premises described in said mortgage, or so much thereof as will satisfy said principal and interest moneys and costs; which premises are described in said mortgage as follows, to wit: All that certain piece or parcel of land lying and being in the county of Walworth and Territory of Wisconsin in the Milwaukee land district, commencing seventy-two (72) rods west of the south-east corner of the south-east quarter of section No. twenty-five, (25,) in township No. three (3) north of range No. 18 east; thence west along the centre of the road leading from Burlington to Janesville, in said Territory, four rods; thence north ten (10) rods; thence east four (4) rods; thence south ten (10) rods, to the place of beginning.

ISRAEL DUTY, *Mortgagee.*

Voree, June 14th, 1848. 13cu.

IN ATTACHMENT.

James A. Stevens and Andrew Sawyer, vs. David Patten. } In Justices Court, before Wm. P. Lyon, J. P.

NOTICE is hereby given to the above named defendant that a writ of attachment has been issued against him in the above entitled suit, and his property attached to satisfy the demand of the above named plaintiffs; and unless he appear before the above named Justice at his office in Hudson in the county of Walworth and State of Wisconsin, on the 26th day of August, 1848, at one o'clock, P. M., judgment will be rendered against him, and his property sold to pay the debt of the plaintiffs.

JAMES A. STEVENS.
ANDREW SAWYER.

July 22d, 1848. 21u.

GOSPEL HERALD.

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Yet, as an apostle in the faith of the Latter Day Saints' church, believing, as he does, that Joseph Smith was a prophet of the most high God, and appealing to the book of Doctrine and Covenants of said church as the word of God, I wonder with great astonishment at the position he has assumed. With some few exceptions one would almost conclude from the eloquence of his language, the zeal he has manifested, and the very energetic and solemn appeal he has made to God, the church, and the world at large, that he was, or is, inspired from heaven. As I have just been over some part of the ground in my remarks on the "Brighamite Conference," I shall only refer the reader to section and paragraph of the book of D. & C. and not insert at full length.

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"In the first place then I am justified upon this mission being given me by him (Joseph) who holds the keys of the kingdom of God, as also the fate and destiny of all flesh from the 6th of April, 1830, until the coming of our Lord and Savior Jesus Christ in the clouds of heaven with power and great glory. Much has been said concerning the keys of the kingdom of God; and I appeal to God, men and angels to bear record that Joseph Smith, that was of the pure blood of Joseph who was sold into Egypt, established the kingdom of the most high God on earth, unlocked the heavens, brought salvation to the children of men, opened the door of the kingdom, laid down his life for the salvation of men, *left the door* OPEN, wafted his way to heaven, is seated at the right hand of God.

"Of the fact that he has ever locked this kingdom, and taken away this priesthood, and given the keys unto any man, I have no knowledge. Therefore I feel perfectly indemnified in proclaiming to the world of mankind, the high, the low, the noble and the ignoble, with a loud voice, that the prayer of the Savior is answered, The Kingdom of Christ has come—the will of God is done on earth as it is in heaven—and the door is open never to be closed again until the master of the house shall come and close the door against all who have been invited, and have excused themselves in consequence of riches and the honors of this world. For I consider that the wedding guests have been invited, and the feast is now preparing. And the house is the kingdom of the last dispensation—the priesthood is the door—Joseph Smith is the master of the house—and those who shall enter in will be such as have done as it was said unto one of old, sell all thou hast and give it unto the poor, and come and follow me, and thou shalt be my disciple. This is a principle that was taught by all ancient prophets and apostles."

The above idea is undoubtedly derived from a perverted view of the following words:—

"Verily I say unto you, (Joseph,) the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come: nevertheless, through you shall the oracles be given to another; yea, even unto the church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house." D. & C. sec. lxxxv. p. 2.

By this I find that "the keys of the kingdom of God" was to continue with Joseph in time and eternity, yet it does not impair the idea that God would confer like keys on his successor. Undoubtedly Moses, Jesus and Peter bear the same keys of the kingdom of God at this time that they ever did. The confering of the keys of the kingdom of God on one does not take them away from another who received them before, consequently all that receive those keys on earth at any time may hold them in eternity at the same time, but not so with the "keys of mysteries and revelations." These are keys that belong to a prophet of God while on earth, and when he leaves the earth he leaves the keys behind him, to be held by another as a revelator to the church on earth; for it is on earth that the mysteries of God are to commence and be finished, and without these keys men are left to grope their way in heathenish darkness, ever learning the things of the world and "never able to come to a knowledge of truth" as it is in God. Therefore, should this church be left destitute of these keys, it would that moment become sectarian in its relation to God. Therefore the Lord provided for that case in the following saying:—

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damnable delusion, in the name of humanity I exhort you to choose the one (if one you are resolved to choose) that is subject to the least human misery while on earth. Brigham says, in his epistle, that the Salt Lake Valley "must be irrigated," i. e., watered by some artificial means in order to produce; that "the valley is surrounded by mountains capped with perpetual snow," and the climate is so cold as to require winter apparel instead of summer. It is one thousand miles from the white man's settlements. There is no timber in the valley, and a mere scanty supply in the mountains until they can raise it. Now let us hear from the country where Lyman is, p. 8, 9 :—

"We landed in Texas on the 16th November, 1845, destitute of clothing and out of provisions. We concluded to stop, and in the short space of five months we had made ourselves tolerably comfortable for clothing, and had procured means sufficient to pursue our journey three hundred miles, to the falls of the Colorado river. We stopped five miles above the capital of this State, where we built a grist mill and a saw mill. Here we tarried and became acquainted with the Governor, and all the most noted officers of State, whose friendship was and is extended towards us, even unto the present day.

"This place being too limited for our society, (having had frequent accessions,) we concluded to sell it, and move seventy-five miles up in the Valley of the Piedernales River: where we now have first rate water privileges, mills, turning lathes, and mchinery not to be surpassed by any inland place in the old States.

"They are valued, by the inhabitants of this country, at ten thousand dollars. We have a two story house nearly enclosed and painted, which is sufficiently large in the upper story to accommodate our whole community. We also have a daily school of about sixty scholars. The lower room of this house is dedicated for the express purpose of storing food, raiment and the necessary comforts of life for those who by misfortune, have been debilitated, of the exercise of power to support themselves. In addition to this, we have about 60 horses and mules, which are most of the time in daily service; one hundred milch cows, two hundred head of oxen and loose cattle; about five hundred acres of land under fence, rich and fertile prairies, with an *abundance of timber to fence the same*, and about thirty-five comfortable dwelling houses.

"This valley is from fifty to seventy-five miles in length, and about ten in width. The most crystal streams of water flow from these mountains that I ever beheld. Here we have nothing to impede our progress in farming, nor our cattle from grazing during the *twelve months* which forms the year. The two last years of my life I have not seen the first flake of snow. We planted from fifty to seventy-five acres in corn about the middle of February, which is, at this time, undergoing the third ploughing and is nearly ready to lay by.

"These beautiful valleys in Texas, on either side of the Colorado, and in the street thereof, reminds me of Ezekiel's vision of the tree of life, which bare twelve manner of fruit and yielded its fruit every month; and the leaves were for the healing of the nations; for, truly, in this country we have the evergreen oak, the bay tree, muskeet and various other kinds of timber, which you have never seen in the north; in fine there are many kinds of vegetation that grows full better in the winter season than in the summer.

"I feel perfectly happy on my mission, and thankful I am to God, that he ever put it into the heart of brother Joseph to assign me this mission, that so many good and honest hearted souls might be *led from the stern inclement climate* of the *north*, and from the *low sickly valleys* of the *Mississippi river to* a climate so congenial to the health, nature and disposition of man.

"The country near the mountains produces all kinds of vegetables of the northern climate in great abundance. Near the Gulf, and in the interior, sugar cane, cotton and sweet potatoes are the staple commodities of the country; although coffe, with many northern vegetables, can be raised."

On another page of his pamphlet I learn that Lyman has adopted the "common stock principle," which he pleases to call "the order of Enoch," as found in the book of D. & C. For my part I see no difficulty whatever in making a decisive choice in the two delusions. I say hurrah for Lyman. And could I believe that Joseph Smith did not appoint James J. Strang as his (Joseph's) successor, I would say amen to Mormonism for the present and go to Lyman for the sake of the climate and country; for I know that Lyman is neither proud nor lazy, and is content to enjoy an even slice with his friends. But I think I am too well informed in the genuine doctrine and theory of what is vulgarly called Mormonism to go either of the above measures. But were I left to choose one of the two, and the aggregate advantages and disadvantages of the two countries were the same, I would still choose Lyman for my captain and leader, because of the great superiority of the man over the other; for Lyman (as the saying is) has a pluck as big as an ox, and is willing to live, fare and die on an equal footing with his friends.—And yet, like all other men, he is not perfect in some things. But was the destiny of our country wielded by such men as Lyman Wight, these United States might become an earthly paradise, instead, as it is now, a region of the most accursed oppression.

Aside from my religious faith, I bid Lyman God speed. But as God in his infinite mercy has not suffered his word to fall, but has carefully watched over all and every word he has revealed to Joseph Smith, and according to the conditions proposed has faithfully fulfilled on his part, I still feel unshaken in the faith; and as an apostle of the most high God, I say to Lyman Wight, Brigham Young, and all their followers, together with all others of the human race, to turn their eyes towards Voree and seek to obey the council of God instead of the wisdom of man, and gather to the place which God has appointed, and keep the commandments of God, that you may be saved and exalted in the great day of the Lord Jesus Christ, when all men will be judged according to the deeds done in the flesh by the law of God and not man.

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According to the Book of Mormon there was a prophet who dwelt in the city of Jerusalem cotemporary with Jeremiah the prophet, by the name of Lehi. His family consisted of a wife and four sons, Laman, Lemuel, Sam and Nephi. Nephi, although the youngest of the four sons, became the prophetic leader of the company, consisting of his father's family and a number of others. By the commandment of the God of Israel they left Jerusalem "in the commencement of the first year of the reign of Zedekiah king of Judah," (600 years before Christ,) and started for this land, (America.)—They traveled to the Red Sea, and then "on the borders thereof," an eastwardly direction, until they were commanded to stop and "build a ship to cross the great waters," (the ocean.) They landed on the Pacific side of the southern part of Central America. Read Book of Mormon, 7th, 8th and 9th pages, stereotyped edition. As collateral testimony to the truth of the above, I present the following, copied from the "incidents of travels in Central America, Chiapas and Yucatan, by John L. Stephens, Vol. 2, 1841, page 172:—

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BY H. MARTINEAU.

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as may be fabulous. About the site of the Temple there is no doubt; and beyond the walls one meets at every turn assurance of being where Christ walked and taught, and where the great events of Jewish history took place. Let us go over what I found in one ramble; and then my readers will see what it must be to take walks in the neighborhood of Jerusalem.

Leaving the city by the Bethlehem Gate, we descended into the valley of Hinnom or Gehenna. Here there are many tombs cut in the rock, with entrances like door-ways. When I speak of Bethany, I shall have occasion to describe the tombs of the Jews. It was in this valley, and close by the fountain of Siloam, that, in the days of Jewish idolatry, children passed through the fire, in honor of Moloch. Here, in this place of corruption and cruelty, where fires hovered about living bodies, and worms preyed on the dead—here was the imagery of terror—"the worm that dieth not, and the fire that is not quenched." The scene is very different now. The slopes are terraced, that the winter rains may not wash away the soil; and these terraces were to-day green with springing wheat; and the spreading olives and fig trees cast their shadows on the rich though stony soil. Streams were led from the pool of Siloam among the fields and gardens; and all looked cool and fresh in the once hellish spot. On the top of the opposite hill was the Field of Blood—the field bought as a burial place for strangers, by the priests to whom Judas returned his bribe. For the burial of strangers it was used in subsequent ages; for pilgrims who died at the Holy City were laid there. It is now no longer inclosed; but a charnel house marks the spot.

The pools all round Jerusalem are beautiful; the cool arching rock roof of some, the weed-tufted sides and clear waters of all, are delicious. The pool of Siloam is still pretty—though less so, no doubt, than when the blind man, sent to wash there, opened his eyes on its sacred stream. The fountain of Siloam is more beautiful than the pool. It lies deep in a cave, and must be reached by broad steps which wind down in the shadow. A woman sat to-day in the dim light of reflected sunshine, washing linen in the pool.—Here it was that in days of old the priest came down with his golden pitcher to draw water for the temple service; and hither it was that the thought of Milton came when he sang of

Siloa's brook that flowed
Fast by the oracle of God.

We were now in the Valley of Jehoshaphat; and we crossed the bottom of it, where the brook Kedron must run when it runs at all; but it seems to be now merely a winter torrent, and never to have been a constant stream. When we had ascended the opposite side of the valley, we were on the Mount of Olives. The ascent was steep—now among tombs, and now past fields of waving barley, flecked with the shade of olive trees. As we ascended, the opposite hill seemed to rise, and the city to spread. Two horsemen in the valley below, and a woman with a burden on her head, mounting to the city by a path up Moriah, looked so suprisingly small as to prove the grandeur of the scenery. Hereabouts it was, as it is said, and may reasonably be believed, that Jesus mourned over Jerusalem, and told his followers what would become of the noble city which here rose upon their view, crowning the sacred mount, and shining clear against the cloudless sky. Dwellers in our climate cannot conceive of such a sight as Jerusalem seen from the summit of the Mount of Olives. The Moab mountains over towards the Dead Sea, are dressed in the softest hues of purple, lilac and grey. The hill country to the north is almost gaudy with its contrasts of color; its white or grey stones, red soil, and crops of vivid green. But the city is the glory—aloft on the steep—its long lines of wall clearly defining it to the sight, and every minaret and cupola, and almost every stone marked out by the billiant sunshine against the deep blue sky. In the spaces unbuilt on within the walls, are tufts of verdure; and cypresses spring here and there from some convent garden. The green lawns of the Mosque of Omar are spread out small before the eye, with their groups of tiny, gay moving people. If it is now so glorious a place to the eye, what must it have been in the days of its pride! Yet in that day, when every one looked for the exulting blessing, "Peace be within thy walls, and prosperity within thy palaces!" there came instead the lamentation over the Jerusalem that killed the prophets and stoned the messengers of Jehovah, and whose house must be therefore left desolate.

The disciples, looking from hence upon the strength of the walls, the massiveness of the Temple buildings, then springing 480 feet from the bed of the brook below, and the depth and ruggedness of the ravines surrounding the city on three sides, might well ask how these things should be, and how they should be accomplished. On the fourth side, the north, where there is no ravine, the Roman army was encamped. We could now see that rising ground, once covered with the Roman tents, but to-day with corn fields and olive grounds. The Romans encamped one legion on the Mount of Olives; but it could not do any harm to the city; and the only available point of attack—the north side—was guarded by a moat and three walls. The seige was long; so long that men's hearts failed them for fear, and at least one famished woman ate her own child: and at last the city was taken and nearly destroyed; and of the Temple, not one stone was left upon another. How we were in the midst of these scenes to-day! We stood where the doom was pronounced; below us was the camp of the single legion I have mentioned; opposite was the humbled city, with the site of the temple courts; and over to the north was the camp of the enemy.—Here was the whole scene of that "great tribulation, such as was not known from the beginning of the world."

From the summit of Olivet we went down to the scene of that other tribulation—that anguish of mind which had perhaps never been surpassed from the beginning of the world. "When Jesus had spoken these words" (his words of cheer after the last supper) "he went forth," we are told, "with his disciples over the brook Kedron, where was a garden." This garden we entered to-day from the other direction, and left it by crossing the bed of the brook. It is a dreary place now, very unlike what it must have been when "Jesus ofttimes resorted thither with his disciples." It is a plot of ground on a slope above the brook, inclosed with fences of loose stones, and occupied by eight extremely old olive trees—the oldest, I should think, that we saw in all our travels. I do not mean that they could have been growing in the days of Christ. That is supposed to be impossible; though I never could learn what is the greatest age known to be attained by the olive tree. The roots of these trees were supported by little terraces of stones, that neither trees nor soil might be washed down the slope by the winter torrents. But little remains of these once fine trees but hollow trunks and a few straggling branches.

It is with the mind's eye that we must see the filling up of this garden inclosure where Jesus "ofttimes resorted thither"—its orchard of fig, pomegranate and olive trees, and the grass or young springing corn under foot. From every part of it the approach of Judas and his party must have been visible. By their "lanterns and torches and weapons," gleaming in the light, they must have been seen descending the hill from the city gate. The sleeping disciples may not have heeded the lights and footsteps of the multitude; but step by step as it wound down the steep, and then crossed the brook, and turned up to the garden, the victim knew that the hour of his fate drew on.

s may be fabulous. About the site of the Temple there is no oubt; and beyond the walls one meets at every turn assurance of eing where Christ walked and taught, and where the great events f Jewish history took place. Let us go over what I found in one amble; and then my readers will see what it must be to take walks n the neighborhood of Jerusalem.

Leaving the city by the Bethlehem Gate, we descended into the alley of Hinnom or Gehenna. Here there are many tombs cut in he rock, with entrances like door-ways. When I speak of Betha-y, I shall have occasion to describe the tombs of the Jews. It was n this valley, and close by the fountain of Siloam, that, in the days f Jewish idolatry, children passed through the fire, in honor of Mo-loch. Here, in this place of corruption and cruelty, where fires hov-ered about living bodies, and worms preyed on the dead—here was he imagery of terror—"the worm that dieth not, and the fire that is not quenched." The scene is very different now. The slopes are erraced, that the winter rains may not wash away the soil; and hese terraces were to-day green with springing wheat; and the spreading olives and fig trees cast their shadows on the rich though stony soil. Streams were led from the pool of Siloam among the fields and gardens; and all looked cool and fresh in the once hellish spot. On the top of the opposite hill was the Field of Blood—the field bought as a burial place for strangers, by the priests to whom Judas returned his bribe. For the burial of strangers it was used in subsequent ages; for pilgrims who died at the Holy City were laid there. It is now no longer inclosed; but a charnel house marks the spot.

The pools all round Jerusalem are beautiful; the cool arching rock roof of some, the weed-tufted sides and clear waters of all, are delicious. The pool of Siloam is still pretty—though less so, no *doubt*, than when the blind man, sent to wash there, opened his eyes on its sacred stream. The fountain of Siloam is more beauti-ful than the pool. It lies deep in a cave, and must be reached by broad steps which wind down in the shadow. A woman sat to-day in the dim light of reflected sunshine, washing linen in the pool.—Here it was that in days of old the priest came down with his gold-en pitcher to draw water for the temple service; and hither it was that the thought of Milton came when he sang of

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REORGANIZED CHURCH HISTORICAL DEPT.

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TRIAL OF THE HEART AND FAITH OF RELIGIONISTS.

By a critical study of the nature of man, it is evident that he is as naturally inclined to be religious as to love life. Consequently there are as many systems of religious faith among men as there are arbitrary powers to enforce them. And as all religion is enforced by power, it becomes one of the first duties of men to search close and know that the only power that is valid is ordained of God, aside from the speculative chicanery of men. First of all, then, to know whether or not a religion is of the true God, it is necessary to inquire into its results. If it terminates in the exaltation and felicity of only a part, not all, of the faithful and obedient, say at once it is not of God, either in temporal or spiritual things.

All mankind at present find this world as full of religion and of as many names and systems as there are crafty, cunning heads to invent them. We try them and find that the more faithful and perseveringly we seek to establish them the stronger we rivet the bands of oppression to the necks of our fellow men, say the great majority of them; while the minor number are the only participants of the facilities or benefits of what is said to be the blessings or advantages of that religion. It is obvious to all observing men that corruption and oppression has given occasion for the rise of so many diversified religious systems of faith, while each successive system has in turn plunged itself into the same or like enormities of its predecessor; and like former religionists have given occasion for some one to say, "there is an Achacan in the camp," and we must reform. And then up starts a new system of faith, and equally as unauthorized of God, to effect a reform from a deform, and each in turn has proved to be as much deformed one as the other, until our world is sickening at the very heart, and the general tendency is to infidelity, and saying there is no God but nature.

Stop, my reader, and consider once more. Don't be too hasty, lest you make rash conclusions. The very ground on which you found your skepticism may be the ground on which you ought to predicate your faith in God, and believe in the truth of *divine revelation*, as found in the scriptures of the Old and New Testament.—If you will read carefully those sacred books, you will see that the very characteristics of wickedness which you see so prevalent in our world has long since been foretold by the Jewish prophets, Christ and his apostles. Christ says, "by their fruits ye shall know them." Is it now among the people "as it was in the days of Noah?" So Christ said it should be. Is it now as it was in Sodom and Gomorrah in the days of Lot? So Christ said it should be in the days of his coming. Is it now as the apostle Peter foretold, 2d Peter 2d chapt., and as Jude foretold, and as Paul foretold, 2d Thes. 2d chapter? Then set Christ, Peter, Paul and Jude down as prophets and apostles, foretelling events as we live to behold them. Yes, there is John the revelator also worthy of a place in the rank of the rest of the prophets, for he also foretold the present character of things as we behold them; denominating all nations "the beast," (Anti-Christ,) and the first general church "the *whore* of Babylon," and all Protestant dissenters "harlots," because they (the whore and harlots) have given birth to all the slavery, persecution, oppression and all "the abominations of the earth." Read Rev. 12th, 13th, 14th, 17th and 18th chapters.

Consequently look earnestly for the fulfillment and full accomplishment of the 24th chapter of Isaiah. The world, by the power of God, is to be "turned upside down, and the inhabitants of the earth scattered abroad and burned and few men left; because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant," (gospel.) Then while the ministers of Babylon are preaching for hire, and her diviners are divining for money, remember that they are only fattening themselves like the bullock for the day of slaughter. And while I write thus saith the spirit, "the day of their calamity is nigh, in which I will speedily rid me of mine enemies."

What then is pure religion? It is to first know that God is, and that he is the framer of all things, and that man is only an agent to administer in things God has ordained for the comfort, felicity and exaltation of all men, with equal handed justice according to their capacity and wants; the minister not to oppress the dependent receiver, or the receiver to oppress the minister. Territory to subsist in, air to breathe, water to drink, and bread to eat, and the time appointed of God to live, are the inalienable rights of every man that God ever caused a mother to give birth to. And whatever earthly power, either political or ecclesiastical, that withholds either or all of the above named rights or any portion of them, so that any one does not enjoy a competent portion thereof, in consequence of the powers that be withholding them, the power is of Anti-Christ, and not of God, who made the world and caused it to be inhabited. To talk of christian landlords, and christian breadlords, (merchants,) who are speculating on the provisions of life to gain a superabundance of that that God has created for the equal enjoyments of all men, you might as well talk of christian waterlords, or christian airlords. They that speculate in land and bread would speculate in air and water if it was possible, and make it as necessary to buy our breath and water by the quart as they do that we should buy our land by the acre or our bread by the pound.

The above named speculations are as righteous a traffic and no more so than it was with the Devil to offer to traffic off the kingdoms of the earth to Christ, tempting him to fall down and worship the Devil, the first great landlord who had gained a clandestine possession by speculative means. Who is so stupid as not to know that the spirit of the love of the "almighty dollar" is the almost only stimulating gas that gives life and energy to all departments of enterprise, both in the political, mechanical and religious world? Take away the love of monopoly and the transcending power known in the avaricious desire of possessing one or many dollars more than another, what would become of all the religion that now dresses the landlords, merchantlords, breadlords, lawlords and religiouslords in silk, scarlet and fine twined linen, with gold neck laces and finger rings, and furnishes them with an extra number of prancing steeds and a great quantity of negro and white slaves to wait on

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them? Ah, me thinks if their religion did not do all this it would be abandoned at once as of no worth. Consequently it originated in the love of gold and not of God, which proves to a fraction that such religionists are "lovers of pleasure" and not lovers of God.—God and his ways are not in all their ways. The abject heathen have approximated as near to God as such religionists who write the name of Christ on all they do.

Who does not know (historically) that the inhabitants of old ancient Babylon, Egypt, Tyre, Syria, Sidon or Nineveh were as happy a people, and tyranny and oppression was no more known among them in their day than it now is in the best so called christian nations on the earth? What real good moral reform has the (falsely so called) christian religion done for our world? I say NONE!—Christian nations oppress their own subjects, and one christian nation declares an offensive and aggressive war against another christian nation to slaughter one another. What do the heathens more? Christian nations enslave one another and their own subjects.—Shame! Christians enact laws to legalize a brother christian aristocrat to oppress a christian peasant. Ridiculous!! Christians pretend to love God, and not love his brother as he loves himself.—Hypocrisy!!! Christians say that the gospel *is not*, in its priesthood, experience, ordinances, practice and power, what it was 1800 years ago. A slander on the Father, Son and Holy Ghost!!!!—Oh! damnation, why slumberest thou!! Ye angels who hold the keys of judgment and the seven vials of the wrath of God to pour out on "Mystery Babylon," hold! hold!! until the servants of God are sealed in their foreheads by the priesthood of God, and their hearts are "sealed with the holy spirit of promise unto the day of redemption."

JOHN E. PAGE.

"The Olive Branch," &c.—This is a very small paper just issued from Kirtland, Ohio, by H. Aldrich, to be published monthly, at one dollar a year. We presume it is devoted to Brewsterism, and it exhibits more talent and better manners than McLellin's defunct Ensign, and will probably be published longer than that was. Though it is the representative of some fundamental errors, it is at least in the hands of men who have some degree of moral honesty. And though we cannot bid them God speed, we wish them no mishap.

Better to be alone than in bad company.—No doubt of that, but the trouble is that many people are not certain of avoiding bad company by being alone. Indeed solitude, with them, makes the bad company quite unavoidable.

The Principles of Nature, her Divine Revelations, and a voice to mankind by and through Andrew Jackson Davis, the Poughkeepsie Seer and Clairvoyant, New York, S. S. Lyon and William Fishbough, 1847.

(Continued from last week.)

The doctrine of this work is, that God is no God at all, but only a kind of magnetic influence pervading all space: following the idea of Pope that he is merely the soul of the universe, and of the Deistical philosophers that he is mere intelligence or mind, of which the material world is the body. Following tradition, and guessing when tradition is silent or contradictory, it locates the cradle of the human race in Asia; page 352; whereas its true location in fact, and according to the true interpretation of Genesis, is in the Mississippi valley.

Discarding altogether the account of the creation of man, it holds forth the idea that he is only an improvement of the lower order of animals by material progression; that men are but an improved stock of baboons and monkeys. Yet pretending to give credit to the early Mosaic records, treats the history of Cain and Abel as a history of two early nations. Having learned by "Stephens' incidents," &c., that a vast amount of remains of antiquity exist in Yucatan, &c., he accounts for that by planting a great and highly civilized nation there in a very early age. The learned and religious will doubtless give him credit for it, and it will help to confirm them in the faith of his work. But Joseph Smith, who wrote and published the origin of those antiquities and the history of their authors ten years before Stephens ever visited them, or civilized men knew of their existence, will be looked on by the same men as an impostor, because he got his knowledge not by mesmerism, but by the direct power of God.

If Mr. S. S. Lyon, or his man Davis, had given a description of extensive cities and populous nations at some early day in a remote part of the earth unvisited by civilized man in modern times, and at a period subsequent to the publication of his book some distinguished statesman, artist, or antiquarian had found the ruins of their temples, palaces, fortresses and architectural works of all kinds, and found painted and sculptured on their walls the history of them concording with the book thus previously written, then he would have presented one evidence of divine revelation, the same which Joseph Smith did present. On page 446 he says:—

"The book that follows Judges appears to have been written by the same person who wrote Judges and Joshua; because the connexion is clear, and the composition uniform and historical. As to its truthfulness, nothing needs to be said; for *I find* NO SUCH DISCREPANCIES in the *expressions and* PUNCTUATION *between the* ORIGINAL MANUSCRIPTS *of this book and our present mutilated versions, as appear so conspicuous in other books.*"

The originals had no punctuation whatever. Punctuation is a modern improvement in writing, and not found in *any* ancient manuscript. *All* ancient writings were written continuous, without points, distinction of capital letters, or division of words, and gives the first verse of Ruth in English print, as follows:—

"nowitcametopassinthedayswhenthejudgesruledthattherewasafaminein thelandandacertainmanofbethlehemjudahwenttosojourninthecountryofmoabheandhiswifeandhistwosons"

Consequently Mr. Davis' *divine revelations* are founded on a falsehood. It is so difficult to write a book purporting to be of ancient origin, or to treat solely of ancient times without any allusion to modern facts, discoveries or sciences, that when the Book of Mormon was published the literati challenged its trial on that test.—There are many hundred volumes of historic novels and drama, written by the best writers of the age and of various countries, laying all their scenes in ancient times, but every one betrays the age in which it was written by its allusions to discoveries in science and customs of men peculiar to that particular age. Well did they say if Shakspeare, Pope, Addison, Bulwer, James and Scott could not write a book that should appear to be ancient, Joseph Smith could not.

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hem? Ah, me thinks if their religion did not do all this it would e abandoned at once as of no worth. Consequently it originated n the love of gold and not of God, which proves to a fraction that uch religionists are "lovers of pleasure" and not lovers of God.— od and his ways are not in all their ways. The abject heathen ave approximated as near to God as such religionists who write he name of Christ on all they do.

Who does not know (historically) that the inhabitants of old ancient Babylon, Egypt, Tyre, Syria, Sidon or Nineveh were as happy a people, and tyranny and oppression was no more known among hem in their day than it now is in the best so called christian nations on the earth? What real good moral reform has the (falsely so alled) christian religion done for our world? I say NONE!— Christian nations oppress their own subjects, and one christian nation declares an offensive and aggressive war against another christian nation to slaughter one another. What do the heathens more? Christian nations enslave one another and their own subjects.— Shame! Christians enact laws to legalize a brother christian aristocrat to oppress a christian peasant. Ridiculous!! Christians pretend to love God, and not love his brother as he loves himself.— Hypocrisy!!! Christians say that the gospel *is not*, in its priesthood, experience, ordinances, practice and power, what it was 1800 years ago. A slander on the Father, Son and Holy Ghost!!!!— Oh! damnation, why slumberest thou!! Ye angels who hold the keys of judgment and the seven vials of the wrath of God to pour out on "Mystery Babylon," hold! hold!! until the servants of God are sealed in their foreheads by the priesthood of God, and their hearts are "sealed with the holy spirit of promise unto the day of redemption."

JOHN E. PAGE.

"The Olive Branch," &c.—This is a very small paper just issued from Kirtland, Ohio, by H. Aldrich, to be published monthly, at one dollar a year. We presume it is devoted to Brewsterism, and it exhibits more talent and better manners than McLellin's defunct Ensign, and will probably be published longer than that was. Though it is the representative of some fundamental errors, it is at least in the hands of men who have some degree of moral honesty. And though we cannot bid them God speed, we wish them no mishap.

Better to be alone than in bad company.—No doubt of that, but the trouble is that many people are not certain of avoiding bad company by being alone. Indeed solitude, with them, makes the bad company quite unavoidable.

The Principles of Nature, her Divine Revelations, and a voice to mankind by and through Andrew Jackson Davis, the Poughkeepsie Seer and Clairvoyant, New York, S. S. Lyon and William Fishbough, 1847.

(Continued from last week.)

The doctrine of this work is, that God is no God at all, but only a kind of magnetic influence pervading all space: following the idea of Pope that he is merely the soul of the universe, and of the Deistical philosophers that he is mere intelligence or mind, of which the material world is the body. Following tradition, and guessing when tradition is silent or contradictory, it locates the cradle of the human race in Asia; page 352; whereas its true location in fact, and according to the true interpretation of Genesis, is in the Mississippi valley.

Discarding altogether the account of the creation of man, it holds forth the idea that he is only an improvement of the lower order of animals by material progression; that men are but an improved stock of baboons and monkeys. Yet pretending to give credit to the early Mosaic records, treats the history of Cain and Abel as a history of two early nations. Having learned by "Stephens' incidents," &c., that a vast amount of remains of antiquity exist in Yucatan, &c., he accounts for that by planting a great and highly civilized nation there in a very early age. The learned and religious will doubtless give him credit for it, and it will help to confirm them in the faith of his work. But Joseph Smith, who wrote and published the origin of those antiquities and the history of their authors ten years before Stephens ever visited them, or civilized men knew of their existence, will be looked on by the same men as an impostor, because he got his knowledge not by mesmerism, but by the direct power of God.

If Mr. S. S. Lyon, or his man Davis, had given a description of extensive cities and populous nations at some early day in a remote part of the earth unvisited by civilized man in modern times, and at a period subsequent to the publication of his book some distinguished statesman, artist, or antiquarian had found the ruins of their temples, palaces, fortresses and architectural works of all kinds, and found painted and sculptured on their walls the history of them concording with the book thus previously written, then he would have presented one evidence of divine revelation, the same which Joseph Smith did present. On page 446 he says:—

"The book that follows Judges appears to have been written by the same person who wrote Judges and Joshua: because the connexion is clear, and the composition uniform and historical. As to its truthfulness, nothing needs to be said; for *I find* NO SUCH DISCREPANCIES in the *expressions and* PUNCTUATION *between the* ORIGINAL MANUSCRIPTS *of this book and our present mutilated versions, as appear so conspicuous in other books.*"

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GOSPEL HERALD.

VOL. III. No. 25.] VOREE, WIS., THURSDAY, SEPT. 7, 1848. [WHOLE No. 89.

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TERMS:

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I call my readers to the consideration of the articles and uses of Urim, Thummim and Oracle. They are very little considered, and, consequently, less understood by this (would be called) very pious and religiously wise age. The reasons for doing so are as follows:—Since the Book of Mormon came forth through the agency of Joseph Smith, the inquiry is, how did Joseph translate it, he being but an unlearned youth of only 17 years of age, when an angel of God made manifest to him the place where certain ancient records were deposited, inscribed on metallic plates having the appearance of gold? This manifestation was on the evening of the 21st of Sept., 1823. On the morning of the 22d of Sept., 1827, he obtained the plates. And from that time until the spring season of 1830 he was employed (under the most precarious circumstances, in consequence of sectarian prejudices and religious persecution) in translating them, by means of what is called in the book "the interpreters placed in the two rims of of a bow," called by the ancients "Urim and Thummim."

When hearing this, many of the would be called wise say, "Urim and Thummim! Urim and Thummim!! what do you mean by Urim and Thummim?" Evidently signifying that they, with all their pretended pious study of the Bible, had not yet acquired the knowledge of the fact that the Bible recognized such articles and their uses. The grand reason why is, the religious study of the age tends to ignorance instead of a knowledge of the things of God. And this ignorance will still prevail over the minds of men until they can rally around them moral courage enough to read, think and investigate the Bible for themselves, independent of the trammeling influence of men that are self-sent to preach God and the things of God, that they in reality know nothing about, only "what they know naturally like natural brute beasts," who are made to be taken and destroyed, calling themselves "Reverend," a title of dignity which is applied to God only, and that but once in all the Bible—Psalm cxi. 9.

The reader is requested to read carefully the 28th chapt. of Ex., and keep up a proper distinction there is in the "breastplate," "ephod," "robe," "broidered coat," "mitre" and "girdle;" and notice that there are 14 stones spoken of, 12 of them were to be set in the breastplate, each one to have inscribed on it a distinct name of the twelve names of the tribes of Israel. The other two (both onyx stones) were each to have six distinct names, being in all the twelve names of the twelve tribes of Israel. These two stones were to be "set upon the shoulders of the ephod" in the breastplate.

"And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Exodus xxviii. 30.

"And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, This is the thing which the Lord commanded to be done. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it upon him therewith. And he put the breastplate upon him; also he put in the breastplate the Urim and the Thummim." Lev. viii. 4, 5, 6, 7, 8.

The reader will do well to notice critically the use of the stones, as expressed in the following verse in this case:—

"And he shall stand before Eleazar the priest, who shall ask counsel for him, after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation." Numbers xxvii. 21.

Here then it is clearly manifest that these two stones were ordained of God as a means through which God was to give counsel to his people, when to go out and when to come in as a nation or people, when inquired of by his regular appointed authority.

"And of Levi he said, Let thy Thummim and thy Urim be with thy holy one." Deut. xxxiii. 8.

By this we are to understand that none were considered "holy," and worthy to bear the Urim and Thummim but those whom God approved, independent of the election of the people. Let the Brighamites here take the hint that Joseph Smith was constituted a seer by the call of God, and by the power of God he was made to be a prophet to use the Urim and Thummim, and not by the people, by which B. Young assumes to fill Joseph's place in the church as a seer. O moonshine! Brigham's case is even worse than was Saul's, as appears in the next quotation. For Saul was legally appointed king over Israel by Samuel the prophet. And by his wickedness he lost a right, which, if he proved faithful to God, belonged to him. And that was, to have received an answer from God through the Urim, but having lost that privilege he was driven to the experiment of seeking a witch to obtain of her what God would not give him. Brigham, will you do so, seeing you have no legal claim on God?

"And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor." 1 Samuel xxviii. 6, 7.

By this I find again that the Urim was the means by which the legal authorities of Israel were to inquire of God and obtain his mind in any important event that concerned the destiny of Israel, God's chosen and peculiar people.

"And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife of the daughters of Barzillai the Gileadite, and was called after their

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The reader is requested to read carefully the 28th chapt. of Ex., and keep up a proper distinction there is in the "breastplate," "ephod," "robe," "broidered coat," "mitre" and "girdle;" and notice that there are 14 stones spoken of, 12 of them were to be set in the breastplate, each one to have inscribed on it a distinct name of the twelve names of the tribes of Israel. The other two (both onyx stones) were each to have six distinct names, being in all the twelve names of the twelve tribes of Israel. These two stones were to be "set upon the shoulders of the ephod" in the breastplate.

"And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Exodus xxviii. 30.

"And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, This is the thing which the Lord commanded to be done. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it upon him therewith. And he put the breastplate upon him; also he put in the breastplate the Urim and the Thummim." Lev. viii. 4, 5, 6, 7, 8.

The reader will do well to notice critically the use of the stones, as expressed in the following verse in this case:—

"And he shall stand before Eleazar the priest, who shall ask counsel for him, after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation." Numbers xxvii. 21.

Here then it is clearly manifest that these two stones were ordained of God as a means through which God was to give counsel to his people, when to go out and when to come in as a nation or people, when inquired of by his regular appointed authority.

"And of Levi he said, Let thy Thummim and thy Urim be with thy holy one." Deut. xxxiii. 8.

By this we are to understand that none were considered "holy," and worthy to bear the Urim and Thummim but those whom God approved, independent of the election of the people. Let the Brighamites here take the hint that Joseph Smith was constituted a seer by the call of God, and by the power of God he was made to be a prophet to use the Urim and Thummim, and not by the people, by which B. Young assumes to fill Joseph's place in the church as a seer. O moonshine! Brigham's case is even worse than was Saul's, as appears in the next quotation. For Saul was legally appointed king over Israel by Samuel the prophet. And by his wickedness he lost a right, which, if he proved faithful to God, belonged to him. And that was, to have received an answer from God through the Urim, but having lost that privilege he was driven to the experiment of seeking a witch to obtain of her what God would not give him. Brigham, will you do so, seeing you have no legal claim on God?

"And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor." 1 Samuel xxviii. 6, 7.

By this I find again that the Urim was the means by which the legal authorities of Israel were to inquire of God and obtain his mind in any important event that concerned the destiny of Israel, God's chosen and peculiar people.

"And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife of the daughters of Barzillai the Gileadite, and was called after their

name: These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha (Governor) said unto them that they should not eat of the most holy things, till there stood up a priest with Urim and with .Thummim." Ezra ii. 61, 62, 63.

This event transpired at the return of the Jews from the Babylonish captivity, some 520 years before Christ. I learn by this that the Governor (who had the charge of the affairs of the Jews at that time) recognized the Urim and Thummim as being the appointed means of God whereby the truth of any matter was to be obtained, so much so that the Governor rejected certain men from a privilege which belonged to the legal priests, to eat of the holy things; but as the family register could not be found of those applicants, they were set aside "as polluted," and "put from the priesthood" because they had lost, in their captivity, the Urim and Thummim.

My God! I wonder how many of the priests of this nineteenth century would be rejected as *polluted* and *put from the priesthood* if they were tested by the same means. In all of my research into the history and traditions of the Jews, I have as yet been unable to learn that God has ever restored unto them the Urim and Thummim since they lost it in the Babylonish captivity: Therefore in this is fulfilled the following prophecy:—

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Therefore the next verse remains to be fulfilled:—

"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hosea iii. 5.

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"And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David. And David inquired at the Lord, saying, Shall I pursue after this troop: shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake them, and without fail recover all." 1st Samuel xxx. 7, 8.

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"And the whole face of the land northward was covered with inhabitants; and they were exceeding industrious, and they did buy and sell, and traffic one with another, that they might get gain. And they did work in all manner of ore, and they did make gold, and

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COPPER REGION.—A correspondent of the Buffalo Express writing under date of June 14th, from Ontonagon, Lake Superior, says :—

"Mr. Knapp, of the Vulcan Mining Company, has lately made very singular discoveries here in working one of the veins, which he lately found. He worked into an old cave which had been excavated centuries ago. This led them to look for other works of the same sort, and they have found a number of sinks in the earth which they have traced a long distance. By digging into these sinks, they find them to have been made by the hand of man. It appears that the ancient miners went on a different principle from what they do at the present time. The greatest depth yet found in these holes is thirty feet. After getting down to a certain depth, they drifted along the vein nearly to an open cut. These cuts have been filled nearly to a level by the accumulation of soil, and we find trees of the largest growth standing in this gutter; and also find that trees of very large growth have grown up and died, and decayed many years since, in the same places there are now standing trees of over three hundred years' growth.

"Last week they dug down into a new place, and about twelve feet below the surface found a mass of copper that will weigh from eight to ten tons. This mass was buried in ashes. It appears they could not handle it, and had no means of cutting it, and probably built fire to melt or separate the rock from it, which might be done by heating, aud then dashing on cold water. This piece of copper is as pure and clean as a new cent; the upper surface has been pounded clear and smooth. It appears that this mass of copper was taken from the bottom of a shaft, at the depth of about thirty feet. In sinking this shaft from where the mass now lies, they followed the course of the vein which pitches considerably; this enabled them to raise it as far as the hole came up with a slant. At the bottom of the shaft they found skids of black oak, from eight to twelve inches in diameter—these sticks were charred through as if burnt. They found large wooden wedges in the same situation. In this shaft they found a miner's gad and a narrow chisel made of copper.

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OH DO NOT CRUSH THE FAINT AND WITHERING FLOWER.

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It was not born to bud and bloom in vain.
The cheerful sunshine and the grateful shower
May bring it life and loveliness again.

And if the hoar destroying frost hath lighted
Upon its breast, with power to change and chill,
Bind up the faded leaves, tho' seared and blighted,
They may retain some latent fragrance still.

And Oh, deal thus by frail and sinful woman,
What'er her fallen ruined state may be;
Remember, though an outcast, she is human,
And has a claim to human sympathy.

She may have sunk in fearful degredation,
The brightest hours of life, her youthful prime,
But thou may'st never know the strong temptation
That led her footsteps in the path of crime.

And, whether she sinned wilfully or blindly,
Ask not, but knowing she has gone astray,
Speak to her softly, cheeringly and kindly,
And thou may'st lead her back to virtue's way.

Then turn not from the friendless wanderer lightly,
As though all care, all effort were in vain;
The sun shines on the ruin grey as brightly
As on the proudest dome and tallest fane.

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Some spark of goodness lies concealed from sight,
Like some unquarried diamond, faintly beaming,
Where none may see the beauty of its light.

A little act, a sentence fitly spoken,
May break the fearful power of sin's control;
May heal a heart that wretchedness has broken,
And save, perchance, the never dying soul.

Then strive, and be not faithless, but believing
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But thou may'st never know the strong temptation
That led her footsteps in the path of crime.

And, whether she sinned wilfully or blindly,
Ask not, but knowing she has gone astray,
Speak to her softly, cheeringly and kindly,
And thou may'st lead her back to virtue's way.

Then turn not from the friendless wanderer lightly,
As though all care, all effort were in vain;
The sun shines on the ruin grey as brightly
As on the proudest dome and tallest fane.

None are all evil: 'neath the darkest seeming
Some spark of goodness lies concealed from sight,
Like some unquarried diamond, faintly beaming,
Where none may see the beauty of its light.

A little act, a sentence fitly spoken,
May break the fearful power of sin's control;
May heal a heart that wretchedness has broken,
And save, perchance, the never dying soul.

Then strive, and be not faithless, but believing
'Tis not too late, while God prolongs the breath,
To break the bonds that wickedness is weaving,
And snatch the victim from the gates of death.

From the Harbinger.

THE DISTINCTIVE BEING OF GOD.—No. 2.

"This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou has sent." John xvii. 3.

Surely no one can justly estimate "eternal life," and yet lightly esteem the true knowedge of God, which is made so essential to its attainment. The exhortation to "acquaint thyself with God," is recorded for our instruction. If any should dare to array the sublime language of Job, touching the incomprehensibiliry of God against these truths, I appeal to himself. He says, "Let not the wise man glory in his wisdom, nor the mighty man in his might—but let him that glorieth, glory in this, that he *knoweth me.*" We are taught to "grow in grace, and in *the knowledge* of our Lord and Savior Jesus Christ."

Under the promptings of such motives, we advance reverently, to the consideration of our thrice holy theme. The apostle of the Gentiles taught them that though "There be gods many, and lords many," among idolators, yet, he adds: "But to us there is (but) *one God, the Father*, of whom are all things, and we in (for) him; and *one Lord Jesus Christ*, by whom are all things, and we by (through) him." In these and all parallel Scriptures, the being of God is not confounded with "the word," nor with any object within the range of human thought. The distinctive being of "one God, the Father," is made as plain as inspired language can state it—hence the unity of God, which is also clearly taught, must harmonize with it. Both are needful to a scriptural faith in God. But besides all such positive Scripture statements, there are several great undeniable facts, which from the materials of an irresistable argument—irresistable to every assult save that of unbelief.

1st. We argue *the distinctive being of God from the distinctive character which he has given to every created object.* If "His eternal power and Godhead" is clearly seen by the things that are made, why is not his identity as clearly seen by the identity he has given to every world—every angel, man, animal, vegetable, and pebble? We are in a real universe, filled with realities—each animate and inanimate reality has its own absolute identity. I have never found two spires of grass, or two leaves of clover, or two pebbles, in all respects, alike! Each object has its own identity.

Now, shall the Creator of all these realities be himself a non-reality—the author of all these identities have no identity? The adoring believer exclaims, "That thy name is near, thy wondrous works declared!" Why not add, That thy distinctive being is certain from the distinctive existence of every object that came from thy forming hand! My conviction is that the Creator is not only greater, more mighty and more excellent, but also *more real*, and altogether above the creature.

2d. *We have before us an actual, visible, personal model of the distinctive being of God.*

Had we, for illustration, a good model of a steamboat or its engine, we could form a definite idea of that which it represented.—Again, if we had a statue, or likeness of an absent friend or father, we could form a distinct conception of the form and general appearance of his person. Furthermore, if such likeness could be endowed with intellectual, social, and moral qualities, so as to represent his mental and moral character, we could then obtain a good knowledge of his whole being. This all will concede.

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3d. *The first model image or "likeness," having been marred, Jehovah has condescended, in the plentitude of his mercy, to form another*—one that retains and correctly reflects the true idea of his own distinctive, eternal being.

This is Jesus—the promised seed—"the second Adam." He, though made of a woman, is yet "the brightness of his Father's glory and the *express image of his person.*" Such is the connection in which this stands—such the scope of the inspired argument, that no verbal criticism can destroy the weight of the testimony it gives to the distinctive existence of God and his Son. It makes Jesus not the sole deity of either the Old or New Testament; but it presents him to us as the manifestation of God—"God manifested in the flesh." Hence, he said: "He that hath seen me, hath seen the Father"—"the express image of his person!" "The work which the Father hath given me to finish, the same bear witness of me that *the Father hath sent me*—ye have neither heard his voice nor *seen his shape.*" For the meaning of "shape," see Luke iii. 22. ix. 29.

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Truly the signs of the times are ominous of the second advent of Christ, and why? Because the signs in the heavens above and on the earth are too manifest to be overlooked by any sincere Bible believer, and the events of the literal return of the Jews from the "four corners of the earth," and the return of "Israel from the north country" to the land of Canaan, now called Palestine, are as surely to take place *previous* to the second advent of Christ as it is that Christ is to make his second advent; for one point is clear as the other, and they that deny one virtually deny the other, or they have no just understanding of either. The grand reason why the Millerites and all the rest of the Gentile religious sects are so willingly blind to the truth of the subject of the literal gathering of the natural stock of Abraham to inherit the land given to Abraham and his "seed for an everlasting possession" is, because God has declared too often by the Jewish prophets, and it is recorded too often in the Bible to be denied with any kind of feasibility, that he will raise up prophets and inspire them as he did Moses and Aaron and the elders of Israel, to "*reveal unto them the abundance of peace and truth.*" Read the article headed "Revelation to be Continued," Gospel Herald No. 23, page 98.

Because of this fact, and as the Millerites and no other of the sects which old Babylon has given birth to are not honored with such a holy calling, to do the work of gathering Israel and Judah to Jerusalem, or the Gentile saints to Mount Zion, they (the Millerites) with all their pretended deference for the Bible pretend to care as little about this all-absorbing subject of the Bible as though it was not in it. Consequently I am sometimes led to believe that the Millerites do not sincerely believe themselves what they pretend to contend for; but having by chance lit upon a subject of which most of the other sects are ignorant of entire, they have seized hold of it with such a kind of wolfish greediness they seem to be in a great measure blind to every other leading, important topic in the Bible. Little do the Millerites think that if Christ should make his advent this year, 1848, that they stand in no higher relation to God, as a people, than do the Roman Catholic church, or any other of the Protestant churches.

The Millerites will contend that the Latin church is the "whore of Babylon, and the mother of harlots." Well, I accede that point; and by doing so, I ask, in all sincerity, who are the harlots? If the whore of Babylon signifies a prostituted church, are not the harlots prostituted churches to which the whore has given birth? If so, what churches are they? will you tell me? No dodging now, out with it. "O," say you, "they are such churches as grew up under the delusions of Joanna Southcoat, Jemima Wilkerson, Ann Lee, Jo Smith and other such like impostors." Admit it for the sake of the argument. And had they not as much authority from God to raise up churches to themselves as had Martin Luther, John Calvin, John Wesley, George Fox, and Wm. Miller, and such like other men who have in their day done as they would, and as flatly given the lie one to the other as the impostors of which you speak?—Pray, what evidence has either of the last named individuals given that either or all of them were sent of God more than the first named have?

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Suppose I present to an intelligent man in one hand a well executed counterfeit bill on a well known specie paying bank, and a slip of brown paper in the other hand, and I say to the man, you shall be welcome to either one of which you shall make choice as being of value according to the expression of its face. Of course I would expect he would without hesitancy make choice of the bill, because in that there were some fair signs of value, but in it he might be deceived; but in the slip of brown paper he could not be deceived, because there were no signs of value on its face; and if he had made choice of the brown slip, the greater fool was he. So relative to the men under consideration. Those were the greatest impostors who presented the least outward signs of being genuine, and the greatest fools are those that are deceived by those that make no pretensions to the genuine.

Most certainly the wiser this generation get in the things of the world the greater fools they are relative to the things of God, "ever learning, and never able to come to the knowledge of the truth."—Why? Because they shut the door against the key of knowledge, (revelation,) and will not enter in themselves, nor suffer them to do so that would. Millerites, what key, what link, what tie, what relation, what claim have you to heaven and immortal glory by which, as a people, you are any more prepared for the coming of Christ than any other religious sect, Catholics not excepted? Are you so stupidly ignorant as not to know that unless you can recognize the holy Melchisedec priesthood as being committed to you, you stand in the same relation to God that the Catholics and all the rest of the sects do, and no higher? Do you not know that the Bible does not recognize any people as his people, in a gospel sense, but those to whom God has committed a priesthood authority to act and administer in the *name* of the Father, Son and Holy Ghost? and that the term *name*, when used as signifying an official act, signifies a *right*, *power* and *authority* delegated by him for whom one or many act? By what relation, tie, link or connection are the administrations of your or any other Protestant sect ratified in the heavens more than the Roman Catholic administrations are? Come, tell me; no wincing. Truth has nothing to fear. It is not a little rickety sickly bantling, that dare not venture out of the door for fear of catching cold.

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To close, let me tell you and all the world that the signs of the times, the distress of the nations with perplexity, the wars, commotions, treachery, wickedness, foolery, vanity, pride, arrogance, speculation, oppression and religious chicanery of all kinds, classes, names, descriptions and qualities, are but the forebodings of the downfall and final overthrow of all and every Gentile nation and power, that Israel and Judah may come home and enjoy the blessings long since promised them by the immutability of God, that he may give to them his kingdom and Christ to come to reign over them forever and ever, and he be their God and they be his people ever more. Let him that readeth understand. God bless the lover of truth that is willing to make that sacrifice for the truth that truth always did demand.

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Christ says: "Not one jot or tittle of his word shall fail."—There is one thing in the character of men in this age that is worthy of remark, and that is this: there are many that seem to hold the Bible in great reverence, and will talk about it in such a solemn manner that one would think that they really believed every word there is in it, especially that part which says, "thus saith the Lord," so and so. They refer to past events that have taken place in strict fulfillment of prophecy with all that familiarity as though they were eye witnesses of the event, and will contend that in every case the fulfillment of prophecy took place in a literal sense according to the most simple construction of language. Yet, at the same time, when one refers them to things yet future to take place in events that are to transpire in the fulfillment of the word of God, according to the same construction of language, they will say, "Oh, I don't know about that; I rather choose to wait until the event takes place in a literal sense, before I can believe it means just what it says in a literal sense."

Reader, do you not know that the above manner of treating the word of God has damned the Jews and Gentiles in all events of a national character in past times? Judgments on judgments, calamity on calamity has been foretold by God's prophets to fall on the wicked, but still they would not believe until the word was fulfilled on their heads, and probably in hell, on whom the word of prophecy has been fulfilled, nations have lifted up their eyes and confessed that God's word is true. So I think it will be with millions of this age. They will look on and behold all the foreboding events that cast their shadows before more notable ones, and still doubt whether the events foretold by the prophets pertaining to things yet future mean just what they say.

There is one thing certain, if the Millerite application of a minor part of Bible matter had proved true in the second advent of Christ in 1843, more than one half of the Bible would have proved as false as any other bundle of lies. There is nothing plainer on the face of the Bible than the fact that in the dispensation of the last times that the Gentile nations will be reduced to all that moral deformity and pollution of wickedness and corruption that ever characterized the Jews in the days of their most alarming destructions, in consequence of which they will be left to practice on themselves all that fury of self-destruction that the Jews did at Jerusalem in the days

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I do think that the accounts which are so frequent in the columns of the public papers at the present time, informing the public of the strong symptoms that are now manifest of the fact that Ephraim (the American Indians) is about to assert his rights and concentrate his force, and in the name of the God of Abraham, Isaac, Jacob and Joseph, who was sold into Egypt, and execute what has long since been foretold by the Bible prophets concerning them, is worthy of a serious consideration by Bible believers, that they may be duly prepared for the worst, and find deliverance in Mount Zion, the city of the most high God, whose purposes are not to be thwarted by the infidelity of men. That the great mass of mankind are bound to disbelieve the word of God relative to events that are future to transpire in our world, is as true as the word of God is true.

But there are yet some humble few who, when they read the holy record, will attach as much importance to one portion of the word of God as another, according to its nature and the importance of the thing spoken of, and will profit thereby, and will avail themselves of both the *temporal* and *spiritual* salvation that is presented in the case, and that too on the conditions proposed. So did Noah and his family in the days of the flood. So did Lot and his two daughters in the days of the destruction of Sodom. So did the saints in the days of the destruction of Jerusalem by Titus, in the year 70 of the christian era. And so will the true hearted saints in the last days, when God stretches forth his mighty arm, and arms his true Israel (the different branches of Jacob's seed) and makes them his "battle axe" to "destroy nations and kingdoms," as foretold by the Jewish prophets. Read Jer. li. They will seek to be delivered in Mount Zion, according to Joel 2d chapter, last verse. Read the 48th and 132d Psalm, and 60th chapter of Isaiah.

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"And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly: None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:—Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof." Isaiah v. 26, 27, 28, 29, 30.

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them: for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again." Zech. x. 6, 7, 8, 9.

Surely there are none that can recognize any event that has transpired in fulfillment of the above scriptures. What say the Adventists? The reader will do well to read the 18th chapter of Isaiah in connection with the above, for it is impossible (geographically) to apply the land spoken of in the first verse to any other than the land of North and South America. The people "scattered and peeled" are the American Indians. The people to be "given to the beasts of the field and the fowls of the air to summer and winter upon" are the Gentiles, who have finished the measure of their iniquity, as the former nations of the Jaradites and Nephites once before have done on this land, and God in his wrath has cut them off in judgment, as he will the Gentiles for like reasons. JOHN E. PAGE.

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Beaver Island, August 7th, 1848.

Mr. Editor—Sir:—To you and your readers, if you feel disposed to insert it in the paper, as I am deprived of your society, and the saints at Voree as well as all the rest scattered abroad in Christ Jesus, greeting:—I feel for your interest, and contemplate upon your salvation, which must be effected by obedience to those principles which God has revealed for the salvation of man. Faith is the most fundamental principle existing in man, and one of the pure attributes of the Deity, and the principle upon which God works. All that believe in the doctrine commonly called Mormonism, believe that there has been a falling away from the primitive apostolic church. And as we, the Latter Day Saints, believe that the order of the gospel has been restored in its primeval bloom, we must also believe in those revelations which the Lord has revealed unto us for a law unto his people, by which we shall be judged at the last day. We must also believe in all things pertaining to it and the dispensation of the fullness of times, which dispensation has been delivered to the prophet Joseph Smith, who has been an instrument in the hands of God in bringing forth the Book of Mormon. I do not say in its fullness, for it is to restore all things in Christ.

When God has ever committed a dispensation to the children of men, there has always been a priesthood attached to it. Look at Adam, Noah, Abraham, and finally all whom God has called to stand at the head of a dispensation. Which priesthood has empowered Joseph to give revelations and to organize his church upon the earth with apostles and all the different quorums that come under the Melchisedec and Aaronic priesthood, which empowers men again to preach the gospel with signs following those that believe. There is not only a priesthood attached to the gospel, but there are certain gifts which Christ set in the church for the perfecting of the saints, and to prepare them for the coming of Christ. Which Christ, Peter says, the heavens must retain until the times of restitution of all things.

After man has obeyed the first principles, had faith to believe, and been baptized for the remission of his sins, there is a probability of his being restored by his keeping the commandments of God and saved; which must be effected by his works and faith—Christ being the prototype of all saved beings—thereby they become the sons of God, by being of Abraham's seed and heirs according to the promise. Christ told his apostles that the gospel should be preached in all the world. The priesthood is never to be taken from the earth again, nor, as Joseph said, the kingdom given to another people, but established on the earth for the gathering of Israel and Judah from among all the Gentile nations, and all the scattered tribes of Israel where they have been driven. As this great and marvelous work has commenced among the Gentiles, God has been pleased to locate the land of Zion in the State of Missouri by revelation through his servant Joseph. But as his people have not been permitted to stay there on account of mob violence, he has been pleased to appoint stakes for the gathering of his people, until the land shall be redeemed and cleansed, as the land of Canaan was for the reception of the children of Israel. And as Joseph has been taken from the earth and from his people, the Lord has appointed another in his stead, even as he has said, who now stands at the head of this dispensation to confer the fullness of the priesthood, as it may be revealed from time to time.

As Beaver Island is a place of gathering for the saints, appointed by James the prophet, and the place of my present residence, I recommend it to the saints for a place of safety for the pure in heart, and susceptible of prospering to the faithful. It is necessary for those that gather here to associate themselves and come or send their means to buy the lands for themselves and brethren. And if they find privation to not be disappointed. And they must feel willing to be numbered among the Lamanites when the fullness of the Gentiles be come in. How necessary it is that the saints abroad should lay hold of the word of God. Bring your gold and your silver to build those stakes and edifices which God has appointed, so that we may receive the blessings of the fullness of the priesthood, the salvation for the dead, those ancient records, and the blessings of an eternal deliverance. Hearken O ye Gentiles! Will you reject or receive the fullness of the wrath of God? Yours in the bonds of the covenant,

Daniel the prophet.

Ignorance in England.—The report of the Register General recently published in London, discloses a depth of ignorance among the poorer class of Great Britain, which would be incredible if it were not vouched for by official records. During the years 1839, 1840, and '41, out of 735,788 persons married, 363,830 affixed their marks to the marriage registry by way of signature. In Monmouthshire and Wales, 40 males in 100, and 69 females in 100 were unable to write their names, while in Cheshire and Lancashire, 40 per cent. of males and 65 per cent. of females were similarly disqualified.

☞ Indulge not thyself in the passion of anger; it is whetting a sword to wound thine own breast or murder thy friend.

☞ Truth has nothing to fear, and is always sure of victory.

CONFERENCE.

The Semi-Annual Conference of the Church of Jesus Christ of Latter Day Saints will be held at Voree Friday, Saturday and Sunday, the 6th, 7th and 8th of October next. By order of the Pres.

Gilbert Watson, *Recorder.*

BOOKS OF MORMON AND DOCTRINE & COVENANTS.

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Book of Mormon for sale at this office. Also Thompson's Evidences, and an assortment of tracts.

MORTGAGE SALE.

Default having been made in the principal and interest moneys due upon an indenture of mortgage executed by John W. Crane to Israel Duty, bearing date the 14th day of September, 1847, and recorded in the office of the Register of Deeds of Walworth county, Wisconsin, in volume 4 of mortgages on pages 290 and 291, on the 30th day of September, 1847, at 10 o'clock A. M., on which there is claimed to be due, at the date of this notice, the sum of ninety-four dollars and seventy-two cents, notice is hereby given that, by virtue of a power of sale contained in said mortgage, and in pursuance of the statute in such case made and provided, will be sold at public auction, to the highest bidder, at the Court House in said county of Walworth on the second day of October next, at one o'clock in the afternoon of that day the premises described in said mortgage, or so much thereof as will satisfy said principal and interest moneys and costs; which premises are described in said mortgage as follows, to wit: All that certain piece or parcel of land lying and being in the county of Walworth and Territory of Wisconsin in the Milwaukee land district, commencing seventy-two (72) rods west of the south-east corner of the south-east quarter of section No. twenty-five, (25,) in township No. three (3) north of range No. 18 east; thence west along the centre of the road leading from Burlington to Janesville, in said Territory, four rods; thence north ten (10) rods; thence east four (4) rods; thence south ten (10) rods, to the place of beginning.

ISRAEL DUTY, *Mortgagee.*

Voree, June 14th, 1848. 13cn.

Beaver Island, August 7th, 1848.

Mr. Editor—Sir:—To you and your readers, if you feel disposed to insert it in the paper, as I am deprived of your society, and the saints at Voree as well as all the rest scattered abroad in Christ Jesus, greeting:—I feel for your interest, and contemplate upon your salvation, which must be effected by obedience to those principles which God has revealed for the salvation of man. Faith is the most fundamental principle existing in man, and one of the pure attributes of the Deity, and the principle upon which God works. All that believe in the doctrine commonly called Mormonism, believe that there has been a falling away from the primitive apostolic church. And as we, the Latter Day Saints, believe that the order of the gospel has been restored in its primeval bloom, we must also believe in those revelations which the Lord has revealed unto us for a law unto his people, by which we shall be judged at the last day. We must also believe in all things pertaining to it and the dispensation of the fullness of times, which dispensation has been delivered to the prophet Joseph Smith, who has been an instrument in the hands of God in bringing forth the Book of Mormon. I do not say in its fullness, for it is to restore all things in Christ.

When God has ever committed a dispensation to the children of men, there has always been a priesthood attached to it. Look at Adam, Noah, Abraham, and finally all whom God has called to stand at the head of a dispensation. Which priesthood has empowered Joseph to give revelations and to organize his church upon the earth with apostles and all the different quorums that come under the Melchisedec and Aaronic priesthood, which empowers men again to preach the gospel with signs following those that believe. There is not only a priesthood attached to the gospel, but there are certain gifts which Christ set in the church for the perfecting of the saints, and to prepare them for the coming of Christ. Which Christ, Peter says, the heavens must retain until the times of restitution of all things.

After man has obeyed the first principles, had faith to believe, and been baptized for the remission of his sins, there is a probability of his being restored by his keeping the commandments of God and saved; which must be effected by his works and faith—Christ being the prototype of all saved beings—thereby they become the sons of God, by being of Abraham's seed and heirs according to the promise. Christ told his apostles that the gospel should be preached in all the world. The priesthood is never to be taken from the earth again, nor, as Joseph said, the kingdom given to another people, but established on the earth for the gathering of Israel and Judah from among all the Gentile nations, and all the scattered tribes of Israel where they have been driven. As this great and marvelous work has commenced among the Gentiles, God has been pleased to locate the land of Zion in the State of Missouri by revelation through his servant Joseph. But as his people have not been permitted to stay there on account of mob violence, he has been pleased to appoint stakes for the gathering of his people, until the land shall be redeemed and cleansed, as the land of Canaan was for the reception of the children of Israel. And as Joseph has been taken from the earth and from his people, the Lord has appointed another in his stead, even as he has said, who now stands at the head of this dispensation to confer the fullness of the priesthood, as it may be revealed from time to time.

As Beaver Island is a place of gathering for the saints, appointed by James the prophet, and the place of my present residence, I recommend it to the saints for a place of safety for the pure in heart, and susceptible of prospering to the faithful. It is necessary for those that gather here to associate themselves and come or send their means to buy the lands for themselves and brethren. And if they [illegible] privation to not be disappointed. And they must feel willing to be numbered among the Lamanites when the fullness of the Gentiles be come in. How necessary it is that the saints abroad should lay hold of the word of God. Bring your gold and your silver to build those stakes and edifices which God has appointed, so that we may receive the blessings of the fullness of the priesthood, the salvation for the dead, those ancient records, and the blessings of an eternal deliverance. Hearken O ye Gentiles! Will you reject or receive the fullness of the wrath of God? Yours in the bonds of the covenant,

DANIEL THE PROPHET.

IGNORANCE IN ENGLAND.—The report of the Register General recently published in London, discloses a depth of ignorance among the poorer class of Great Britain, which would be incredible *if* it were not vouched for by official records. During the years 1839, 1840, and '41, out of 735,788 persons married, 363,830 affixed their marks to the marriage registry by way of signature. In Monmouthshire and Wales, 40 males in 100, and 69 females in 100 were unable to write their names, while in Cheshire and Lancashire, 40 per cent. of males and 65 per cent. of females were similarly disqualified.

☞ INDULGE not thyself in the passion of anger; it is whetting a sword to wound thine own breast or murder thy friend.

☞ Truth has nothing to fear, and is always sure of victory.

CONFERENCE.

The Semi-Annual Conference of the Church of Jesus Christ of Latter Day Saints will be held at Voree Friday, Saturday and Sunday, the 6th, 7th and 8th of October next. By order of the Pres.

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VOL. III. No. 26.] VOREE, WIS., THURSDAY. SEPT. 14, 1848. [WHOLE No. 90.

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THE FLOOD AND THE TRADITIONAL HISTORY OF THE CHINESE.

I present below a lengthy extract for the reading and scrutiny of my readers, from the 9th, 10th, 11th, 12th, 13th, 14th, 15th and 16th pages of a history of the "American Antiquities," "by Josiah Priest," published in 1833. I copy from the fifth edition, published in 1838. The reader will discover that the attempt in the following article is, to defend the divine claims of the Bible against the traditional history of the Chinese relative to dates respecting the creation and the flood, as given by Moses in the book of Genesis:—

"A lofty summit on a range of mountains, called Ararat, in Asia, furnished the resting place of the Ark, which contained the progenitors of both man and animals, who have replenished the globe since the era of the deluge, (flood of Noah.) The inhabitants dwelling on the plain, around this mountain, all unite in reverencing it as the haven of the great ship which preserved the father of mankind from the waters of the deluge.

"But that the flood of Noah was *universal* is gravely doubted; in proof of which, the abettors of this doubt, bring the traditional history of the ancient Chinese. Professor Rafinesque, of the city of Philadelphia, confessedly a learned and most able antiquarian, has recently advanced the following exceedingly interesting and curious matter, which relates to this subject, as follows:—

"*History of China before the Flood.* The traditions preserved by many ancient nations of the earliest history of the earth and mankind, before and after the great floods, which have desolated the globe, are highly interesting.

"Ancient China was in the eastern slopes and branches of the mountains of Central Asia, the hoary *Imalaya*, where it is as yet very *doubtful* whether the flood thoroughly extended.

"But though this is doubted, we cannot subscribe to the opinion, however great our deference may be for the ability and research of those who have ventured to doubt. We feel by far a greater deference for the statement of the Hebrew author of the book of Genesis; an historian of the highest *accredited* antiquity. This author says plainly, that '*all* the high hills under the *whole heaven* were covered;' and that 'fifteen cubits and upwards, the waters prevailed; and the mountains were covered.' But not so, if we are to believe the above suggestion, which would leave a very large tract of country of Central Asia exempt from the flood of Noah.

"This opinion, which contradicts the Bible account of that flood, is founded on 'the traditional history of China, which speaks of two great floods which desolated, but did not overflow the land.'—They answer, says Mr. Rafinesque, to the two great floods of Noah and Peleg, recorded in the Bible. 'The latter, the flood of Peleg, or Yao, was caused, he says, by volcanic paroxysms all over the earth;' but 'much less fatal than the flood of Noah, or Yu-ti, in China,' which was no doubt the fact.

"Respecting this flood, 'the following details are taken chiefly from the Chinese historians, Liu-yu and Lo-pi, whose works are called Y-tese, and Uai-ki, as translated by Leroux.' These say, that 'the first flood happened under the 8th Ki, or period called Yu-ti, and the first emperor of it,' was '*Chin-sang*, about 3170 years before Christ,' 826 before the flood.

"But neither can this be true, as the flood of Noah took place 1656 years from the creation, which would be but 2344 years before Christ; being a mistake of about 826 years. Wherefore, if there is any truth in the Chinese history at all, it must allude to some flood *before* that of Noah; an account of which may have been received from Noah himself, and preserved by the Chinese.

"The flood alluded to by the above named historians, did not, it is true, according to their account, overflow the *whole* earth, but was such as that the waters did not return to their usual channels for a long time: 'The misery of mankind was extreme; the beasts and serpents were very numerous;' being driven together by the pursuit of the waters, and also 'storms and cold' had greatly increased.—Chin-sang collected the wandering men to unite against the wild beasts, to dress their skins for clothing, and to weave their fur into webs and caps. This emperor was venerated for these benefits, and began a Shi, or dynasty, that lasted 350 years.

"This account would suit very well to the character of Nimrod, the founder of the first monarchy after the flood, whom we are much inclined to think the Chinese historians point out, instead of any king before the era of the flood of Noah.

"But to the research of the highly gifted antiquarian, Rafinesque, we are greatly indebted in one *important* respect, as it is well known that persons in the learned world have greatly admired the boasted antiquity of the Chinese nations, who, by their records, make the earth much older than the account given by Moses. But this philosopher on this subject writes as follows: 'The two Chinese words *Ki* and *Shi*, translated *period* and *dynasty*, or family, are of some importance. As they now stand translated, they would make the world very old; since no less than ten Ki, or periods, are enumerated, (we are in the 10th;) wherein 232 Shi, or dynasties of emperors, are said to have ruled in China, during a course of 276,480 years Christ, at the lowest computation; and 96,962,220 before Christ, at the highest; with many intermediary calculations, by various authors.

"'But if Ki, he says, may also mean a dynasty, or division, or people, as it appears to do in some instances, and Shi, an *age*, or a *tribe*, or reign, the whole preposterous computation will prove false, or be easily reduced to agree with those of the Hindoos, Persians and Egyptians;' and come within the age of the earth as given in the Scriptures.

"If the central region of Asia may have been exempted from that flood, we may then safely inquire whether other parts of the globe may not also have been exempt; where men and animals were preserved; and thus the account of the Ark, in which, as related by Moses, both men and animals were saved, is completely overturn-

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"Chinese history, it is true, gives an account of many floods, which have ruined whole tracts of that country, as many as sixty-five, one of which, in the year 185 before Christ, it is said, formed that body of water called the Yellow Sea, situated between Corea and China.

"But were the history of American floods written, occasioned by similar causes: such as rivers rupturing their mountain barriers; and the shocks of earthquakes, since the time of Noah's flood; who could say there would not be as many. We shall have occasion to speak of this subject before we close this volume.

"It is said that the history of China gives an account of the state of mankind before the flood of Yuti, or Noah, and represents them as having been happy, ruled by benevolent monarchs, who took nothing and gave much; the world submitted to their virtues and good laws; they wore no crowns, but long hair; never made war, and put no one to death. But this is also contrary to the account of Moses; who says the earth before the flood was corrupt before God, and was filled with violence. But they carry their description of the happiness of men so high, as to represent perfect harmony as having existed between men and animals; when men lived on roots and the fruits of the earth; that they did not follow hunting; property was common, and universal concord prevailed. From this high wrought account of the pristine happiness of man, we are at once referred to the original state of Adam in Paradise, and to his patriarchal government after his fall, and it is likely also to that of his successors, till men had multiplied in the earth; so as to form conflicting interests, when the rapine and violence commenced, as spoken of by Moses, which it seems grew worse and worse, till the flood came and took them all away.

"That the central parts of Asia were not overflown by the deluge, appears of vast importance to some philosophers of the present day to be established. For *if* so, we see, say they at once, how both men and animals were preserved from that flood; and yet this does not, they say, militate against the Mosaic account; for the very word *ark* is in the original language, *theba* and signifies *refuge*, and is the country of Thibet. So that when Moses talked about an ark, he only meant the central part of Asia, or Thibet, in which men and animals were saved, instead of a vessel.

"*Theba*, or *Thibet*, situated in what is called Central Asia, and in size equal to three-fourths of the area of the United States, is indeed the highest part of that continent, and produces mountains higher than any other part of the earth: yet Moses says, that the flood prevailed fifteen cubits and upwards above the highest mountains.

"Thibet is situated in latitude 30 degrees north, exactly between Farther India, Hindostan and Siberia, where banks of the bones of equatorial animals are found, as we have noticed; by which we ascertain that the deluge rolled over this very Theba, the country supposed to have been left dry at the time of Noah's flood.

"The Mosaic account plainly says that God said to Noah, '*make thee an ark of gopher wood.*' Surely Noah did not *make* the central part of Asia, called Theba or Thibet; neither was he commanded to do so, as it would have taken much gopher wood to have formed the whole, or a part of so large a country. But respecting the word which is translated *ark* in the scriptures, it is said by Adam Clarke to be in the original *Tebath*, and not *Theba*.

"The word Tebath, he says, signifies *vessel*, and means no more nor less than a vessel, in its most common acceptation, a hollow place, capable of containing persons, goods, &c. The idea, therefore, that the word ark signified the central parts of Asia, called Theba or Thibet, falls to the ground; while the history, as given by Moses, respecting the flood of Noah, remains unshaken.

"The same author has also discovered that a race of ancient people in South America, called the *Zapotecas*, boast of being *antediluvian* in America, and to have built the city of Coat-lan, so named because this city was founded at a place which swarmed with serpents, therefore named Snake city, or Coat-lan, built 327 years before the flood, and that at the time of the flood, a remnent of them, together with their king, named Pet-ela, (or dog,) saved themselves on a mountain of the same name, Coat-lan.

"But we consider this tradition to relate only to the *first* efforts at architecture *after* the flood of Noah, round about the region of Ararat, and on the plains of Shinar. The very circumstance of this tribe being still designated by that of the *Dog* tribe, is an evidence that they originated not before the flood as a nation, but in Asia, since that era; for in Asia, as in America, tribes of men have also been thus designated, and called after the various animals of the woods. The Snake Indians are well known to the western explorers in America, as also many other tribes, who are named after various wild animals. And the circumstance of their city being built at a place where there were many serpents, shows the allusion to point to the same time and place spoken of on page 11, where the Chinese historians, *Liu-yu* and *Lo-pi* say the serpents were driven together by the waters, at the flood of Peleg,—where, according to the Zapotecas, the city of Snakes, or Coat-lan, was built.

"Many of the first nations were called after serpents,—as the *Hivites*, the *Ophites*, the *Ethiops*, or Ethiopians, Bassolidians, &c. —all derived, it is likely, from circumstances variously relating to the abundance of serpents in these times, and abounding at certain places more than others. Even the *adoration* and worship of that terrible reptile obtained among many nations, before as well as after the Christian era."

I look at the above as being but a weak defence of the claims of the divinity of the Bible against so strong a bulwark as the Chinese dates of their own chronology, a people whose history, as far as has come under my research, presents as unbroken a chain as any other, and more so; for, as a nation, I can learn that they have been revolutionized, but never destroyed; and as near as I can learn they have had in practical use the art of printing for more than half the time from this date (1848) back to the flood. This art, at whatever time it was first introduced into use among them, certainly would strongly indicate that they must have acquired, to a considerable degree, a practicable knowledge of the other branches of the common sciences, especially the art of writing and keeping public as well as private records. Consequently it remains to be more satisfactorily disclosed how it is that the people of China have fallen into so "preposterous" an error relative to their national chronology as to compute to themselves hundreds of thousands or tens of millions of years of time more than the age of the earth according to the Mosaic record.

But as I am an unshaken believer in the divinity of the Bible, not merely by the force of chronological dates or tradition, or the force

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"The Mosaic account plainly says that God said to Noah, '*make thee an ark of gopher wood.*' Surely Noah did not *make* the central part of Asia, called Theba or Thibet; neither was he commanded to do so, as it would have taken much gopher wood to have formed the whole, or a part of so large a country. But respecting the word which is translated *ark* in the scriptures, it is said by Adam Clarke to be in the original *Tebath*, and not *Theba*.

"The word Tebath, he says, signifies *vessel*, and means no more nor less than a vessel, in its most common acceptation, a hollow place, capable of containing persons, goods, &c. The idea, therefore, that the word ark signified the central parts of Asia, called Theba or Thibet, falls to the ground; while the history, as given by Moses, respecting the flood of Noah, remains unshaken.

"The same author has also discovered that a race of ancient people in South America, called the *Zapotecas*, boast of being *antediluvian* in America, and to have built the city of Coat-lan, so named because this city was founded at a place which swarmed with serpents, therefore named Snake city, or Coat-lan, built 327 years before the flood, and that at the time of the flood, a remnent of them, together with their king, named Pet-ela, (or dog,) saved themselves on a mountain of the same name, Coat-lan.

"But we consider this tradition to relate only to the *first* efforts at architecture *after* the flood of Noah, round about the region of Ararat, and on the plains of Shinar. The very circumstance of this tribe being still designated by that of the *Dog* tribe, is an evidence that they originated not before the flood as a nation, but in Asia, since that era; for in Asia, as in America, tribes of men have also been thus designated, and called after the various animals of the woods. The Snake Indians are well known to the western explorers in America, as also many other tribes, who are named after various wild animals. And the circumstance of their city being built at a place where there were many serpents, shows the allusion to point to the same time and place spoken of on page 11, where the Chinese historians, *Liu-yu* and *Lo-pi* say the serpents were driven together by the waters, at the flood of Peleg,—where, according to the Zapotecas, the city of Snakes, or Coat-lan, was built.

"Many of the first nations were called after serpents,—as the *Hivites*, the *Ophites*, the *Ethiops*, or Ethiopians, Bassolidians, &c. —all derived, it is likely, from circumstances variously relating to the abundance of serpents in these times, and abounding at certain places more than others. Even the *adoration* and worship of that terrible reptile obtained among many nations, before as well as after the Christian era."

I look at the above as being but a weak defence of the claims of the divinity of the Bible against so strong a bulwark as the Chinese dates of their own chronology, a people whose history, as far as has come under my research, presents as unbroken a chain as any other, and more so; for, as a nation, I can learn that they have been revolutionized, but never destroyed; and as near as I can learn they have had in practical use the art of printing for more than half the time from this date (1848) back to the flood. This art, at whatever time it was first introduced into use among them, certainly would strongly indicate that they must have acquired, to a considerable degree, a practicable knowledge of the other branches of the common sciences, especially the art of writing and keeping public as well as private records. Consequently it remains to be more satisfactorily disclosed how it is that the people of China have fallen into so "preposterous" an error relative to their national chronology as to compute to themselves hundreds of thousands or tens of millions of years of time more than the age of the earth according to the Mosaic record.

But as I am an unshaken believer in the divinity of the Bible, not merely by the force of chronological dates or tradition, or the

of religious education, but by the power of the God of the true prophets, I am not in the least concerned in meeting as strong a bulwark to contend with against the divinity of the Book of Mormon as the above is against the Bible. I have merely copied the above to show what great allowances there must be made to traditions as being corrupted in many particulars, yet carrying all force in the general leading facts to confirm that which they are arrayed to prove. If the leading facts in tradition clearly corroborate with statements made previous to the developments of the tradition of the people concerned, it certainly must be regarded as the strongest class of testimony, especially when the statements made are of such a nature that it would naturally lie out of the reach of human imagination, as will appear in the following article. JOHN E. PAGE.

COLLATERAL TESTIMONY OF THE TRUTH AND DIVINITY OF THE BOOK OF MORMON.—No. 3.

In the Book of Mormon, published in 1830, on page 433, stereotyped edition, is presented the following account of a prophecy:—

"And now it came to pass that Samuel, the Lamanite, did prophecy a great many more things which cannot be written. And, behold, he said unto them, Behold, I give unto you a sign: for five years more cometh, and, behold, then cometh the Son of God to redeem all those who shall believe on his name. And, behold, this will I give unto you for a sign at the time of his coming; for, behold, there shall be *great lights in heaven*, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day; therefore there shall be one day and a night, and a day, as if it were one day, and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun, and also of its setting; therefore they shall know of a surety that there shall be *two days* and a *night*; nevertheless the *night shall not* be *darkened*; and it *shall be the night before he is born*. And behold there shall be a *new star arise*, such an *one as ye have never beheld*; and this also shall be a sign unto you."

On pages 440 and 441 is presented an account of the fulfillment of the above prophecy, as follows:—

"Now it came to pass that there was a day set apart by the unbelievers, that all those who believed in these traditions should be put to death, except the sign should come to pass which had been given by Samuel the prophet. Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceding sorrowful. And it came to pass that he went out and bowed himself down upon the earth, and cried mightily to his God, in behalf of his people; yea, those who were about to be destroyed because of their faith in the tradition of their fathers. And it came to pass that he cried mightily unto the Lord, all the day; and behold, the voice of the Lord came unto him, saying, Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets. Behold, I come unto my own, to fulfill all things which I have made known unto the children of men, from the foundation of the world, and do the will, both of the Father, and of the Son of the Father, because of me, and of the Son, because of my flesh.—And behold, the time is at hand, and this night shall the sign be given.

"And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken: for behold at the *going down of the sun there was no darkness*; and the people began to be astonished, because there was no darkness when the night came. And there were many who had not believed the words of the prophets, fell to the earth, and became as if they were dead, for they knew that the great plan of destruction which they had laid for those who believed in the word of the prophets, had been frustrated, for the signal which had been given was already at hand; and they began to know that the Son of God must shortly appear; yea, in fine, all the people upon the face of the whole earth, from the west to the east, both in the land north and in the land south, were so exceedingly astonished, that they fell to the earth; for they knew that the prophets had testified of these things for many years, and that the sign which had been given, was already at hand; and they began to fear because of their iniquity and their unbelief.

"And it came to pass that there was no darkness in all that night, but it was as light as though it was mid-day. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that *it was the day that the Lord should be born*, because of the sign which had been given. And it came to pass, yea, all things, every whit, according to the words of the prophets. And it came to pass also, that a *new star did appear*, according to the word."

As collateral testimony to the truth of the above, I present the following account of a tradition had among the Central American Indians, copied from the "incidents of travels" of John L. Stephens in Chiapas and Yucatan, Vol. 2, 1841, page 173. The account of a certain division of the ancient American Indian nation into three nations, says:—

"This division was made on a day when *three suns were visible at the same time*, which extraordinary circumstance, *says the manuscript*, has induced some persons to believe that it was made *on the day of our Savior's birth*."

All who are familiar with the Book of Mormon are probably aware of the fact that the whole account of the history of the fore fathers of the American Indians, called the Nephites, Lamanites and Zoramites, is confined to Central America entirely until the 394th page. The 30th chapter of the book of Alma, commencing on that page, commences the account of one Hagoth, who built a ship on the shores of the Pacific ocean opposite or nearly west of the south-west part of the Gulf of Mexico, and sailed northward.—Consequently the above account, copied from the Book of Mormon, originated in Central America, where Mr. Stephens picked up the corroborating tradition.

The reader will doubtless observe that the account of Samuel's prophecy and its fulfillment is a later account than that of Hagoth building a ship and sailing northward. Yet by reading the 5th chapter of Helaman you will observe that Samuel delivered his prophecy at the city of Zarahemla, which, at some future period, I intend to show clearly that it is the veritable city of Palenque, the ruins of which is situated some miles south-west of the Gulf of Mexico. Read Stephens' travels, 1841, Vol. 2, page 289, &c.—The reader will keep in view that the city of Zarahemla was not built by the Jaradites nor the descendants of Lehi, but by the descendants of Mulek, who left the city of Jerusalem in Palestine in the eleventh year of the reign of king Zedekiah, the year that Zedekiah and all Jerusalem was taken captive by Nebuchadnezzar.—Read Book of Mormon, pages 411 and 419 inclusive.

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We do not conceive that it would be easy to give a mere connected account of the origin of any nation than is given of the nation of Jews from Gen. xi. 10 to Joshua xxi. inclusive. Here is one unbroken history of that people from the ancestors of Abraham, their common father, down to their full establishment as a powerful nation, spreading terror throughout all the west of Asia, so minute in its details as to include the genealogies of all their principal men, and such a detail of the minute circumstances connected with the origin of that nation as is recorded of no other people on earth, ancient or modern. The effrontery of such reckless falsehood is matched by the ignorance of the following lines, where the word Israelite is used as synonymous with Jew. As a divine revelation, this is decidedly rich. And it is still richer to think of men possessed of gospel enlightenment sliding off on such pretensions into a kind of hypocritical infidelity. But even this is beat by the following assertion of the man with a familiar spirit, saying how much of the biblical history *is* correct:—

"The Lord sanctioned this movement by promising that whatsoever they desired and undertook should not be prohibited, and that there should be no interference in the accomplishment of their intentions. The building then progressed, and massive stones were conveyed to the spot, and were adjusted with a uniformity characterizing a superior order of architecture. And while they were pleased and elated with their progress, and exulted in the probability of the fulfillment of their anticipations, the account represents the Lord to say, 'Go to, let us confuse their language!' Thus the account makes the Lord to sanction their proceedings, and to promise that they should not receive from him the least interruption; and then represents him as repealing his promise, and sending forth his power to destroy their means of vocal communication!"

A gross lie. The Lord did not make any such promise, nor any other promise whatever. There is not the least evidence on earth that a stone was used in the tower, except this one saying of A. J. Davis. All history agrees that it was built of brick. The remains are all brick, not stone; and stone cannot be obtained in that country. It is a mere alluvial formation. They must be transported a great distance and at very great expense. The assertion that "the account makes the Lord to sanction their proceedings, and to promise that they should not receive the least interruption from him," is as palpable a lie and as unblushingly spoken as was ever put in a book, and proved such by evidence in the possession of every family in the land.

"And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech." Gen. xi. 6, 7.

But though Mr. S. S. Lyon makes his puppet thus to characterize the *biblicel account* of this building, he altogether denies the reality. Disputes that the history was founded on any fact whatever, and yet (p. 453) makes the fiction of its supposed building the origin of the extraordinary mysteries of Druidism and free masonry. Makes the most imposing and extraordinary ceremonies ever known among men the mere commemoration of a lie!

(To be continued.)

EXTRACT OF A LETTER.

I have just received a letter from Beaver Island, from which I extract the following, which you are at liberty to insert in your paper if you think proper. G. B.

Beaver Island, August 16th, 1848.

BROTHER BROWNSON:—The saints are all well here, and are more united than they have been yet. The work of the Lord is progressing here. The way for the gospel to go to the Lamanites is now open. Brother Brown is on his high heeled boots. I am doing well, and have my health good. I promised you, when you left here, to come and go on a mission with you this fall, but I have bought 40 acres of land and I cannot come till it is paid for.* Then I will *go* into the field and labor for the Lord. I remain yours in the Lord, JULIUS A. HICKOX.

* Luke xiv. 18.

☞ We are sadly in want of a little team work on the Temple before Conference. Who will turn out IMMEDIATELY?

☞ Industry and honesty secure a clear conscience, if not wealth. When it secures wealth, it is secured to stick by, not to be wasted in rioting, but to be appropriated to useful and charitable purposes.

CONFERENCE.

The Semi-Annual Conference of the Church of Jesus Christ of Latter Day Saints will be held at Voree Friday, Saturday and Sunday, the 6th, 7th and 8th of October next. By order of the Pres.

GILBERT WATSON, *Recorder.*

BOOKS OF MORMON AND DOCTRINE & COVENANTS.

James Smith, of Pittsburgh, Pa., has constantly on hand a large supply of the Book of Mormon and the Book of Doctrine and Covenants, common and pocket binding, for sale cheap, either in quantities or by the single copy.

Book of Mormon for sale at this office. Also Thompson's Evidences, and an assortment of tracts.

CUT AND POLISHED STONE,

Of superior quality and finish, and of various sorts, constantly on hand and for sale at the Voree quarry. Caps, Sills, Tombstones, Doorsteps, Imposing stones, &c., made to order on short notice.

Voree, April 27th, 1848.

MORTGAGE SALE.

Default having been made in the principal and interest moneys due upon an indenture of mortgage executed by John W. Crane to Israel Duty, bearing date the 14th day of September, 1847, and recorded in the office of the Register of Deeds of Walworth county, Wisconsin, in volume 4 of mortgages on pages 290 and 291, on the 30th day of September, 1847, at 10 o'clock A. M., on which there is claimed to be due, at the date of this notice, the sum of ninety-four dollars and seventy-two cents, notice is hereby given that, by virtue of a power of sale contained in said mortgage, and in pursuance of the statute in such case made and provided, will be sold at public auction, to the highest bidder, at the Court House in said county of Walworth on the second day of October next, at one o'clock in the afternoon of that day the premises described in said mortgage, or so much thereof as will satisfy said principal and interest moneys and costs; which premises are described in said mortgage as follows, to wit: All that certain piece or parcel of land lying and being in the county of Walworth and Territory of Wisconsin in the Milwaukee land district, commencing seventy-two (72) rods west of the south-east corner of the south-east quarter of section No. twenty-five, (25,) in township No. three (3) north of range No. 18 east; thence west along the centre of the road leading from Burlington to Janesville, in said Territory, four rods; thence north ten (10) rods; thence east four (4) rods; thence south ten (10) rods, to the place of beginning. ISRAEL DUTY, *Mortgagee.*

Voree, June 14th, 1848. 13cu.

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Default having been made in the principal and interest moneys due upon an indenture of mortgage executed by John W. Crane to Israel Duty, bearing date the 14th day of September, 1847, and recorded in the office of the Register of Deeds of Walworth county Wisconsin, in volume 4 of mortgages on pages 290 and 291, on the 30th day of September, 1847, at 10 o'clock A. M., on which there is claimed to be due, at the date of this notice, the sum of ninety four dollars and seventy-two cents, notice is hereby given that, by virtue of a power of sale contained in said mortgage, and in pursuance of the statute in such case made and provided, will be sold at public auction, to the highest bidder, at the Court House in said county of Walworth on the second day of October next, at one o'clock in the afternoon of that day the premises described in said mortgage, or so much thereof as will satisfy said principal and interest moneys and costs; which premises are described in said mortgage as follows, to wit: All that certain piece or parcel of land lying and being in the county of Walworth and Territory of Wisconsin in the Milwaukee land district, commencing seventy-two (72) rods west of the south-east corner of the south-east quarter of section No. twenty-five, (25,) in township No. three (3) north of range No. 18 east; thence west along the centre of the road leading from Burlington to Janesville, in said Territory, four rods; thence north ten (10) rods; thence east four (4) rods; thence south ten (10) rods to the place of beginning. ISRAEL DUTY, *Mortgagee.*

Voree, June 14th, 1848. 13tf

GOSPEL HERALD.

VOL. III. No. 27.] VOREE, Wis., THURSDAY, SEPT. 21, 1848. [WHOLE No. 91.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

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COLLATERAL TESTIMONY OF THE TRUTH AND DIVINITY OF THE BOOK OF MORMON.—No. 4.

In the Book of Mormon, pages 191, 192, 193, published in 1830, I find the following curious narrative :—

"Now there was a place in Shemlon, where the daughters of the Lamanites did gather themselves together to sing, and to dance, and to make themselves merry. And it came to pass that there was one day a small number of them gathered together to sing and to dance. And now the priests of king Noah, being ashamed to return to the city of Nephi, yea, and also fearing that the people would slay them, therefore they durst not return to their wives and their children. And having tarried in the wilderness, and having discovered the *daughters of the Lamanites*, they laid and watched them; and when there were but few of them gathered together to dance, they came forth out of their secret place and *took them and carried them into the wilderness*; yea, *twenty* and *four* of the daughters of the Lamanites they *carried* into the wilderness.

"And it came to pass that when the Lamanites found that their daughters had been missing, they were angry with the people of Limhi; for they thought it was the people of Limhi. Therefore they sent their armies forth; yea, even the king himself went before his people; and they went up to the land of Nephi, to destroy the people of Limhi. And now Limhi had discovered them from the tower; even all their preparations for war did he discover; therefore he gathered his people together, and laid wait for them in the fields, and in the forests. And it came to pass that when Lamanites had come up, that the people of Limhi began to fall upon them from their waiting places, and began to slay them.

"And it came to pass that the battle became exceeding sore, for they *fought like lions for their prey*. And it came to pass that the people of Limhi began to drive the Lamanites before them, yet they were not half so numerous as the Lamanites. But they fought for their lives, and for their wives, and for their children; therefore they exerted themselves, and like *dragons did they fight*.

"And it came to pass that they found the king of the Lamanites among the number of the dead; yet he was not dead, having been wounded and left upon the ground, so speedy was the flight of his people. And they took him and bound up his wounds, and brought him before Limhi and said, behold, here is the king of the Lamanites; he having received a wound, has fallen among their dead, and they left him; and behold, we have brought him before you; and now let us slay him. But Limhi said unto them, ye shall not slay him, but bring him hither, that I may see him. And they brought him. And Limhi said unto him, What cause have ye to come up to war against my people? Behold, my people have not broken the oath that I made unto you; therefore, why should ye break the oath which ye made unto my people? And now the king said, I have broken the oath, because thy people did *carry away the daughters of my people*; therefore in my anger did I cause my people to come up to war against thy people. Now Limhi had heard nothing concerning this matter; therefore he said, I will search among my people, and whosoever has done this thing shall perish. Therefore he caused a search to be made among his people. Now when Gideon had heard these things, he being the king's captain, he went forth and said unto the king, I pray thee forbear, and do not search this people, and lay not this thing to their charge.—For do ye not remember the priests of thy father, whom this people sought to destroy? And are they not in the wilderness? And are not they the ones who have *stolen* the *daughters* of the Lamanites? And now behold, and tell the king of these things, that he may tel his people, that they may be pacified towards us: for behold they are already preparing to come against us; and behold also, ther are but few of us. And behold, they come with their numerous hosts; and except the king doth pacify them towards us, we mus perish. For are not the words of Abinadi fulfilled, which he prophesied against us? and all this because we would not hearken unt the word of the Lord, and turn from our iniquity? And now let us pacify the king, and we fulfill the oath which we have made unto him: for it is better that we should be in bondage, than that we should lose our lives; therefore, let us put a stop to the shedding of so much blood. And now Limhi told the king all the things concerning his father, and the priests that had fled into the wilderness, and attributed the *carrying away of their daughters to them*."

As collateral testimony to the truth of the above, I present the following extract from Stephens' "incidents of travels in Central America," Vol. 2, 1841, pages 173 and 174 :—

"In the reign of Balam Acan, the next king of Quiche, while living on terms of great intimacy and friendship with his cousin Zutugilebpop, king of the Zutugiles, the latter abused his generosity and *ran away with his daughter* Ixconsocil, and at the same time Iloacab, his relative and favorite, *ran away with Ecselixpua, the niece of the king*. The rape of Helen did not produce more wars and bloodshed than the carrying off of these two young ladies with unpronounceable names. Balam Acan was naturally a mild man, but the abduction of his daughter was an affront not to be pardoned. With *eighty thousand veterans*, himself in the centre squadron, adorned with three diadems and other regal ornaments, carried in a rich chair of state, splendidly ornamented with gold, emeralds, and other precious stones, upon the shoulders of the nobles of his court, he marched against Zutugilebpop, who met him with sixty thousand men, commanded by Iloacab, his chief general and accomplice.—The most bloody battle ever fought in the country took place; the field was so deeply inundated with blood that not a blade of grass could be seen. Victory long remained undecided, and at length Iloacab was killed, and Balam Acan remained master of the field. But the campaign did not terminate here. Balam Acan, with thirty thousand veterans under his personal command, and two other bodies of thirty thousand each, again met Zutugilebpop with forty thousand of his own warriors and forty thousand auxiliaries. The latter was defeated, and escaped at night. Balam Acan pursued

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The strong corroborating points in the two above accounts are, that *women* were "carried" off or "run away" with by the clandestine measures of men, and a dreadful and bloody war ensued as the consequence, in which many were slain. According to the Book of Mormon the above circumstance transpired in Central America, the country where Mr. Stephens obtained the traditional corroborating account. The Book of Mormon says "24 of the daughters of the Lamanites" were taken, and the traditional account says *two* were taken. One of the two was the "daughter" of the king, the other was "his niece." It being an established custom among all nations, both ancient and modern, that kings' relatives should have on all occasions *waiters* of their own sex, the two spoken of in the tradition being one a *daughter* and the other a *niece* of the king they probably had with them their waiting maids, which accounts for the fact of there being "24" females "taken away," according to the Book of Mormon. And as two of them were ladies of the blood royal they were the only ones that were taken into the account of the tradition and perpetuated in remembrance.

At all events I think it will puzzle any sectarian diviner to account for how it happened that the Book of Mormon should contain such an account in 1830 as transpiring in Central America, and ten years after be corroborated by a traditional account of the Indians in the same country, at such a vast distance as it is from Ontario county, N. Y., to Central America, and that account picked up by a gentleman as much disinterested concerning the truth of the Book of Mormon as though it had never been heard of. I know at least that if such a species of collateral testimony was found to sustain the truth and divinity of the Bible the religious Bible believers would snatch it with avidity and hurl it to the four winds of heaven as indisputable evidence of the divinity of the Bible, and point the finger of scorn at him who would feign to cherish a doubt in the case, and charge him with incredulity that was beneath common human reason. But with many the old adage holds good—

"Convince a man against his will,
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ANECDOTES.

Bro. Isaac Haven came from England September, 1845. The same autumn he was engaged preaching the gospel in Easton, Pa., where the spirit of persecution was so rife that several elders had been driven away and prevented preaching, and broken up in their discourses. While he was preaching the necessity of baptism for the remission of sins, a young fellow in the crowd said, "if you don't stop preaching such damned stuff as that a man can't be saved without being stifled over head and ears in the water, I'll knock your brains out with a stone." Elder Glover replied, "there is not a stone on the ground that will knock his brains out." The fellow answered, "then I will try what a bone will do." And picking up a leg bone of a horse, hurled it against brother Haven's head with such violence as to fracture his scull, though it did not knock his brains out or stop his preaching. Some gentlemen interfered and took the fellow into custody, and requested brother Haven to go to a magistrate to prosecute him. He refused, saying, "let him be; God shall judge him: I shall not trouble about it."

THE SEQUEL.

How oft does the spirit of prophecy come on God's children and the world dreams not of it. Before the following Christmas this same fellow, in company with many others, went on the ice and broke in where the water was some four or five feet deep, but not over their heads. All the rest got out without difficulty, but this one could not be saved. The others tried a long time in vain to get him out, and finally left him standing in water up to his shoulders to get help. When they returned he had perished. Surely the wrath of God slumbereth not.

New York, September 3d, 1848.

Dear Bro. Strang:—When I left Voree I expected to labor in the gospel, which I know is my duty. I preached a few times, baptized three, then went to work for myself. I published the endowment as given by the impostor Brigham Young. When I commenced selling that I quit preaching entirely, except in a private capacity, when I say to all the Mormons brother Strang is the head of the church, and all other ways will lead astray. I hope soon to commence. The duty is encumbent on me. Here is a great field of labor in New York and vicinity. I am convicted daily. I hope soon to commence. Thousands are crushed to death here even in the city under the weight of ignorance and superstition. Who will impart to the popular mass the principles of life? This question is constantly suggested to my mind. I want you to send me a line with a word of advice, with regard to the circulation of this book. I have sent you two copies. You say you have not received them. The pamphlet does not meddle with doctrines. It reveals the endowment, Joseph's letter of appointment, your claims, &c. I have sold 10,000 copies. Yours with great respect,

I. VAN DEUSEN.

Remarks.—We received a copy of such a publication some time after writing you, and noticed it in the Herald as we deemed necessary. We most heartily and entirely disapprove of the publication, because by the account of the author it involves him in the crime of perjury. It may be alledged in excuse that Brigham Young was not authorized to administer oaths. We humbly conceive that, before God, his authority was every whit as good as that of the mayor or police justice of the city of New York. We should be sorry indeed to hear a Mormon elder justifying perjury before them simply because they had not a valid priesthood. Catholics in some cases, and Protestants in all, assume to absolve themselves from oaths just when they please. That is, to totally disregard them, and break them because they think they ought not to have taken them. For this we know of neither justification or excuse in the law of God.—On the other hand, the breaking of such oaths is severely punished. As an instance of the obligation of an oath which ought not to have been taken, I refer you to the vow of Jepthah:—

"And Jepthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into my hands, Then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." Judges xi. 30, 31.

Had Jepthah vowed to offer the first clean beast that should thus meet him, the vow would have been lawful, because a clean beast was a lawful sacrifice. But vowing to sacrifice whatsoever should thus meet him, he ran the risk of being bound to sacrifice what it was not lawful to slay and would pollute the altar. In the sequel God gave him the victory, by which the vow became binding, and on his return home, "behold, his daughter came out to meet him with timbrels and with dances; and she was his only child: be-

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sides her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon." Judges xi. 34, 35, 36.

Jepthah was, by means of this rash vow, placed between two crimes, and whether he kept the vow or broke it, he was guilty.—Lev. v. 4. If he broke the vow he was guilty of perjury, and if he kept it he was guilty of murdering his daughter and polluting the altar of God with an unlawful sacrifice. Yet he says: "*I have opened my mouth to the Lord, and I* CANNOT GO BACK." Whereas you have "*gone back*," broke your oath just to make a little business speculation out of it. You may ask, did he really kill his daughter? Certainly not. He redeemed her by giving a lawful sacrifice in her stead. But when he had done so, both she and the redemption belonged to the Lord, and she became a vestal of the sanctuary. Having thus redeemed her, he got a lawful absolution.

A still stronger case is that of the oath of Joshua and the elders of Israel to the Gibeonites. The Lord had expressly forbidden the house of Israel to make any league or covenant with any of the inhabitants of the land of Canaan. But the Gibeonites came, and by a series of the most gross deceptions, by literally clothing themselves in lies from the crowns of their heads to the soles of their feet, and making lies their food and their drink as well as their spoken words, deceived Joshua and the elders of Israel to believe that they were from a far country, and by such means obtained a league with Joshua and the elders of Israel, and the princes of Israel sware unto them to keep the league. Joshua ix. 3 to 15. And the princes of Israel were without excuse for being deceived, for they asked not counsel of the Lord. 14th verse. Yet for all this the children of Israel kept their oath. 18th verse. Certainly if any case could be found on earth where men could assume to break an oath, this is the one; for not only was the oath contrary to an express commandment of God, but every word spoken and every act done in obtaining the covenant and oath was a lie. Yet Joshua kept his oath.

You may say he ought to have broke it. So did not God say: The house of Israel kept this covenant with the Gibeonites some four hundred years, when Saul, in his zeal for Israel and Judah, killed some of the men of Gibeon and God brought a famine on Israel to punish them for their perjury; thus showing that he held the nation bound from generation to generation to keep the oath of their fathers, however improperly taken. 2 Samuel xxi 1. That the curse of God might be taken off the nation for breaking their league, David suffered the Gibeonites to name the price of redemption, and they demanded and had seven sons of Saul put to death, 6th and 7th verses, and the anger of the Lord was appeased. 14th verse. Men have habituated themselves to trifle with oaths as mere playthings, but God will not hold them guiltless, and his wrath will smoke against them in the days to come.

I would not be understood, however, that there is no release from obligations improperly assumed, or which have become the sources of evil. But it is very dangerous for every man to set aside whatever obligation he thinks proper to disregard. So long as this is allowed men cannot be bound. Every man will find a pretense for breaking the oath he wishes not to keep. So they always have done. In addition to this, such publications tend to bring Mormonism into disrepute. Like William Smith's career, giving lectures on the alledged crimes of Brigham Young and others, they build up prejudices which every elder must meet as he goes out to preach.—The world do not distinguish between saints and apostates. With them the rule is, once a Mormon, always a Mormon. The crimes thus published on apostates will in turn be thrown into our faces, as the effects of the Mormon faith. Professed believers have thus raised more barriers against the gospel than all the declared opponents of the faith. [ED.

For the Gospel Herald.

APPOINTMENT OF JAMES J. STRANG.

TO ALL THE SAINTS OF GOD IN ALL THE WORLD, GREETING:—Your brother and servant in Christ has looked upon the condition of the church of Jesus Christ with great interest for the last three or four years. Since the martyrdom of the prophet Joseph I have been seeking after truth, honesty and justice as it is in Jesus, and had I not known there was a divine reality in the gospel of Jesus Christ, as taught by Joseph and Hyrum, I would have long since no doubt been a miserable infidel. But, thank the Lord for a knowledge of the great work of the last days, at his death I was earnestly looking like all the rest of the honest saints to see one Elisha-like stand in the footsteps of Joseph to teach the law of the Lord, and to be like unto Moses; yea, to be a prophet, seer, revelator and translator.—But, alas! I was disappointed, until a day spring from on high revealed the glorious intelligence that God had not cast off his people. In justice to you, my God, and brother J. J. Strang, I must say that, early in the fall of 1845, (October,) I went to Voree to investigate the claims of brother Strang to the First Presidency of the church. It was just after he had found the plates. He showed me the plates, his writings on the subject, Joseph's letter, and the revelations which he had received, and the translation that he had made of part of the record of Rajah Manchau of Vorito.

We went into an investigation of his claims in good earnest, for I was not to be imposed upon if I could avoid it. I asked him if Joseph sent him that letter. He answered yes. I then asked him who ordained him. He referred me to D. & C. sec. xiv. p. 2, also sec. l. p. 1, 2, 3, and said he was ordained by an angel. This was before he saw Reuben Miller, and before the first Voree Herald was *published*. That has ALWAYS been brother Strang's position, and he has always maintained it without any twisting or turning to the right or left. Why, how has there been so many apostacies? Ans. Because mankind are so selfish they are not willing to remain in the station God has placed them in. This is the case with a great many who have left the church. They came to Voree with the expectation of getting into some office to suit their ruling organs.—Self-esteem for instance. Collins Pemberton and Charles B. Thompson expected to be ordained into the quorum of the Twelve, and when they found they were not they began to cry "wolf." When brother J. Savage was ordained into the quorum of the Twelve Charles was stung to the heart, and made some very impertinent remarks about having the company of one of the Twelve on his return home, and considered he was just as able and competent to fulfill that functionary as brother Savage. Disappointed ambition some way or the other has been the cause of almost all the difference in the ranks of the Voree Mormons.

With all candor, brethren, I ask you in the name of honesty, sincerity, brotherly kindness and God's eternal truth to investigate the claims of Bro. Strang, and mind the injunction of Bro. Paul, to prove all things and hold fast that which is good. Investigate philosophically, scientifically and honestly before God, knowing the time has come when men will heap to themselves teachers, having itching ears, and they shall turn from the truth unto fables, not waiting for God to give them their teachers. Has this not been verified in the Brighamite organization? H. P. BROWN.

sides her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon." Judges xi. 34, 35, 36.

Jepthah was, by means of this rash vow, placed between two crimes, and whether he kept the vow or broke it, he was guilty.—Lev. v. 4. If he broke the vow he was guilty of perjury, and if he kept it he was guilty of murdering his daughter and polluting the altar of God with an unlawful sacrifice. Yet he says: "*I have opened my mouth to the Lord, and I* CANNOT GO BACK." Whereas you have "*gone back*," broke your oath just to make a little business speculation out of it. You may ask, did he really kill his daughter? Certainly not. He redeemed her by giving a lawful sacrifice in her stead. But when he had done so, both she and the redemption belonged to the Lord, and she became a vestal of the sanctuary. Having thus redeemed her, he got a lawful absolution.

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CORRESPONDENCE WITH WIGHT.

Mount Sterling, Ill., August 22d, 1848.

PRES. STRANG:—Having heard much of you since I left the south, I desired to visit you, but not having time, I will address you a few lines. I left the southern part of Texas the 15th of May, and came to this country by the way of New Orleans. I have visited a great number of small branches of the church since I came, and should have seen you but for lack of time, but I shall be in this State again the first of April next, if possible, to pilot a company through to Texas. I find many people standing as it were on the fence, not knowing which way to jump. Some are leaning towards you; some to Texas, and some to the salt land spoken of in Jeremiah xvii. 5, 6.

I do not know fully the principles of your belief, but will give you the outlines of some of mine. We believe that Joseph Smith died a prophet of the living God, holding the keys of the seventh and last dispensation of God on earth, and will continue to hold them throughout all ages; and that the government of the church belongs to one of his (Joseph's) posterity, i. e., the whole church. For proof of this matter I refer you to the Book of Doctrine and Covenants, page 402 p. 18, which is sufficient to show the lawful successor to the government. Neither doth he vary from that which he hath said. Doctrine and Covenants page 229 p. 1. We believe now as the saints did anciently, that the priesthood is given by lineage, and Joseph, the son of the prophet, is the lawful heir.—As to our belief further, we hold to the principles taught in the Bible, Book of Mormon and Doctrine and Covenants; believing in a united order, just the same as the book of Commandments teaches in various places. Look on the 218th and 219th pages, and the 224th, and the 381st and 382d, &c.; all these go to show our belief.

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DEAR BROTHER:—Yours of 22d August came to hand yesterday, and I avail myself of the privilege you allowed me of giving it to the public through the columns of the Herald, believing that its publication will be useful to the saints, and hoping it may tend to save some *from* the miseries of the salt land, and *in* the kingdom of God. You will appreciate in some degree the pleasure I enjoyed in the receipt of your epistle when I tell you that, on first hearing of your being in Illinois, I addressed letters to you at various places, hoping that some one of them might by that means find you.—I have also recently sent various documents to the saints in Texas. But as before the receipt of your letter I did not certainly know how to direct to them, they may not have received them.

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Though Joseph did not live to the condition of this promise, yet he did not fall from the favor of God or lose his priesthood; for in March, 1833, God forgave him his sins and sealed him up to salvation with the keys of the kingdom, but with the express saying that the oracles, that is, the keys of mysteries and revelations, should be given to another. D. & C. sec. lxxxv. p. 1, 2.

There is this difference between the keys of the kingdom and the keys of mysteries and revelations, that authority or the keys of the kingdom may be exercised forever. But the mysteries and revelations cease in eternity. Then man "shall no longer say to his neighbor, know ye the Lord; for all shall know him from the least to the greatest." Jer. xxxi. 33, 34. Heb. viii. 10. x. 16. Prophecy, revelations and visions shall cease, for we all shall see as we are seen, and know as we are known. 1 Cor. xiii. 9, 10, 11, 12.—The mysteries of eternity will be open to us, and the fountains of everlasting truth shall flow free to all. We shall be perfect as our Father in heaven is perfect. And there will be to us no mysteries, and can be no keys of mysteries that have ceased to be. But since the death of Joseph the church has just the same need of revelations as before. It has the same necessity of a prophet to stand as the common shepherd of the whole flock now as ever. God had given promise in the earliest times of the church to plant another instead of Joseph in this particular office, in case he ceased to fill it either by apostacy or death. D. & C. sec. xi. p. 4. sec. xiv. p. 1, 2. sec. li. p. 2. sec. lxxxv. p. 2.

To this office I was called by revelation of God given by the mouth of Joseph, a copy of which I send you herewith, and was also ordained by the ministration of angels of God in the same hour in which Joseph was taken away, the record of which ordination I also send to you. Since that time I have stood in that duty and calling continually, calling on all the saints every where to stand in their several priesthoods, missions and duties in the church, and teaching the revelations which God has given to Joseph as well as those he has given to me. Particularly I have addressed myself to all the quorum of the Twelve excepting Lyman Wight, who probably has never received a communication from me in consequence of his peculiar location and circumstances, to fulfill the various missions to which Joseph had appointed them. And as many of them refused to heed my words and admonitions, and have trampled on my epistles directing them in their duties, and admonishing them for various faults, I have proceeded, assisted by the high council of the church, to excommunicate them from the communion of God and deliver them over to the buffetings of Satan until the day of the Lord Jesus.

Moses held the keys of his dispensation. As a Mormon you are bound to confess that he still holds them. Yet Joshua, Jeptha, Samuel, David and many others were in that dispensation prophets and revelators, standing in authority over ALL *the* FLOCK of God.—Jesus Christ stood at the head of his dispensation with all the keys of power therein. Yet few will deny that both Peter and John each in their time held the keys of the kingdom, standing not only as apostles but as PROPHETS, seers and revelators. Certainly they both prophesied in the name of God, saw heavenly visions, and received and wrote revelations and gave them to the whole church as a LAW and an ADMONITION to them FOREVER. In the time of Joshua and the subsequent prophets of Israel, Moses, though he was accepted of God in his priesthood, ceased to hold the keys of mysteries and revelations, they being held by one on earth, by whom the word of God was spoken among men.

So Christ, having all power committed to him, and all mysteries opened to him, has committed the keys of the mysteries of those things which were sealed to the hands of those whom he placed at the head of the church on earth while he stands at the head in heaven. With like propriety after Joseph ceased to dwell among men God has given the keys of mysteries or the oracles to another, that is, to the whole church; D. & C. sec. lxxxv. p. 2; that through one revelator all may have the word of God now as formerly. This power being conferred on me by revelation of God and anointing and ordaining of angels precisely as it was conferred on Joseph before me, does not in the least derogate from his priesthood, but becomes one of the strong, the overwhelming, evidences that he was indeed sent of God.

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Though Joseph did not live to the condition of this promise, yet he did not fall from the favor of God or lose his priesthood; for in March, 1833, God forgave him his sins and sealed him up to salvation with the keys of the kingdom, but with the express saying that the oracles, that is, the keys of mysteries and revelations, should be given to another. D. & C. sec. lxxxv. p. 1, 2.

There is this difference between the keys of the kingdom and the keys of mysteries and revelations, that authority or the keys of the kingdom may be exercised forever. But the mysteries and revelations cease in eternity. Then man "shall no longer say to his neighbor, know ye the Lord; for all shall know him from the least to the greatest." Jer. xxxi. 33, 34. Heb. viii. 10. x. 16. Prophecy, revelations and visions shall cease, for we all shall see as we are seen, and know as we are known. 1 Cor. xiii. 9, 10, 11, 12.—The mysteries of eternity will be open to us, and the fountains of everlasting truth shall flow free to all. We shall be perfect as our Father in heaven is perfect. And there will be to us no mysteries, and can be no keys of mysteries that have ceased to be. But since the death of Joseph the church has just the same need of revelations as before. It has the same necessity of a prophet to stand as the common shepherd of the whole flock now as ever. God had given promise in the earliest times of the church to plant another instead of Joseph in this particular office, in case he ceased to fill it either by apostacy or death. D. & C. sec. xi, p. 4. sec. xiv. p. 1, 2. sec. li. p. 2. sec. lxxxv. p. 2.

To this office I was called by revelation of God given by the mouth of Joseph, a copy of which I send you herewith, and was also ordained by the ministration of angels of God in the same hour in which Joseph was taken away, the record of which ordination I also send to you. Since that time I have stood in that duty and calling continually, calling on all the saints every where to stand *in their* several priesthoods, missions and duties in the church, and teaching the revelations which God has given to Joseph as well as those he has given to me. Particularly I have addressed myself to all the quorum of the Twelve excepting Lyman Wight, who probably has never received a communication from me in consequence of his peculiar location and circumstances, to fulfill the various missions to which Joseph had appointed them. And as many of them refused to heed my words and admonitions, and have trampled on my epistles directing them in their duties, and admonishing them for various faults, I have proceeded, assisted by the high council of the church, to excommunicate them from the communion of God and deliver them over to the buffetings of Satan until the day of the Lord Jesus.

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(Continued from last week.)

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This being a mere naked assertion of the author, of times some thousand years past, doubtless he flatters himself that however false, the falsehood cannot be detected. Not so. The Pentateuch, Joshua, Judges, the two books of Samuel, the two books of Kings, the two books of Chronicles, and the book of Job, have a historic existence earlier than the Greek was a written language. By their allusions to men, to events, and to places, by every thing in their composition they justify their origin in a country where the Greek language was unknown till Alexander. How should books be written among the Greeks treating altogether of the history, the traditions and the customs of the Hebrews, and never alluding to those of Grecians? making western Asia and the adjacent parts of Africa its scene, and speaking of Greece merely as distant "isles of the sea?" Why should Greeks speak of Hebrews as the chosen seed, the favored people of God, and themselves as rejected and cast off? Why should they write in favor of the God of Abraham, the God of Isaac and the God of Jacob, whom they did not worship, and call him the God of "our fathers," and the God who brought our fathers out of Egypt?

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uted to it. Genesis was written previous to Moses. The four following books are *compilations* from books written by him, made in the following age. The books written by Moses himself are not extant. So, too, the original chronicles of the kings of Judah and Israel are not extant, but those books were kept by the kings' scribes in each reign, and in them were noted the principal events of the reign. The books we have are compilations, noticing a few of the most extraordinary events.

Is it not a pretty story that books treating merely of Jews and Jewish kings, judges, prophets and wars, and of times when Greece consisted of a few wandering tribes of savages, should have been originally written in Greek. In the Greek classics every mountain, river, island, city, hero and God of the Greeks is commemorated and immortalized. Yet of a thousand pages of scripture scarcely mentioning one of them, but forever speaking of other scenes, mountains, rivers, islands and of only one true God, and when speaking of false Gods, naming those unknown among the Greeks, we are told the original was Greek. We doubt whether ignorance or impudence can go further. And he who writes thus pretends to give DIVINE REVELATIONS! Where will the impudence of imposture end? Yet men who love lies more than the truth will believe the confessed impostor. As well might it be said that Josephus was written by Channing, or Irving's Columbus by Cicero, or Webster's American spelling book in Chinese.

"There is no evidence of the actual fulfillment of *all* those ambiguous prophecies, many of which are contained in the Primitive History, (Bible.) Besides this, many of their prophecies were impure and unholy, destructive to the morals and happiness of their own nation, and tended to excite hostility, envy, and sectarian vengeance, in the bosoms of those to whom their prophecies were unfavorable. They breathed forth no celestial purity and refinement, but all their deeds and expressions were blackened by sectarian fanaticism." Page 422.

It does not need a divine revelation to show that *all* the prophecies are not fulfilled. They have been fulfilled in their time and in their order, and those which by time and order are yet future, and those only, remain unfulfilled. The word *ambiguous* does not apply to the prophecies. Take, for instance, the twenty-eighth chapter of Deuteronomy, containing the annunciation of some seventy or eighty curses which God would inflict on the house of Israel, in case they departed from the covenants by which God made them a nation. It would certainly be difficult to find language less ambiguous than this. And the historic record of what has befallen them, could hardly be written but by a repetition of the *same language*.—One might as well call the decalogue, the Lord's prayer, or the creed of saint Athanasius *ambiguous*, as to call these prophecies so. In the thirtieth chapter, in equally *unambiguous* language, Moses says:—

"If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee." Deut. xxx. 4, 5, 6, 7.

The former prophecy has been fulfilled in its time, and as truly the latter will be. The great body of the prophecies of nearly all the prophets are equally unambiguous. They are written in the same language in which the history of their fate would be written, except that they are oftimes expressed in the future tense, though not always. It is true that some of them, among which Daniel and John the revelator are pre-eminent, have prophecied in the language of symbols representing events. But the books containing their prophecies contain also an exposition of many of the symbols.

(To be continued.)

VALLEY OF JEHOSHAPHAT.

The Valley of Jehoshaphat has in all ages served as the burying place to Jerusalem. You meet there, side by side, monuments of the most distant times and of the present century. The Jews still come there to die from the corners of the earth. A stranger sells to them, for almost its weight in gold, the land which contains the bones of their fathers. Solomon planted that valley. The shadow of the Temple, by which it was overhung—the torrent, called after grief, which traversed it—the Psalms which David there composed—the Lamentations of Jeremiah, which its rocks re-echoed, render it the fitting abode of the tomb. Christ commenced his Passion in the same place: that innocent David there shed, for the expiation of our sins, tears, which the guilty David let fall for his own transgressions. Few names awaken in our mind recollections so solemn as the Valley of Jehoshaphat. It is so full of mysteries, that, according to the prophet Joel, all mankind will be assembled there before the Eternal Judge.

The aspect of this celebrated valley is desolate, the western side is bounded by a ridge of lofty rocks which support the walls of Jerusalem, above which the towers of the city appear. The eastern side is formed by the Mount of Olives, and another eminence, called the Mount of Scandal, from the idolatry of Solomon. These two mountains, which adjoin each other, are almost bare, and of a red and sombre hue; on their desert you see here and there some black and withered vineyards, some wild olives, some ploughed land, covered with hyssop, and a few ruined chapels. At the bottom of the valley you perceive a torrent, traversed by a single arch, which appears to be of great antiquity. The stones of the Jewish cemetery appear like a mass of ruins, with which they are surrounded. Three ancient monuments are particularly conspicuous, those of Zachariah, Jehoshaphat and Absalom. The sadness of Jerusalem, from which no smoke ascends, and in which no sound is heard; the solitude of the surrounding mountains, where not a living creature is to be seen; the disorder of these tombs, ruined, ransacked and half exposed to view, would almost induce one to believe that the last trump had been heard, and that the dead were about to rise in the valley of Jehoshaphat.—*Advent Herald.*

THE EMIGRATING MORMONS.—Accounts from the settlement at the Salt Lake, beyond the Rocky Mountains, to the 1st of May, state that there was great suffering among the Mormons for want of provisions. They were obliged to kill and eat their working cattle for food, and their stock of breadstuffs were nearly exhausted. Their wheat and barley crops had been entirely destroyed by crickets, which appeared in astonishing numbers, and, like the locusts, destroyed every kind of vegetation in their path.—*Belfast Journal.*

CONFERENCE.

The Semi-Annual Conference of the Church of Jesus Christ of Latter Day Saints will be held at Voree Friday, Saturday and Sunday, the 6th, 7th and 8th of October next. By order of the Pres.

GILBERT WATSON, *Recorder.*

BOOKS OF MORMON AND DOCTRINE & COVENANTS.

James Smith, of Pittsburgh, Pa., has constantly on hand a large supply of the Book of Mormon and the Book of Doctrine and Covenants, common and pocket binding, for sale cheap, either in quantities or by the single copy.

GOSPEL HERALD.

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We are not the least surprised at this judgment of the author.—Few men are willing to give others the credit of a higher standard of intellect or moral principle than their own. A man attempting to impose on the credulity of mankind by giving forged "*divine revelations*," would very naturally suppose that all prophets had thus imposed on the *ignorance, uncultivated judgment*, and *imagination of men*. In the next line the author says he has "been *impressed* to speak briefly concerning" the prophecies. Impressed? Impressed by what? By whom? By the divine mind? or by his own mind? If by the divine mind, is the oracle the effect of *ignorance?* If by his own mind, how is the revelation he gives "DIVINE?"

"Many prophecies were apparently substantially fulfilled;—but these were particular and occasional occurrences, and did not necessarily follow the prophecies in the form of fulfillments. Things prophecied according to existing *probabilities*, did sometimes occur." Page 421.

Yes, and "many prophecies" were positively fulfilled that were neither *particular* nor *occasional*, and were NOT according to existing probabilities, but were expressly contrary thereto, are general, continuous and contrary to all probability. The instance we gave here-fore, Deut. xxviii., is eminently in point in all its particulars; for reaches to almost every fact in the history of that people, (the ws,) whether political, ecclesiastic, social or physical, covers a riod of many thousand years, and extends to every country on rth. We shall not again go over it at length, but merely drop a w remarks on the score of probability. It was probable enough at in process of time the nation of Israel should be conquered by neighboring nation, but there was no national probability that they ould be conquered by a nation from far, whose tongue they could ot understand. 49th verse. There is a probability that any na-on may change their religion and their rank among men, but there s no probability that the Israelites would become an astonish-ent, a hissing and a by-word among *all nations* (verse 37) as the ws have. There was a probability that they might suffer severe-by famine and war, but there was no probability that they would [illegible] in a siege living on the flesh of their own children. 53d [illegible] There was a reasonable probability that the nation of Israel should meet with various vicissitudes in war, and sometimes lose their national independence or change their religion, but no probability that as often as they departed from the true faith so often they should be conquered, and as often as they returned to it they should be restored to their own land and to national independence.

There was a reasonable probability that some of them might be sold into slavery, especially to the northern nations, but little probability of their being taken back to Egypt, and not the least of their being carried there till *no man* would buy them. 68th verse. It was probable that they might be conquered as a nation, and by mixing up lost as a race, but there was not the slightest probability that, being conquered as a nation and scattered among all nations, they should still remain a separate people, to be gathered again to their land. Deut. xxx. 5, 6.

Yet all these improbabilities befell them in exact accordance with the prophecies. The Lord brought against them from far, from the ends of the earth, the power of the Roman nation, whose capitol was built where the foot prints of man were not found when this prophecy was given, and whose legions marched from Britain to the war of the Jews—a nation delighting in blood as doth the eagle—a nation whose tongue they could not understand—a most insolent people, having no regard to the aged, and no pity on the infant; who ate up the fruit of their flocks and the fruit of their lands, and took all their fortified cities and overthrew their strong walls, until they were few in number and were destroyed from being a nation, and were plucked out of the land that God gave them for a possession.

The Lord did bring them into bondage to the Assyrians and the Babylonians—nations which grew up subsequent to the prophecy, and, consequently, not known to them and their fathers; and their kings with them, and there they worshipped false Gods made of wood and stone, and from that time to this all the nations among whom they have been scattered have made them a proverb and a by-word, and have been astonished at them, and have never regarded them as they have other people. In the siege of the city of Jerusalem they did eat the flesh of their children, and that secretly, concealing it from their nearest relatives, that they might reserve it all to themselves.—*Josephus' Jewish Wars.*

They were overthrown in war from time to time during the Judges, by intermarrying and mixing up in their religion with the neighboring nations. As often as they hearkened to the prophets that God raised up to them they were restored to nationality. Eminently were they thus built up under David, when all worship but that of the true God was prohibited. They began to decline towards the end of the reign of Solomon, who allowed temples of idols for his heathen wives. From this time forward their nationality vibrated precisely with their faith, until it was entirely blotted out by Nebuchadnezzar. After 70 years, with the true faith, was their nationality restored. And though various vicissituded it was finally lost after their rejection of Christ, not to be restored till they shall again set their hearts to keep the law of the Lord given by Moses. Deut. xxx. 2. They were thus taken into Egypt by the Roman officers, who took them prisoners at Jerusalem, and were there sold into slavery until the market was so glutted with them

EVIL REPORTS.

Many persons seem to have a kind of innate propensity to circulate evil reports of others. They are accordingly seldom, if ever, heard to speak well of their neighbors, but are found diligently availing themselves of every opportunity that offers to utter something to their disparagement. Such persons are a great pest to society. Through their influence, the most intimate friends are frequently set at variance with each other, and whole neighborhoods are sometimes thrown into the utmost confusion. Those who consult their own peace, as well as that of the community, should avail themselves of every proper instrumentality to put such persons entirely out of countenance, and to make their number as small as possible. Their conduct should be constantly held up in its true light, as proceeding either from a spirit of the most sordid jealousy at the happiness of others, or from an unholy pleasure in their injury, and as highly prejudicial to the interests of society. Great care should also be taken to avoid being in any way improperly influenced by their reports, or giving the least countenance, either directly or indirectly, to their evil practices. The rules which the late Rev. Charles Simeon adopted for the regulation of his conduct in reference to such matters are excellent, and should be observed by all who properly consult the true interests of our race. They are the following :—1. To hear as little as possible of whatever is to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never to drink into the spirit of one who circulates an evil report. 4. Always to moderate as far as I can the unkindness which is expressed towards others. 5. Always to believe, that if the other side were heard, a very different account would be given of the matter.

The longer he lived, he tells us, the more he felt the importance of adhering to these rules. His experience in this matter has been fully corroborated by that also of all the wise and the good. How glad should we be to find his rules generally adopted, and faithfully carried out, as, in that event, much good will most certainly be secured to every community.—*Weekly Messenger.*

THE INDIANS.—One of our exchanges makes the following remarks respecting the aborigines of our continent :—

"These are gloomy forebodings, perhaps counseled by our distrust of Mexican faith, and we hope time may prove them groundless, which will certainly be the case if a new movement, strongly hinted at in our late news, is carried out. We allude to a general rising of the Indian race against the whites. It was stated recently that the Indians of San Louis Potosi had risen and driven the white inhabitants out of the city, and preceding news has given accounts of the rising of the Indians in different parts of the country, bearing as their motto, death and extermination to the whites. What may grow out of this state of affairs is yet in the future, and speculation would be at fault if it attempted to penetrate the mystery ; but from the almost simultaneous rising of the Indians from the peninsula of Yucatan to Oregon, it might not be unfair to infer that the movement is a concerted one, and may result in one of the most sanguinary wars of races that has ever deluged the world with blood.—Whilst there is hardly a doubt but the whole Indian race of Mexico, where the country is not protected by United States troops, is ready for a general rising against the whites, it may not be amiss to note the discontent of some tribes within our territorial limits.—The policy of our government, for many years, has been to concentrate all the Indians in our territory on our South-western frontier ; this accomplishes, in part, for the Indians what Tecumseh labored to do, but failed—a concentration of Indian power. Although the United States is too powerful to fear any demonstration by the Indians, beyond a border warfare and cruel massacres ; yet the position of the Indians living on the continent of North America, is such as to invite the attention of statesmen. The Indian race residing in Mexico numbers some five millions. We do not recollect the estimated number of Indians residing within the limits of the United States, but it is large, and being placed on the borders of the former Mexican territory, they are in a condition to act with the Mexican Indians. The antipathy of distinctly marked races is so well known to every man of common observation, that it would be supererogatory to say anything on that point. It exists, whether in reason or not has no influence on the action of races towards each other."

POETRY.

O yes, I take the papers—
The trifling cost is never missed,
Though I've stood forty years
Upon the printer's list.

Talk not of warriors—Faust released
Earth from the terror of her kings—
He twirled his *stick*, and darkness ceased,
And morning streamed along the East,
On Freedom's burnished wings.

O yes, I read the papers,
And sons and daughters tall and small—
For they have been through thick and thin
The pastime of us all.

'Twas nobly said, that should a star
Be stricken from the dome of night,
A Printing Press—if stationed there—
Would fill the vacuum to a hair,
And shed a broader light.

The man who takes no papers,
Or taking, pays not when they're read,
Would sell his corn to buy a '*horn*,'
And live on borrowed bread.

The printer opes his wide domains
Of Science—scatters Education
All o'er the land like April rains ;
And yet his labor and his pains
Are half his compensation !

MORTGAGE SALE.

Default having been made in the principal and interest moneys due upon an indenture of mortgage executed by John W. Crane to Israel Duty, bearing date the 14th day of September, 1847, and recorded in the office of the Register of Deeds of Walworth county, Wisconsin, in volume 4 of mortgages on pages 290 and 291, on the 30th day of September, 1847, at 10 o'clock A. M., on which there is claimed to be due, at the date of this notice, the sum of ninety-four dollars and seventy-two cents, notice is hereby given that, by virtue of a power of sale contained in said mortgage, and in pursuance of the statute in such case made and provided, will be sold at public auction, to the highest bidder, at the Court House in said county of Walworth on the second day of October next, at one o'clock in the afternoon of that day the premises described in said mortgage, or so much thereof as will satisfy said principal and interest moneys and costs ; which premises are described in said mortgage as follows, to wit : All that certain piece or parcel of land lying and being in the county of Walworth and Territory of Wisconsin in the Milwaukee land district, commencing seventy-two (72) rods west of the south-east corner of the south-east quarter of section No. twenty-five, (25,) in township No. three (3) north of range No. 18 east ; thence west along the centre of the road leading from Burlington to Janesville, in said Territory, four rods ; thence north ten (10) rods ; thence east four (4) rods ; thence south ten (10) rods, to the place of beginning.

ISRAEL DUTY, *Mortgagee.*

Voree, June 14th, 1848. 13cu.

pensation. I have carefully looked into the promise of God to Joseph, quoted by you, D. & C. sec. ciii. p. 18, and do not see therein the least intimation that his son shall be prophet in his stead. It contains a command of an earthly inheritance of part ownership to Joseph and his house from generation to generation in the Nauvoo house, upon the doing of certain works at Nauvoo, which have never been done. With the rejection of Nauvoo this house has been abandoned, and the *command* has fallen to the ground unperfomed. There is nothing left to inherit. Contingent upon this *command* is the following: "For this anointing have I put upon his head, that his blessing shall be upon the head of his posterity after him." What blessing? Clearly that of which the Lord was speaking, to wit: an inheritance in the Nauvoo house. Then follows these words: "And as I said unto Abraham, *concerning the kindreds of the earth*, even so I say unto my servant Joseph; in thee, and in thy seed, shall the kindred of the earth be blessed." Is this a promise of the prophetic office in the line of Joseph's posterity? Certainly not. It is at the most a promise that some one of the posterity of Joseph shall be a deliverer to one of the kindreds of the earth: a *kindred*; not all the *kindreds*.

If it be construed as a promise of the prophetic office in the lineage of Joseph, by far stronger reasons should we look for it in the line of Abraham, running regularly from father to son. Yet since the Egyptian bondage I do not recollect of a single instance of its going to the son. During this bondage it does not appear to have been in the line of Abraham at all. The nations dwelling in and round about the land of Canaan had not altogether apostatized from God and been rejected of him. A true priesthood was found among them as late as the time of Moses, as in the case of Jethro, Ex. xviii., and for aught that appears the prophetic office was among them. Ce. ——— is not mentioned in Israel.

The covenant of God to David is everlasting and unchangeable. It can no more be departed from than can the sun depart from its place. Ps. lxxxviii. 4, 5, 25, 28, 30, 31, 35, 36, 37. And this promise has kept the kingly office (which is the same as the patriarchal) in his family against all others. But the prophetic never remained with it two generations in succession.

These considerations certainly should show any one that the priesthood of a prophet, as shepherd of the whole flock, is not hereditary, though that of patriarch or king is. This priesthood belonged to Joseph Smith, the father of the prophet. From him it went to Hyrum, who, but for the prophetic office, would have taken precedence to Joseph, being the oldest son. But Joseph, as First President, held a full priesthood, including the patriarchate; and this he transmits by lineage to his posterity, being found worthy. This right in them I am bound fully to maintain. I did so against the pretensions of William Smith, who claimed to exclude the children of his older brothers from that priesthood, and make himself the sole representative of the family. And this I will do against any man who shall attempt to rob them of their inheritance.

I refer you to the book of D. & C. sec. v. p. 6. sec. xi. p. 4. sec. xiv. p. 1, 2. sec. xlvi. p. 1. sec. l. p. 2, 3. sec. li. p. 2. sec. civ. p. 7, to show you how one should be raised up to stand instead of Joseph, having the government of the whole church, and simply add that I received such an appointment as this law contemplates, to wit: a revelation given by God to Joseph, while yet standing in his place, and which he wrote and sent to me near the time of his martyrdom, appointing me to that office; a copy of which I send to you; and an ordination by the hands of angels at the very same moment when Joseph was taken away; a copy of the record of which I also send you. Diamond ii. iii. Since then God has given me many revelations, some of them pertaining to the united and everlasting order of Enoch, which is established among us upon the basis of the law of God, with which I am pleased to see that you are familiar. This order, however, the saints were slow to enter upon. It was only established among us last winter, and is now limited to some 36 or 40 families. But God has blessed them and strengthened them, and the final result will be that all who have the cause of God at heart will make a consecration of all they possess, and seek earnestly for a place in the true order of the church of the first born.

Having said this, I think I need not tell you that we remember also the first principles of the gospel, as revealed by Christ and renewed by Joseph, and the secondary principles also, and are laying hold of those which lead to perfection. I rejoice to hear of your prosperity, both in spiritual and temporal things. I shall look for you as the guest of the saints on the Hill of Promise on your return to this country, and am not without hope that ere long I may see you at your own home. May God bless you and the saints with you with the choice blessings of the land of Joseph forever.—Amen.

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"The original manuscripts (of the Bible) in possession of the Jews were written in the Greek language. In addition to these, manuscripts of other nations and writers were collected, and their contents were in like manner transcribed. And it was at this period that many portions of the Primitive History were conveyed into Persia; and they were there retained for several centuries, until the Jews were taken into captivity, at which time the latter transcribed some of them, and the remainder they brought with them when they returned to their own country. This was the period of which I have spoken, when many of the original writings, being opposed to their peculiar opinions, were rejected. And those that were saved constituted the last will and testament of the Deity as recognized by the Jewish rabbinical writers." Page 420.

This being a mere naked assertion of the author, of times some thousand years past, doubtless he flatters himself that however false, the falsehood cannot be detected. Not so. The Pentateuch, Joshua, Judges, the two books of Samuel, the two books of Kings, the two books of Chronicles, and the book of Job, have a historic existence earlier than the Greek was a written language. By their allusions to men, to events, and to places, by every thing in their composition they justify their origin in a country where the Greek language was unknown till Alexander. How should books be written among the Greeks treating altogether of the history, the traditions and the customs of the Hebrews, and never alluding to those of Grecians? making western Asia and the adjacent parts of Africa its scene, and speaking of Greece merely as distant "isles of the sea?" Why should Greeks speak of Hebrews as the chosen seed, the favored people of God, and themselves as rejected and cast off? Why should they write in favor of the God of Abraham, the God of Isaac and the God of Jacob, whom they did not worship, and call him the God of "our fathers," and the God who brought our fathers out of Egypt?

The age and country in which a book originated can be determined by its language, its figures, similes, comparisons, and its allusions to persons, places, scenery, customs, traditions, ceremonies and various other things. But among all these the Old Testament contains not one single mark of a Greek origin, but marks almost every leaf and chapter plain as ear marks on sheep of a Hebrew origin, and of a date approximating quite near to that usually attrib-

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Yes, and "many prophecies" were positively fulfilled that were neither *particular* nor *occasional*, and were NOT according to existing probabilities, but were expressly contrary thereto, are general, continuous and contrary to all probability. The instance we gave heretofore, Deut. xxviii., is eminently in point in all its particulars; for it reaches to almost every fact in the history of that people, (the Jews,) whether political, ecclesiastic, social or physical, covers a period of many thousand years, and extends to every country on the earth. We shall not again go over it at length, but merely drop a few remarks on the score of probability. It was probable enough that in process of time the nation of Israel should be conquered by a neighboring nation, but there was no national probability that they would be conquered by a nation from far, whose tongue they could not understand. 49th verse. There is a probability that any nation may change their religion and their rank among men, but there was no probability that the Israelites would become an astonishment, a hissing and a by-word among *all nations* (verse 37) as the Jews have. There was a probability that they might suffer severely by famine and war, but there was no probability that they would [illegible] in a siege living on the flesh of their own children. 53d [illegible] There was a reasonable probability that the nation of Israel should meet with various vicissitudes in war, and sometimes lose their national independence or change their religion, but no probability that as often as they departed from the true faith so often they should be conquered, and as often as they returned to it they should be restored to their own land and to national independence.

There was a reasonable probability that some of them might be sold into slavery, especially to the northern nations, but little probability of their being taken back to Egypt, and not the least of their being carried there till *no man* would buy them. 68th verse. It was probable that they might be conquered as a nation, and by mixing up lost as a race, but there was not the slightest probability that, being conquered as a nation and scattered among all nations, they should still remain a separate people, to be gathered again to their land. Deut. xxx. 5, 6.

Yet all these improbabilities befell them in exact accordance with the prophecies. The Lord brought against them from far, from the ends of the earth, the power of the Roman nation, whose capitol was built where the foot prints of man were not found when this prophecy was given, and whose legions marched from Britain to the war of the Jews—a nation delighting in blood as doth the eagle—a nation whose tongue they could not understand—a most insolent people, having no regard to the aged, and no pity on the infant; who ate up the fruit of their flocks and the fruit of their lands, and took all their fortified cities and overthrew their strong walls, until they were few in number and were destroyed from being a nation, and were plucked out of the land that God gave them for a possession.

The Lord did bring them into bondage to the Assyrians and the Babylonians—nations which grew up subsequent to the prophecy, and, consequently, not known to them and their fathers; and their kings with them, and there they worshipped false Gods made of wood and stone, and from that time to this all the nations among whom they have been scattered have made them a proverb and a by-word, and have been astonished at them, and have never regarded them as they have other people. In the siege of the city of Jerusalem they did eat the flesh of their children, and that secretly, concealing it from their nearest relatives, that they might reserve it all to themselves.—*Josephus' Jewish Wars.*

They were overthrown in war from time to time during the Judges, by intermarrying and mixing up in their religion with the neighboring nations. As often as they hearkened to the prophets that God raised up to them they were restored to nationality. Eminently were they thus built up under David, when all worship but that of the true God was prohibited. They began to decline towards the end of the reign of Solomon, who allowed temples of idols for his heathen wives. From this time forward their nationality vibrated precisely with their faith, until it was entirely blotted out by Nebuchadnezzar. After 70 years, with the true faith, was their nationality restored. And though various vicissituded it was finally lost after their rejection of Christ, not to be restored till they shall again set their hearts to keep the law of the Lord given by Moses. Deut. xxx. 2. They were thus taken into Egypt by the Roman officers, who took them prisoners at Jerusalem, and were there sold into slavery until the market was so glutted with them

they could not be sold at any price. Many starved to death, and others were slain to get rid of them.

They have been scattered among all nations throughout the entire earth. From Oregon, around and across America, Europe and Asia to China, from Lapland to the Cape of Good Hope, they are found every where. In the great commercial marts, as London, Constantinople and New York, and equally in the most wild and remote regions, as Mackinac, St. Peters and San Diego, they are equally found, and every where a separate and distinct people from those among whom they dwell. They are every where distinguished by faith, by feature and by customs peculiar to themselves. Eighteen hundred years has not sufficed to obliterate them or mix them up with other nations. But they remain to be gathered out from among *all other nations*. And most fearfully has that saying been fulfilled :—

"And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thy heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." Deut. xxviii. 65 66, 67.

There is no land on the earth where the Jews have not in time past been subject to legal disabilities and persecutions, and at this time these disabilities are only removed in a part of the U. S. Over the principal part of the earth their lives hang in doubt continually. They wake up in dread of the day, and lie down in fear of the night, and if they are wronged there is none to avenge them.

As a further example of a prophecy not probable in its facts, and extending over a long period of time, we give the prediction of the overthrow of Babylon, as follows:—

"The burden of Babylon, which Isaiah the son of Amoz did see. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged." Isa. xiii. 1, 5, 6, 17, 18, 19, 20, 21, 22.

"That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts." Isa. xiv. 4, 5, 6, 22, 23.

It was not improbable that such a city as Babylon might lose its pre-eminence. Nor was it extremely improbable that, in process of time, it would cease to be a great metropolis of trade and power.—Truly there could have been no real probability that it should cease to be a city. Truly, were any one to appear among us claiming to be a prophet and put forth a prediction that at any time future New York would be utterly destroyed and become a desert uninhabited, we should all think he had put himself to a hard test, and his words were likely to fall to the ground. It would be difficult to realize such an event as in any degree probable. But if he should name the time when it was to be destroyed, and the means by which the destruction should be accomplished, the nation by whose hand it should be done, and the particular circumstances which should befall the place afterward, we should very well understand that there was too much particularity and too little ambiguity to leave the matter in doubt. All must agree that if his words were truly fulfilled in all their parts he must indeed be a prophet, and there was not ambiguity enough to leave room for an accidental and unforeseen fulfilling.

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(To be continued.)

Kirtland, Ohio, September 8th, 1848.

PRES. STRANG—DEAR BROTHER:—For the instruction and benefit of such as may yet entertain some faint hope that McLellinism may yet survive the storms of persecution that beat upon it from every side, I have thought proper to give a history of its doings at its last Conference then forward to the present time, that all may see that, Samson-like, with the jaw bone of an ass, it cannot only slay the thousands of Philistines, (enemies,) but that, being bound with the strong cords of the law of the land, it breaks them as a thread of tow when it toucheth the fire, also that its strength is not yet known. The following are the circumstances that introduced the action of the drama:—

A writ of ejectment had been prosecuted by the agent of the Church of Jesus Christ of Latter Day Saints against the McLellinite Church of Christ, to dispossess them of the Temple, and judgment obtained against them by default and a writ of ouster issued, and the sheriff, in obedience to its mandate, early in the morning of the memorable 19th of June, the day of Mc.'s Conference, did dispossess the defendants of the Temple, and put the agent in possession of the same, delivering him the key. This deranged the appointment of the Conference, which was noticed in the Ensign of Liberty to be held in the Temple. Some rude boys soon, through a window, got possession. The agent, in trying to dislodge them, opened the door, and some of the Mcites took forcible possession, and took off one lock; but for some reason replaced it, when the agent again locked it and secured the windows. The Doctor held his Conference in the A, M. at his own house. But to fulfill all

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Binghampton, N. Y., Sept. 7th, 1848.

HIGHLY ESTEEMED AND RESPECTED BROTHER STRANG:—I inclose $10 for the Temple and two for yourself, and also $5 for brother J. E. Page, that he may secure his bed from the pelting storm, and send me the first volume of his antiquarian history, if he should succeed in the publication. I have nothing to write which would be interesting to you. I greatly rejoiced to learn that the church had traveled into the old apostolic ground, holding a community of property, which brings to the understanding the 29th and 30th verses of the 10th chapter of Mark. The church is now on that foundation that the combined powers of earth and hell will not be able to move. My daily prayer is for the prosperity of Zion. I do not expect ever to see Voree in the flesh, although my mind is daily there. May the Lord bless you and all the honest in heart with every temporal and spiritual blessing. Your brother in the bonds of the everlasting covenant,

WM. ROSE.

☞ But if brother Rose would come he would have a dozen fold of all he leaves behind, and we hope that will soon increase to one hundred fold. [ED.

For the Gospel Herald.

A SECTARIAN GOD,

Who is "without *body, parts or passions*," consequently without feelings or power to feel, for he has no body nor parts. That is, parts of a body or members to compose a something in a bodily form. An immaterial something. "Well, did you never hear of an immaterial something?" Oh, yes. "What was it?" A vacuum.—"What is a vacuum?" Webster says it is "a space void or empty of matter," or, in other words, it is full of nothing! Consequently an immaterial God must be an immaterial *nothing!* But this "God is without passions." That is, without feelings of any kind. He has no passion for loving his children. He is devoid of that heavenly principle of the God of Abraham, Isaac and Jacob; "for God is love." St. John. But there is something more remarkable yet about him, for his devotees say his centre is every where, and his circumference no where! What a big one he must be, to have his centre every where, and his circumference *no where!* What an absurdity! He must be as the earth was in the morning of creation, according to king James, "without *form and void*." But more remarkable still is his location. Although he is "every where" and "no where," yet one of his poets describes his location thus:—

"Beyond the bounds of time and space,
Look forward to that heavenly place,
The saints' secure abode:
On faith's strong eagle pinions rise,
And force your passage to the skies,
And scale the mount of God." 372 *Hymn Meth. Collection.*

Here he emphatically declares that the saints of this, strange every where and no where God have their secure abode and heavenly place located "beyond the bounds of time and space." My good sense, where is that place? Dear reader, don't let your imaginations carry you so far beyond all space that you will never return to a land of realties! Hear him further:—

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Here is an injunction to the saints of this heathen philosopher's God to *force* their passage through the skies, and also to *scale* the mount of God. What a time they will have taking the mount with their forced passage and scaling operation! H. P. BROWN.

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DETERMINATION.—A man can do any thing that he is determined upon and goes at work rightly to accomplish. The Alps will appear little more than mole hills, when he has made up his mind to scale them. The heavens will be as plain as a printed sheet, when he has commenced reading the stars. A fortune will be as easily acquired as a few hundred dollars when wealth is made the business of life. Who can fathom the depth of determination? It is half omnipotent. Few men know their own strength—their own capabilities. Hundreds might have been as brave as Napoleon—as philosophical as Franklin—as wise as Washington—as ingenious as Fulton—as benevolent as Howard, if they had known their own powers. But fearing their own shadows, and turning aside from the mole hills in their path, they lingered in obscurity and died without being either curses or blessings to the world. Than to have been scourges to mankind it was better, but who can estimate the amount that might have been accomplished by millions who have passed off the stage without leaving a single memento behind? Let it be yours, O man, to live for some purpose—to achieve something for those who follow after you—to leave the world in better hands than you found it. Be determined not to die a cipher or a drone—to expire like the bursting of a soap bubble, being nothing for people to look at, admire, and take courage from. Than to pass away thus, we should rather have an existence among the heathen, or prefer that our first breath should have been our last.—*Olive Branch.*

HOW TO MAKE A HOME HAPPY.—Nature is most industrious in adorning her domains; and man, to whom this bounty is addressed, should obey the lesson. Let him, too, be industrious in adorning his domain—in making his home, the dwelling of his wife and children, not only convenient and comfortable, but pleasant. Let him, as far as circumstances will permit, be industrious in surrounding it with pleasant objects—in decorating it within and without, in things

righteousness, or which the Doctor thinks the same, the prophecy that his Conference should be held in the Temple, one of his most valiant men with an axe made a way, *a* HIGH *way*, through a window; and though they climbed up some other way than men generally passed, got into the house, yet they must not be called thieves and robbers. Notwithstanding they say that the Latter Day *Devils* built the house, and that God has not accepted it, the door was opened and a jack McLellinite made the keeper, who committed assault and battery on the agent, who held the keys of the house, on his attempting to enter it. The Conference ended that afternoon, and adjourned to next May. It might well be compared to the elements in chaos, without form and void, and darkness upon their face.

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DETERMINATION.—A man can do any thing that he is determined upon and goes at work rightly to accomplish. The Alps will appear little more than mole hills, when he has made up his mind to scale them. The heavens will be as plain as a printed sheet, when he has commenced reading the stars. A fortune will be as easily acquired as a few hundred dollars when wealth is made the business of life. Who can fathom the depth of determination? It is half omnipotent. Few men know their own strength—their own capabilities. Hundreds might have been as brave as Napoleon—as philosophical as Franklin—as wise as Washington—as ingenious as Fulton—as benevolent as Howard, if they had known their own powers. But fearing their own shadows, and turning aside from the mole hills in their path, they lingered in obscurity and died without being either curses or blessings to the world. Than to have been scourges to mankind it was better, but who can estimate the amount that might have been accomplished by millions who have passed off the stage without leaving a single memento behind? Let it be yours, O man, to live for some purpose—to achieve something for those who follow after you—to leave the world in better hands than you found it. Be determined not to die a cipher or a drone—to expire like the bursting of a soap bubble, being nothing for people to look at, admire, and take courage from. Than to pass away thus, we should rather have an existence among the heathen, or prefer that our first breath should have been our last.—*Olive Branch.*

HOW TO MAKE A HOME HAPPY.—Nature is most industrious in adorning her domains; and man, to whom this bounty is addressed, should obey the lesson. Let him, too, be industrious in adorning his domain—in making his home, the dwelling of his wife and children, not only convenient and comfortable, but pleasant. Let him, as far as circumstances will permit, be industrious in surrounding it with pleasant objects—in decorating it within and without, in things

that tend to make it agreeable and attractive. Let industry make home the abode of neatness and order—a place which brings satisfaction to every inmate, and which, in absence, draws back the heart by the fond association of comfort and content. Let this be done, and this sacred spot will become more surely the scene of cheerfulness and peace. Ye parents who would have your children happy, be industrious to bring them up in the midst of a pleasant, a cheerful, and a happy home. Waste not your time in accumulating wealth for them, but plant in their minds and souls, in the way proposed, the seeds of virtue and prosperity.—*Ex. paper.*

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"We cannot doubt its becoming, at some future day, the focus of a large and important population. Endless commons, in the nature of prairie land, invite the plough, which, for hundreds of miles, may trace its furrow without encountering an obstacle. Countless herds of buffalo, and game of all kinds, abound. And in addition to all these resources, fish might be taken from the lakes and rivers, for six months' entire subsistence of the settlement annually. The temperature and climate are the same as in these parts. People, we are informed, rarely die in those quarters, and disease is at such a discount that a single medical practitioner to a population of 5,000, has a hard battle to make a living out of his medical calling. In no part of the world is a laboring population, of the same description, in a greater degree of comfort."

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SILENCE ON THE PRAIRIES.—One of the most striking things is the silence of the prairies. It is absolutely awful. At night when the moon has gone down, and the stars are out, to stand in the centre of one of those mammoth plains and mark the deep unbroken silence that surrounds you is sublimely impressive. I never witnessed an effect like it. Not a solitary sound can be heard—no insect, no bird, no beast, no human voice or step, but all is one space of grand and fearful silence. Such a spot, far from the haunts of congregated multitudes, becomes to the good man like the glorious Bethel where the journeying patriarch slept.—*Ex. Paper.*

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FORGIVENESS.—To revenge a wrong is both easy and usual; and, as the world thinks, savors of some nobleness; but religion says the contrary, and tells us it is better to neglect it than revenge it.—If any man shall willingly offer me an injury, he shall know I can see it, but withal, he shall see I scorn it; unless it be such as the bearing is an offense. Why need I do that which his own mind will do for me? If he hath done ill, my revenge is within him; if not, I am to blame in seeking it. If unwillingly he wrongs me, I am as ready to forgive as he to submit; for I know a good mind will be more sorrowful than I shall be offended.—*Ex. paper.*

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GOSPEL HERALD.

VOL. III. No. 29.] VOREE, Wis., THURSDAY. OCT. 5, 1848. [WHOLE No. 93.

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(Concluded.)

How should the prophet have guessed that, where the city of Babylon was, the wild beasts of the desert should be? Hundreds of years after the prophecy a heathen prince has made it his hunting ground, and stocked it with wild animals from deserts, mountains and islands, like the royal forests of England. The descendants of these and other wild beasts fill the dens formed by the sewers and covered remains of the city for miles. All these doleful creatures fill their houses below and around, as the owls flit above with the bats in twilight, and the wild goat (satyr) leaps from pile to pile of the ruins of their buildings. Isa. xiii. 21, 22. Beyond all this the prophet has particularized that their city shall become pools of water, filled with water fowl. But it would be hard to tell how he should have guessed that the river Euphrates would invade these ruins, and make ponds and sink holes among them, forming the debris of falling walls to bars and dams and then draw off again for ages, leaving pools and ponds where formerly was a crowded city.

Most certainly the prophecy was one of the most IMPROBABLE of things. Yet its fulfillment as long as time has gone by is perfect. And so far from being ambiguous, we humbly submit that S. S. Lyon and his man Davis cannot make one more definite and determinate. The truth is, their knowledge of scripture, as well as every thing else, is merely superficial. They have never dived down to the elementary fountains of knowledge. They have not moved cautiously step by step, with line and plummet in hand, but have ever taken the rash assertions and popular rhetorical sayings of infidel leaders as real facts, and, of course, have gone astray continually. They are scarcely nearer the truth than sectarian divines.—Certainly they could not be further from it.

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No; it is sufficient to have the revelaion of the thing prophecied of, from him who does comprehend the laws fulfilling design, or who has power to do the act. If the Czar of Russia intends to destroy a Tartar town on a certain day and in a certain manner, and communicates that fact, he to whom it is communicated may predict it in the name of the Czar, and unless the Czar is defeated in his undertaking the prediction will be fulfilled. So God, intending to destroy the city of New York at a certain time and in a particular manner, and by the instrumentality of a particular nation, may, if he will, communicate that fact to me. In his name I may publish it as a prophecy, and as he is not liable to be defeated in his undertaking it will be fulfilled, though I have no knowledge whatever of his original design or his means of fulfilling it. The prophet needs only to know what God has said, and to have faith that he will perform it. After all this loose declamation against the prophets and the possibility of prophecy, Mr. Davis proceeds:—

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Some of them were fulfilled; but this affords no evidence of the divine instruction of their authors: for all external circumstances, which are dependent upon favorable contingencies, are entirely beyond the reach of all prophetical minds or divinely instructed persons, because these things are not *destined*, but flow from the corrupted and evanescent tendencies of human society and of physical existence. Therefore I am deeply impressed with the truthfulness of the proposition, that it is absolutely impossible for any being, either in this or any higher sphere, to be instructed concerning evanescent contingencies, so as to foretell their occurrence with certainty." Page 425.

Well, indeed, if this be true, what a chapter of accidents must have happened in favor of Moses, of Isaiah, of Ezekiel, Daniel, Jesus Christ, Paul, the Apostle, and John the Revelator! After this bundle of incongruities and absurdities, the author proceeds to assert that some of these prophecies and oracles originating in "*ignorance, uncultivated judgment* and *imagination*," are indeed true, in the following words:—

"The object of making these things plain, is to establish the probability of truthful prophecy, and to defend the Primitive History against the many false and imaginative interpretations that have been imposed upon it. The latter gives a very simple and concise account of the prophecies of men who lived antecedent to its compilation, but many of these made no pretensions to prophecy beyond the limits of their own era. Another object in making these things plain, is to establish a division between real and unreal prophecy. For there are prophecies contained in Primitive History that are true, divine, and righteous; and those who prophecied thus were instructed concerning the interior workings and tendencies of Nature, and proclaimed, upon the unchanging principles of cause and effect, many grand and holy truths—occurrences which will transpire—effects that will be accomplished. These men had their internal, thinking principles so expanded that they were able to recognize the interior workings of all divine law, and thus could with certainty proclaim great and glorious truths." Page 425, 426.

Here we close this review, conscious that materials are presented in the book for continuing it indefinitely, but believing we have gone far enough to show the true character of the work. We look upon it as a most absurd attempt to build up *truth* on *falsehood*.—Certainly it contains much in favor of association and equality; and much of popular science, but these can never flourish in such company.

NATIONAL REFORM CONVENTION AT COLUMBUS.

We copy the following address of the National Reform Convention of Ohio, which met in Columbus on the 4th ult., from the Ohio State Tribune. Read it:—

"The time has come for firmness and energy in the cause of human well-being. The true interests of the mass of mankind have been too long overlooked. Selfishness has too long been the moving spirit of the world. The rights of mankind have not been recognized even in the theories of political economy, that have come to us under the sanction of great names; much less have they been secured in the Constitutions and laws of the nation. All the declarations that have given birth to modern republics, it is true that Life, Liberty, and the Pursuit of Happiness have been called the inalienable rights of man, but the means by which Life may be perpetuated, Liberty secured, and Happiness promoted, have been but partially discerned, and carried into practice. A few only, even now have discovered the appalling fact, that in the same countries where liberty is the boast of the people, influences are at work, depriving the mass of freedom, and cutting off more than half the years allotted to man.—It has been determined, by committees appointed to inquire into the sanitary condition of the various classes of the people of Manchester and Liverpool, that, while the gentry, and those in comfortable circumstances attain an average period of 38 and 40 years of life, the operatives live only the average period of 17 and 20 years. The report has been published also from Lowel, the maufacturing emporium of this country, showing the same lamentable disproportion in the longevity of the respective classes in that city. Here, then, we see that the influence of our laws and civilization are such as to impose so grievous burdens upon the poor as to diminish their days and deprive them of the enjoyment of life. The right of the mass to liberty is still more seriously infringed; for the pennyless have no other freedom but that of choice in the masters they serve—and this is not enjoyed by many who are compelled to serve him who will consent to direct and govern them. It is reported that in the city of New York, more than 50,000 persons are continually in search, not for freedom, but, for masters to give them employment. Millions in Great Britain, said to be the most civilized nation on the globe, fly under the lash of hunger to their stalls, for the purpose of selling their services for the scantiest morsel that will sustain life. Can such things be and pitying benevolence look with indifference on the scene!

"But what has caused this wholesale deprivation of millions of our fellow creatures of their God-given rights? This can be answered in one word—MONOPOLY—monopoly of the elements furnished to all men equally by the Creator for the most ample supply of their moral and physical wants—and a monopoly of the wealth of the world to gratify perverted passions.

"The wants of men constitute the only value that property possesses. Consequently there is just wealth enough in the world to supply all the wants of the human family—consequently again, where one monopolizes more than is sufficient to supply the real demands of his nature, the wants of others remain unsupplied.—One man's excess in the accumulation of wealth are another man's deficiencies.

"Were all the property of Great Britain divided equally among all the people, each person would have about $450, which, estimating five persons to a family, is equivalent to $2,250 per family, and would be with moderate labor a complete independence. The Commissioner of Patents for the United States has estimated the aggregate wealth of this country at $8,000,000,000, and the population at 20,000,000, in whole numbers; this would give $400 to each person, or $2,000 to each family. Now the effects of monopolies are apparent. Supposing John Jacob Astor to have possessed $20,000,000, it follows that, 9,999 families had wants unsupplied, because he possessed $19,998,000 more than his just proportion.—Supposing N. Longworth of Cincinnati to be worth $2,000,000, it follows that 999 families have wants unsupplied, because he monopolizes what under a system of justice would belong to that number of families. In Britain, were the land equitably distributed, each family would have over 12 acres—but now the Duke of Sutherland possesses a tract 100 miles in length and 70 miles in breadth, being 4,480,000 acres, all that justice would give to 372,333 families, or 1,866,665 persons.

"Here then we see why the mass of mankind, do not and cannot, under the spirit that at present prevails, enjoy either Life, Liberty or the Pursuit of Happiness.

"We would not be understood as intimating even a desire that an arbitrary division of either the personal or real estate of the world should be made equally among all, far from it. We will oppose to the last all arbitrary rule, because our only hope in so elevating the moral sentiments of mankind, as that their voluntary external manifestation will be the security of the fullest happiness to every son and daughter of man. Our only hope is in the educa-

Some of them were fulfilled; but this affords no evidence of the divine instruction of their authors: for all external circumstances, which are dependent upon favorable contingencies, are entirely beyond the reach of all prophetical minds or divinely instructed persons, because these things are not *destined*, but flow from the corrupted and evanescent tendencies of human society and of physical existence. Therefore I am deeply impressed with the truthfulness of the proposition, that it is absolutely impossible for any being, either in this or any higher sphere, to be instructed concerning evanescent contingencies, so as to foretell their occurrence with certainty." Page 425.

Well, indeed, if this be true, what a chapter of accidents must have happened in favor of Moses, of Isaiah, of Ezekiel, Daniel, Jesus Christ, Paul, the Apostle, and John the Revelator! After this bundle of incongruities and absurdities, the author proceeds to assert that some of these prophecies and oracles originating in "*ignorance, uncultivated judgment* and *imagination*," are indeed true, in the following words:—

"The object of making these things plain, is to establish the probability of truthful prophecy, and to defend the Primitive History against the many false and imaginative interpretations that have been imposed upon it. The latter gives a very simple and concise account of the prophecies of men who lived antecedent to its compilation, but many of these made no pretensions to prophecy beyond the limits of their own era. Another object in making these things plain, is to establish a division between real and unreal prophecy. For there are prophecies contained in Primitive History that are true, divine, and righteous; and those who prophecied thus were instructed concerning the interior workings and tendencies of Nature, and proclaimed, upon the unchanging principles of cause and effect, many grand and holy truths—occurrences which will transpire—effects that will be accomplished. These men had their internal, thinking principles so expanded that they were able to recognize the interior workings of all divine law, and thus could with [illegible] great and glorious truths." Page 425, 426.

Here we close this review, conscious that materials are presented in the book for continuing it indefinitely, but believing we have gone far enough to show the true character of the work. We look upon it as a most absurd attempt to build up *truth* on *falsehood*.—Certainly it contains much in favor of association and equality; and much of popular science, but these can never flourish in such company.

NATIONAL REFORM CONVENTION AT COLUMBUS.

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tion of the people. Poverty and woe will recede before increasing intelligence and goodness, as darkness flees before the morning light."

[They have increased thus far,not necessarily, but in fact. Education increases the power of the crafty over the simple. Consequently all these oppressions are felt with redoubled force where education is common. Among the uneducated there is generally a common property, and always a comparative equality in the possession of it. ED.]

"But there are certain statutory regulations in our political system which we would have abolished, inasmuch as they contravene, in our opinion, the sacred rights of man. One of these is that which permits and legalizes the sale of the public domain to any unlimited extent to an individual, whether he be a resident or a non-resident. And it happens that those who monopolize the western soil and speculate upon the poor are never the pioneers to indure the hardships, incident to a wild country. They are able to repose in a land of plenty, while the poor man who can purchase a single lot is the pioneer to prepare comfortable homes for the sons of those who are speculating out of him. The injustice of this is clearly apparent and needs no coloring. To remedy this and provide every one a home on the free soil that God gave to us all without partiality, we would give the western wilderness in limited quantities to actual settlers. And for the support of this reform, we appeal not to benevolence, that divinest faculty of the human mind, and that goldenest link that unites us to heaven, but we appeal to a stern sense of justice which should be found in every breast. Is it not just that every one should have acres enough without price to supply all his wants? How else can he feed and clothe himself, unless he ask his neighbor to be his master to pay him a modicum for his toil? If he be driven to this, it is the right of his neighbor to turn him away at discretion and let him starve. Here the falsehood is unmasked, for it reveals its absurdity. It is just therefore, that all should have land without price—and consequently, the reverse is true, that it is unjust to compel payment for a home where one proposes to make his farm from the untenanted woodland."

STATE OF EUROPE.

The Cholera prevails throughout all the centre and east of Europe, and is more malignant than in its former progress through that country. The potatoe rot is every where prevalent, and in Ireland is so extensive that the stench of the decaying crops renders the roads scarcely passable. The harvest in Great Britain was universally bad and the prospect of famine is eminent. The rebellion is effectually suppressed in Ireland, but the people have only settled down in sullen dissatisfaction; afraid to make war upon a government which they most cordially hate.

Prosecutions are going on against the leaders of the rebellion, most of whom will probably be transported, and possibly some of them hanged. Prosecutions are also going on against the leading Chartists in England. Evidently the crisis is past, but, contrary to former experience, it has left the government weaker than when it came on, and the trouble is likely to be renewed. The British government is really strong enough to put down any rebellion whatever, in any part of the empire. The real difficulty she has to contend with, is the fact that the taxation necessary to keep up the government is more than the people can possibly pay. The annual taxes are starving the poor, and still eating up the wealth of the rich. These expenditures might be greatly retrenched, but that retrenchment would greatly weaken the government by the reduction of patronage. When government makes this retrenchment it may not be able to maintain itself against the new factions that will arise.

In France things seem to be settling down into a military despotism. Republicanism is not half as strong there as it was supposed to be. The late insurrection was in favor of Socialism, rather than Republicanism. Republicans used the words "*liberty, equality* and *fraternity*" as a kind of clap trap to boost themselves into power, but had not the least idea of putting any such thing into practice. The great body of the poor are Socialists, and will fight under any leaders who give them promise of that order of things.—But when the trying time comes the bulk of the property holders will join against them in favor of any party that gives real promises of a stable government. France has not gained a step towards enfranchisement.

The old order of things is broken up in Germany. But the present probability is that none of the princes will lose their thrones, and that a new arrangement of the empire being fixed upon kings will set their feet on the necks of the people as heretofore. The prejudices of races has destroyed the rising liberties of all parties.—Prussians, who should have been engaged in establishing free institutions in their own country, have been employed in fighting their brethren in Denmark on the question which country Schleswig and Holstein should belong to. And Germans generally, contending for German freedom, have assisted in fastening chains on Poland, while the Russians, saved from internal warfare by this means, stand now with bristling bayonets on the Polish frontier, ready to do the same work on Germans, if they fail to do it on each other.

The empire of Austria, made up of many races, the chief of which are Germans, Sclavonians and Italians, seemed in one universal flame of liberty and republicanism. But their oppressors by skillfully arraying their national prejudices against each other, have re-established their authority generally, with the best prospect of ultimate success. Charles Albert, king of Sardinia, kindly consented to be the means of detaching some 4,000,000 Italian subjects from the emperor, for the purpose of erecting a great kingdom of Italy, and thus prevented the formation of a new Venetian republic, and as kindly he has suffered them to fall back into the hands of Radetsky, the Austrian general. Thus by a double conquest their means of war are exhausted, their spirits broken, and an excuse obtained by the emperor for plundering his subjects and confiscating extensive estates. Finally, monarchy and tyranny are in the ascendant every where in Europe. The arm of the oppressor has grown stronger, and they that swelled with the hope of a whole continent freed, now shrink away in caverns and forests, and are hunted as wild beasts, execrated by the very rabble for whom they have sacrificed themselves.

POETRY.

We receive an endless amount of poetic communications, very few of which are ever read through the first stanza. It is useless to send us an unfinished poem. We never touch pen to one. And unless such communications come really finished, we can make no use of them. An extra syllable in a line, or a long syllable when it should be short, spoils the whole, and we cannot mend it. Moreover, *real* poetry requires some other ingredient besides a certain measure or proportion of long and short syllables, a certain jingling of sounds called rhyme. We don't exactly know what this other ingredient is, but we recognize it very readily when we find it.

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In Marion county, Iowa, a settlement has been recently commenced, under peculiarly interesting circumstances. It consists of from 800 to 900 emigrants, from Holland, driven from their native land like the pilgrim fathers of New England, by religious persecution. An interesting account of them was given by one of the members of the Iowa General Congregational Association, at its late meeting, who labors in that vicinity, of which the following is the substance:

They are Protestant dissenters from the established Church of England, and under an old statute forbidding more than twenty persons to assemble for religious worship, except in connection with the Establishment, their meetings were broken up, and they were prevented from enjoying "freedom to worship God." They were also forbidden to give their children a religious education. In consequence of this, they have removed to America, and settled in Iowa.

They have purchased two whole townships of land, each six miles square. Their leader is *Domine Shelle*, a pious and devoted minister, who is pastor of the church, consisting of about one hundred and fifty members. He suffered severe persecution before he left Holland, and paid at different times 80,000 guilders in fines.—There are also five elders who act as assistants to the minister, laboring in word and doctrine, preparing business for the action of the church. The people are very moral and industrious, and those who are professors of religion are very conscientious in the discharge of duty. The Lord's day is strictly observed among them, and their children are faithfully trained in the ways of godliness.

As an illustration of their habits, it is said that even in the field they never sit down to take refreshment without imploring the blessing of Heaven. In family worship, the children all pray separately first, and then the father commences the social exercises.—To show how they regard the Lord's day, the following was related: A young man of their number was employed to work for a tavern keeper, but finding he did not reverence the Lord's day, and that it would be required of him to do many things which he thought inconsistent with the observance of the day, he refused to remain in his employ.

Boundlessness of the Creation.—About the time of the invention of the telescope, another instrument was formed, which laid a scene no less wonderful, and rewarded the inquisitive spirit of man. This was the microscope. The one led me to see a system in every star; the other leads me to see a world in every atom.—The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain on the high field of immensity; the other teaches me that every grain of sand may harbor within it the tribes and families of a busy population. The one told me of the insignificancy of the world I trod upon. The other redeems it from all insignificancy; for it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are world's teeming with life, and numberless are the glories of the firmament. The one has suggested to me, that beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me, that within and beyond all that minuteness which the aided eye of man has been able to explore, there may be a region of invisible; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might see a theatre of as many wonders as astronomers have unfolded, a universe within the compass of a point so small as to chide all the powers of the microscope, but where the wonder-working God finds room for all his attributes, where he can raise another mechanism of the worlds, and fill and animate the evidence of his glory.—*Chalmers.*

CHARLES B. THOMPSON.

We received the following letter from Charles B. Thompson some time in May last, but did not observe that it was intended for publication, and were so little interested in the few lines we first glanced our eyes upon that it was laid by unread. A few weeks since, in turning over a lot of waste paper, it turned up, and we discovered that it was intended for publication, and that the author was very anxious to see it in print. After some hesitation and reading part of a page we concluded to publish it; though indeed we can hardly imagine any good that can be accomplished by it, save the satisfaction of the author in seeing his name and notions in print, and to show upon what flimsy pretenses men can apostatize and set themselves up as leaders.

From the want of arrangement or order in the body of the letter it is difficult to discuss its points *seriatim*, without using endless repetitions in referring to it; we have, therefore, put our notes in brackets in the body of the letter and immediately following the several points answered. And because the manuscript is so very imperfect that it is quite uncertain how it should read when translated into good English, we have directed the compositor and proof reader to follow copy, word for word, letter for letter, and point for point, not so much as removing an occasional capital letter from the middle of a word. We hope this will be satisfactory to the author. Certainly he cannot expect us to correct errors in the language of a controversial letter, to which we intend to reply, especially when the errors are such as leave the sense ambiguous. In such a case, however faithfully we might endeavor to carry out the idea of the writer, we might unwittingly make the argument we were to answer. We could not escape the suspicion of garbling the author's work, and therefore pursue the only safe course by publishing it precisely as we received it. Possibly it may be useful as a hint to many of our readers and correspondents of the necessity of a little more accuracy in writing. Any one who wishes to get the unbroken sense of Thompson's letter will read it continuous, omitting the notes in brackets.

[For the Gospel Herald]

St. Louis, Mo. April, 29th 1848.

James J Strang—Dear Sir—I embrace this opportunity to address you, in Answer to a Letter I recived from you while in cincinnati Ohio, in which you requested me to write you the facts, reletive to a statment made to you in a communication from Mr Merewether, conserning my having left the church, and commenced I reaching under a Pretended Lamite Prophet, or Jesus christ, all of which was incorrect, as I had ceased Preaching altogeth and was working at my trade. [We do not recollect of any such correspondence.—But we did hear by some means that Charles B. Thompson had commenced preaching under a colored man calling himself Jesus Christ, and who was restoring the apostolic church by naming men after the various members of it. It was said that in this process either Peter or Paul had been restored to earth in the person of this same Charles, who thereby either got the keys of the kingdom or became the apostle of the Gentiles. It is unfortunate for him if this is not true. We are very certain that such an office would save him many doubts and heart burnings. We also learned by the Cincinnati Commercial that the little company who followed this colored leader abolished marriage and practiced many evils. We wish this might prove an error, but partly believe it true.]

My reasons for doing so ware as follows: I had become convinced by a candid and Prayerfull investigation of the subject, that your claims of Authority to Preside over and lead the church was not founded in truth. [We do not doubt your conviction. We have seen several such persons, and have heard of more. The true sense

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As an illustration of their habits, it is said that even in the field they never sit down to take refreshment without imploring the blessing of Heaven. In family worship, the children all pray separately first, and then the father commences the social exercises.—To show how they regard the Lord's day, the following was related: A young man of their number was employed to work for a tavern keeper, but finding he did not reverence the Lord's day, and that it would be required of him to do many things which he thought inconsistent with the observance of the day, he refused to remain in his employ.

Boundlessness of the Creation.—About the time of the invention of the telescope, another instrument was formed, which laid a scene no less wonderful, and rewarded the inquisitive spirit of man. This was the microscope. The one led me to see a system in every star; the other leads me to see a world in every atom.—The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain on the high field of immensity; the other teaches me that every grain of sand may harbor within it the tribes and families of a busy population. The one told me of the insignificancy of the world I trod upon. The other redeems it from all insignificancy; for it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are world's teeming with life, and numberless are the glories of the firmament. The one has suggested to me, that beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me, that within and beyond all that minuteness which the aided eye of man has been able to explore, there may be a region of invisible; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might see a theatre of as many wonders as astronomers have unfolded, a universe within the compass of a point so small as to chide all the powers of the microscope, but where the wonder-working God finds room for all his attributes, where he can raise another mechanism of the worlds, and fill and animate the evidence of his glory.—*Chalmers.*

CHARLES B. THOMPSON.

We received the following letter from Charles B. Thompson some time in May last, but did not observe that it was intended for publication, and were so little interested in the few lines we first glanced our eyes upon that it was laid by unread. A few weeks since, in turning over a lot of waste paper, it turned up, and we discovered that it was intended for publication, and that the author was very anxious to see it in print. After some hesitation and reading part of a page we concluded to publish it; though indeed we can hardly imagine any good that can be accomplished by it, save the satisfaction of the author in seeing his name and notions in print, and to show upon what flimsy pretenses men can apostatize and set themselves up as leaders.

From the want of arrangement or order in the body of the letter it is difficult to discuss its points *seriatim*, without using endless repetitions in referring to it; we have, therefore, put our notes in brackets in the body of the letter and immediately following the several points answered. And because the manuscript is so very imperfect that it is quite uncertain how it should read when translated into good English, we have directed the compositor and proof reader to follow copy, word for word, letter for letter, and point for point, not so much as removing an occasional capital letter from the middle of a word. We hope this will be satisfactory to the author. Certainly he cannot expect us to correct errors in the language of a controversial letter, to which we intend to reply, especially when the errors are such as leave the sense ambiguous. In such a case, however faithfully we might endeavor to carry out the idea of the writer, we might unwittingly make the argument we were to answer. We could not escape the suspicion of garbling the author's work, and therefore pursue the only safe course by publishing it precisely as we received it. Possibly it may be useful as a hint to many of our readers and correspondents of the necessity of a little more accuracy in writing. Any one who wishes to get the unbroken sense of Thompson's letter will read it continuous, omitting the notes in brackets.

[For the Gospel Herald]

St. Louis, Mo. April, 29th 1848.

James J Strang—Dear Sir—I embrace this opportunity to address you, in Answer to a Letter I recived from you while in cincinnati Ohio, in which you requested me to write you the facts, reletive to a statment made to you in a communication from Mr Merewether, conserning my having left the church, and commenced Preaching under a Pretended Lamite Prophet, or Jesus christ, all of which was incorrect, as I had ceased Preaching altogeth and was working at my trade. [We do not recollect of any such correspondence.—But we did hear by some means that Charles B. Thompson had commenced preaching under a colored man calling himself Jesus Christ, and who was restoring the apostolic church by naming men after the various members of it. It was said that in this process either Peter or Paul had been restored to earth in the person of this same Charles, who thereby either got the keys of the kingdom or became the apostle of the Gentiles. It is unfortunate for him if this is not true. We are very certain that such an office would save him many doubts and heart burnings. We also learned by the Cincinnati Commercial that the little company who followed this colored leader abolished marriage and practiced many evils. We wish this might prove an error, but partly believe it true.]

My reasons for doing so ware as follows: I had become convinced by a candid and Prayerfull investigation of the subject, that your claims of Authority to Preside over and lead the church was not founded in truth. [We do not doubt your conviction. We have seen several such persons, and have heard of more. The true scan

of the matter is, that Mr. Thompson came here and testified that God had revealed to him that prophet Strang was a true prophet and the President and lawful leader of the church; and now Mr. Thompson is convinced that he lied; that God did not reveal any such thing to him.] and that it was a false spirit that witnessed to me the reverse: [Then you said you got your knowledge from God.—Now you say it was from a false spirit. How shall we know when to credit you?] which had come upon me in an ungarded moment; and neglecting the exertation of the beloved Disciple John, to try the spirits, whether they are of God, because many false Prophets have gone out in to the world: I adopted the sentiment without Proper investigation. But now remembering the exertation, I commenced the Trial of the Spirit, by compareing the developements thereof, with the Developments of the spirit of God as formerly manifested through Joseph; as follows. [The *beloved disciple John* does not give any such test to try the spirits by. His test is, "we (the apostles) are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." 1 John iv. 6. This was written after the decease of Peter, and after the return of John from Patmos, about the year 98. John succeeded Peter in the keys of the kingdom, and while on Patmos stood as prophet, seer and revelator to the church, exercising authority over all the saints throughout the earth. Standing in this capacity sixty-five years after the death of the Lord Jesus, and being himself the highest authority in the church on earth, he says, "he that knoweth God heareth us; he that is not of God heareth not us." Us? Who? John, the prophet, seer and revelator, and his councilors and fellow apostles. That is, he that obeys the living priesthood that God has set in the church, and made the keepers, the expounders and the administrators of his law, both written and unwritten, is of God, and he that heareth them not, that is, disobeys this authority, is not of God.

Abraham would have made poor progress in obtaining a good report through faith by your rule. When God said to him, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains that I will tell thee of;" had Abraham pursued your course of comparing the developments of that spirit with the developments of the spirit of God as formerly manifested, he would doubtless have said, "surely this is an evil spirit, seeking to defeat the promises of God, for God has promised in my seed to bless all the nations of the earth, and has also said, 'in Isaac shall thy seed be called,' and now if I slay Isaac there can be no seed in his line, and the promised blessing will fail." He might have gone further and said, the Lord spoke to Noah and said, "at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood by man *shall* his blood be shed."—If I do this thing I subject myself to the penalty of death by the law of God. But God does not require me to do a deed punishable with death; therefore he does not require me to sacrifice my son. We submit that these would have been better reasons for rejecting that revelation than you have given for rejecting the many revelations showing that prophet Strang is the true shepherd of the flock of God.]

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ing of the dispensation. Of these a very large portion had fallen asleep, and vast numbers have fallen away. Moreover this command came forth several years since, when no person, probably, estimated the church higher than 20,000 or 30,000, and some as low as 10,000 members, and they broken, scattered and impoverished by persecution. The great numbers of the church, whatever that number may be, have been added since this command was given. The cost of the Temple which they were required to build in stead of being at *most* $100,000, as you have stated, would be at least $1,-600,000. The Temple books show an expenditure of over $700,-000 already, not very well laid out it is true, but still actually expended on the building, and the work not half done. In the main building, the court of the Gentiles, as large an apartment as any in the building, is not touched; has not the first stone laid, and the external walls, with their gates and towers, is not progressed enough to show even its plan. The immense pile that is there requires more than $100,000 yet to finish its apartments.

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It is evedent that he lived, to the end of this appointment, secondly, by the Promaces, Prophesys, and revelations concerning him, contained in the Book of mormon, and Doc. & cov. First, in the Book of mormon, 2 Book of Neph, 2. ch is the following Prophesy conserning him, altered by Joseph of old, who was sold into Egypt. He says, "Thus saith the Lord unto me, a choice seer will I raise up out of the fruit of thy loins: And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his Bretheren; which shall be of great worth unto them, Even to the bringing of them to a knoledge of the covenents which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes, for he *shall* do my work." † † † † [Exactly; *he* SHALL *do my* work, saith the Lord; which is to establish the dispensation of the fullness of times, by means of which the seed of Joseph should be brought to a knowledge of the word of the Lord to their fathers, and a place in the true fold. Not he shall attempt it and his people be rejected, but he SHALL DO IT; and he *shall* do no other work; consequently he did not get rich nor make himself President of the Daughter of Babylon, though he tried hard enough; for the Lord did not command him to do these things.]

And Joseph said, "that seer will the Lord bless, and they that seek to destroy him shall be confounded." [Has this anything to do with the rejection of the church?] And again on Page, 486.—3d. Jesus said of him, "The life of my servant shall be in my hand; therefore, they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will shew unto them, that my wisdom is greater, than the cunning of the Devil." [Do you mean to prove by this that Joseph was *not hurt?* That, though marred, he is not slain, and that Christ will heal him? Or what do you mean by it? Have you the hardihood to say that it is a prophecy of the rejection of the church? It is about as much in point as the good old Puritan's proof of infant sprinkling: "And Balaam arose and saddled his ass." "What could the poor dear creature saddle his ass for unless to carry his sweet little children to the minister to be sprinkled?"] And again, in the Doc. & cov. sec. 85; Par. 2. god says unto him. "Verily I say unto you the keys of this kingdom, shall never be taken from you, while thou art in the world, neither in the world to come." [God had just sealed him up to everlasting life; not because he kept his law perfectly, but because he repented of his sins. But by transgression he had lost the promise of standing on the earth with the keys of mysteries and revelations till the coming of Christ. D. & C. sec. xi. p. 4.—Still God here assures him the keys of the kingdom in the world to come, and that he should confer the oracles (keys of mysteries and revelations) on another.]

Again, in the 104, sec. Par. 6, in a revelation to the Twelve, given July 23d, 1837. The Lord says of him. "My hand *shall* be over him, and the *keys* which I have given him, and also to you-ward, shall not be taken from *him*, till I come." From these quotations we learn first, that Joseph was chosen, prepared and commanded to do a specific work; secondly, he was forbidden to do any other work, save that alone. Therdly, his work, as an effect; was to bring the fruit of the loins of Joseph to a knoledge of the covenents, god made with their fathers. Forthly, that his life was in the hand of god, and should be preserved to finish that work. [No; these promises are not that he shall be preserved till he finishes that work. The most you can make of them is, that while engaged in the work that God called him to he should be preserved. When he shook it off on to others and turned his head to politics, he was immediately cut off. So far from promising to preserve him till he accomplished his work, the Lord spoke in divers places of putting one in his stead to finish his work if he failed in it. D. & C. sec. xiv. p. 1, 2. sec. li. p. 2. sec. lxxxv. p. 2. Moreover, according to your own premises, he lived either much too long or not near long enough. If it was his business to bring the seed of Joseph to a knowledge of God's words to their fathers, it is yet to be done, though Joseph has been dead four years. If you claim that, when done, it will be the *effect* of his work in translating the Book of Mormon and conferring the priesthood, then when the translation was completed his work was done; and every act of his since then is supererogatory and contrary to God's word. He lived 14 years too long. You can choose your own horn of the dilemma.]

Fifthly, the *keys* of Authority confered upon him, for the accomplishment of that work, should never be taken from *him*, (through Transgression, or otherwise,) in this world, neither in the world to come. [This promise is merely as to the keys of the kingdom.—The word of God is most express that the keys of the mysteries and revelations would be taken from him for transgression or otherwise. "I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time

ing of the dispensation. Of these a very large portion had fallen asleep, and vast numbers have fallen away. Moreover this command came forth several years since, when no person, probably, estimated the church higher than 20,000 or 30,000, and some as low as 10,000 members, and they broken, scattered and impoverished by persecution. The great numbers of the church, whatever that number may be, have been added since this command was given. The cost of the Temple which they were required to build in stead of being at *most* $100,000, as you have stated, would be at least $1,600,000. The Temple books show an expenditure of over $700,000 already, not very well laid out it is true, but still actually expended on the building, and the work not half done. In the main building, the court of the Gentiles, as large an apartment as any in the building, is not touched; has not the first stone laid, and the external walls, with their gates and towers, is not progressed enough to show even its plan. The immense pile that is there requires more than $100,000 yet to finish its apartments.

The highest estimate that can with any kind of propriety be put on the members of the church when this command came forth is 20,000. The lowest estimate of cost for the Temple and other public buildings, (as the Nauvoo house,) which this revelation required them to build, is $2,500,000. As the church consists of families of men, women and children, (for these estimates of members include entire families,) only one fifth the number can be counted as men capable of assisting in these buildings—4,000 men to build 2,500,000 dollars' worth of buildings, which makes the proportion of each $625, *instead of* FIFTY CENTS, as you have made it; a very considerable difference, truly. And this to be drawn from men just driven, plundered, destitute, freezing, and starving, from Missouri.—And such of them as were not so scattered and disheartened by persecutions that had laid heavy on the church for many years, spread far and wide over the land. It is true that many additions were made to the church in this time of men well off, but as the time was short, and they generally living in distant places, very little of their means was made available during Joseph's life. Talk about "ONLY FIFTY CENTS APIECE." The entire labor of all the male members in the church at the time this command came forth continued until the death of Joseph, if devoted solely to the Temple at Nauvoo, would not have sufficed to finish it. Let them leave abandoned their families to their fate and lived themselves, as some of them actually did, on boiled *potatoe vines*, and they would not have done it. We hope indeed God has not bound such burdens on mens' shoulders.]

It is evedent that he lived, to the end of this appointment, secondly, by the Promaces, Propheesys, and revelations concerning him, contained in the Book of mormon, and Doc. & cov. First, in the Book of mormon, 2 Book of Neph, 2. ch is the following Prophesy conserning him, altered by Joseph of old, who was sold into Egypt. He says, "Thus saith the Lord unto me, a choice seer will I raise up out of the fruit of thy loins: And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his Brethren; which shall be of great worth unto them, Even, to the bring-ng of them to a knoledge of the covenents which I have made with y fathers. And I will give unto him a commandment, that he all do none other work, save the work which I shall command m. And I will make him great in mine eyes, for he *shall* do my ork." † † † † [Exactly; *he* SHALL *do my* work, saith the rd; which is to establish the dispensation of the fullness of times, means of which the seed of Joseph should be brought to a knowl-e of the word of the Lord to their fathers, and a place in the true d. Not he shall attempt it and his people be rejected, but he ALL DO IT; and he *shall* do no other work; consequently he did t get rich nor make himself President of the Daughter of Babylon, though he tried hard enough; for the Lord did not command him to do these things.]

And Joseph said, "that seer will the Lord bless, and they that seek to destroy him shall be confounded." [Has this anything to do with the rejection of the church?] And again on Page, 486.—3d. Jesus said of him, "The life of my servant shall be in my hand; therefore, they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will shew unto them, that my wisdom is greater, than the cunning of the Devil." [Do you mean to prove by this that Joseph was *not hurt?* That, though marred, he is not slain, and that Christ will heal him! Or what do you mean by it? Have you the hardihood to say that it is a prophecy of the rejection of the church? It is about as much in point as the good old Puritan's proof of infant sprinkling: "And Balaam arose and saddled his ass." "What could the poor dear creature saddle his ass for unless to carry his sweet little children to the minister to be sprinkled?"] And again, in the Doc. & cov. sec. 85; Par. 2. god says unto him. "Verily I say unto you the keys of this kingdom, shall never be taken from you, while thou art in the world, neither in the world to come." [God had just sealed him up to everlasting life; not because he kept his law perfectly, but because he repented of his sins. But by transgression he had lost the promise of standing on the earth with the keys of mysteries and revelations till the coming of Christ. D. & C. sec. xi. p. 4.—Still God here assures him the keys of the kingdom in the world to come, and that he should confer the oracles (keys of mysteries and revelations) on another.]

Again, in the 104, sec. Par. 6, in a revelation to the Twelve, given July 23d, 1837. The Lord says of him. "My hand *shall* be over him, and the *keys* which I have given him, and also to you-ward, shall not be taken from *him*, till I come." From these quotations we learn first, that Joseph was chosen, prepared and commanded to do a specific work; secondly, he was forbidden to do any other work, save that alone. Therdly, his work, as an effect; was to bring the fruit of the loins of Joseph to a knoledge of the covenents, god made with their fathers. Forthly, that his life was in the hand of god, and should be preserved to finish that work. [No; these promises are not that he shall be preserved till he finishes that work. The most you can make of them is, that while engaged in the work that God called him to he should be preserved. When he shook it off on to others and turned his head to politics, he was immediately cut off. So far from promising to preserve him till he accomplished his work, the Lord spoke in divers places of putting one in his stead to finish his work if he failed in it. D. & C. sec. xiv. p. 1, 2. sec. li. p. 2. sec. lxxxv. p. 2. Moreover, according to your own premises, he lived either much too long or not near long enough. If it was his business to bring the seed of Joseph to a knowledge of God's words to their fathers, it is yet to be done, though Joseph has been dead four years. If you claim that, when done, it will be the *effect* of his work in translating the Book of Mormon and conferring the priesthood, then when the translation was completed his work was done; and every act of his since then is supererogatory and contrary to God's word. He lived 14 years too long. You can choose your own horn of the dilemma.]

Fifthly, the *keys* of Authority confered upon him, for the accomplishment of that work, should never be taken from *him*, (through Transgression, or otherwise,) in this world, neither in the world to come. [This promise is merely as to the keys of the kingdom.—The word of God is most express that the keys of the mysteries and revelations would be taken from him for transgression or otherwise.

"I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time

of my coming, *if he* ABIDE in me, and IF NOT *another* WILL I PLANT *in his stead.*" D. & C. sec. xi. p. 4.

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[The church was neither disorganized or scattered at the time of his death, or in consequence of it. So far from being scattered, many thousand saints, variously estimated from 15,000 to 30,000 in number, were at that time and continued nearly two years to inhabit a single county, making the bulk of its population, and they were numerous in all the adjoining counties. The gathering continued with unabated zeal for a long time. And so far from being disorganized by his death, not a single quorum was broken by it.—No quorun except the First Presidency was affected by it in the least, and that only by the change of part of its members. Leaving out of consideration altogether the fact of one being appointed to stand instead of Joseph, and holding the same keys which God had conferred upon him until he should plant another in his stead, D. & C. sec. xi. p. 4. sec. li. p. 2, the First Presidency was not broken up nor the church disorganized even in that quorum. Sidney Rigdon remained in that quorum, having the same keys of the kingdom with Joseph, D. & C. sec. lxxxv. p. 3, and the same right to preside over the church and over the council. D. & C. sec. v. p. 6. Had no First President appeared to stand in the stead of Joseph and exercising the proper functions of a seer, revelator and translator, still the church were bound to go on and were sufficiently organized to do so in all their various duties and avocations from day to day except the mere and especial duties of the revelator, who teaches the whole church by way of commandment. Sidney Rigdon had just as good a right to preside in Joseph's absence as Joseph had to preside at all. D. & C. sec. v. p. 6. He could, therefore, hold a regular high council, or a general Conference, and could give lawful missions to the Twelve, and exercise all the usual functions of the general executive of the church in the absence of the First President, not as prophet, seer and revelator, guardian or any thing else, except merely as an associate member in the First Presidency.—And it was his duty to do so until prophet Strang appeared in that vocation. As well might you say that the church was broken up some years previous, when about half the Twelve and a majority of the members of the church denied the faith and endeavored to set up a separate church in Kirtland. And far more like truth would it be to say the church was rejected and the keys taken from its priesthood when the entire First Presidency and nearly all the efficient members were taken by their enemies and held in bondage in Missouri. That fact was accompanied with a real scattering of the entire church, as well as the cessation of the functions of the priesthood in nearly all its quorums. The church was at that time really scattered, disorganized and divided. The First Presidency, the Presidency in Zion, and the Twelve, all furnished names in the list of apostates of that day. Those who did not apostatize with very few exceptions were cast into prison, where, for a long time, they were precluded from acting in their ministry, and the few that escaped this, with hundreds if not thousands of others, were exiles and refugees fleeing for their lives at mid winter.

Nothing like this occurred at the martyrdom of Joseph. All the quorums of the church were full or nearly so, and they continued so. The saints were principally gathered together, being the principal inhabitants of a large city and the surrounding country, and they continued so. The gospel was being preached to the nations by some hundreds of elders, and so it continued. It is true that these things are since changed, but they did not change at Joseph's death, and the change was not caused by his death. There is no connection between the two facts. The scattering, breaking up and disorganizing of which you speak took place in 1846, about two years after the death of Joseph, and to an extent sufficient for the foundation of an argument it has not yet occurred. They have been several times more scattered than now, and no one pretends that the church has, therefore, been so often rejected.]

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THE VANITIES OF THE WORLD.

Farewell, ye gilded follies, pleasing troubles;
Farewell, ye honored rags, ye glorious bubbles.
Fame's but a hollow echo; gold pure clay;
Honor, the darling of but one short day;
Beauty, the eye's idol, but a damasked skin;
State, but a golden prison to live in,
And torture free-born minds; embroidered traine,
Merely but pageants for proud swelling veins;
And blood allied to greatness is alone
Inherited, not purchased, not our own.
Fame, honor, beauty, state, traine, blood, and birth,
Are but the fading blossoms of the earth.

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☞ We are in the weekly receipt of the Walworth Democrat, published by Cooley and (Oliver) Cowdery. It is conducted with ability, and laboring hard in an uphill cause—Cass Democracy.—By the way, what has become of all Dr. McLellin's promises that brother Cowdery was about to join him in building up a new Mormon church? McL. has regularly roared for a year and a half, and finally run out. Had he any promise of assistance from brother Cowdery, or was he lying all this time? His defunct Ensign did contain one letter with Oliver's name to it, saying he "held the keys," &c., but as he takes extraordinary liberties both with facts and documents, we always suspected it was a forgery. Indeed we think Oliver would do worse in joining hands with Dr. McL. in religion than with Mr. Cooley in politics, and even this is the losing hand in the long run.

By the way, not long since Oliver was in nomination for Representative in the State Assembly, and that blackguard, the "Elkhorn Star," opposed him on the ground of his being a witness of the Book of Mormon. Doubtless if John the Revelator was a candidate it would oppose him because he was a witness of the resurrection of Jesus. But the friends of Mr. Cowdery produced testimonials of the leading citizens, both political and religious, without distinction of party or sect, of the northern part of Ohio, of his excellent character while in that region. Just as it should be. Oliver certifies that he knows the Book of Mormon "was translated by the gift and power of God, for *his voice* hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates. And we declare with words of soberness that an *angel of God came down from heaven, and he brought and laid before our eyes, that we beheld* and SAW *the* PLATES, and the *engravings thereon*, and the VOICE *of the* LORD *commanded* us to bear record of it;" and the leading men of various sects and parties in northern Ohio, where he has spent many years of his life, certify that his character is above reproach. Surely he is entitled to credit. We thank the Gentiles for stirring up this matter.

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THE BUFFALO HUNT.

Arrangements are now going forward rapidly for dismembering the Republic of Mexico, by means of an armed invasion of the region between the Rio Grande and the Sierra Madre. The material for this invasion consists of military stores given away, or, what is equivalent, sold for prices merely nominal by officers of the U. S., on disbanding the army just returning from Mexico. Most of the force also consists of the disbanded soldiers. The arrangement is to enlist a strong party for a great buffalo hunt, organize them in small parties in all the western States, concentrate in the wild parts of the new Territories of the United States with large military trains, including siege guns and munitions of war, with good military leaders and engineers, to hunt buffaloes (or an empire) in the ancient cities and rich mines of Mexico. The President and principal officers of the United States disclaim all knowledge of these proceedings, but the New Orleans papers are full of it. Should it succeed there will be another annexation preceeding on hand. If it fails the band will merely turn robbers, and live on the plunder of the Mexicans, or any body else that cross their path.

What concern the United States' government really have in this proceeding is unknown. They will doubtless take measures to prevent the invasion of Mexico by an armed force from within the U. S. But we venture to predict that, if the party is strong enough to raise the least hope of success, all measures taken against it will be just one day too late; and, if it succeeds, there will be an early attempt to annex a new territory to this nation. Probably a little care may be used to extend slavery over the region first, and annex it afterwards.

☞ We have just received a copy of the "Wisconsin Standard," a Taylor paper, published at Geneva in this (Walworth) Co., by D. M. Keeler. This paper declares for "*free soil, free labor, free speech* and FREE MEN," but says, "we place no confidence in Mr. Van Buren's pledge to carry out these measures," and, therefore, we suppose, goes for Taylor, who has given no such pledges, but is pledged in the value of 280 slaves to maintain slave labor and all its *etceteras*.

CURIOUS FACT.—A degree of latitude is equal to a degree of Fahrenheit, and 400 feet of elevation is the same. The fact, though curious, is of a demonstrative character, and will go far in enabling us to ascertain facts in reference to climate.—*Ex. paper.*

☞ However oppressed truth may be for a time she will, at least, rise above oppression. False friends may betray her, inconsiderate advocates may weaken her influence or suspend her action for the present; but in due time she will assume her proper seat, and sway her rightful sceptre.—*Ex. paper.*

☞ The yellow fever has made its appearance at New Orleans: several cases of the same disease have also proved fatal on board of vessels performing quarantine, at Staten Island, New York.—*Walworth County Democrat.*

☞ Daniel Drayton has been sentenced by the criminal court of Washington to 20 years imprisonment in the penitentiary for aiding in the escape of slaves from the District of Columbia.—*Wis. Standard.*

☞ To enrich my mind and purify my heart, to keep my tongue still and my arm active, to eat slowly and sleep quietly, this is my philosophy. Be slow in choosing a friend, and slower to change him; courteous to all; intimate with few; slight no man for poverty, nor esteem any one for his wealth.

CONFERENCE.

The Semi-Annual Conference of the Church of Jesus Christ of Latter Day Saints will be held at Voree Friday, Saturday and Sunday, the 6th, 7th and 8th of October next. By order of the Pres.

GILBERT WATSON, *Recorder.*

CUT AND POLISHED STONE,

Of superior quality and finish, and of various sorts, constantly on hand and for sale at the Voree quarry. Caps, Sills, Tombstones, Doorsteps, Imposing stones, &c., made to order on short notice.

Voree, April 27th, 1848.

BOOKS OF MORMON AND DOCTRINE & COVENANTS.

James Smith, of Pittsburgh, Pa., has constantly on hand a large supply of the Book of Mormon and the Book of Doctrine and Covenants, common and pocket binding, for sale cheap, either in quantities or by the single copy.

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THE BUFFALO HUNT.

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What concern the United States' government really have in this proceeding is unknown. They will doubtless take measures to prevent the invasion of Mexico by an armed force from within the U. S. But we venture to predict that, if the party is strong enough to raise the least hope of success, all measures taken against it will be just one day too late; and, if it succeeds, there will be an early attempt to annex a new territory to this nation. Probably a little care may be used to extend slavery over the region first, and annex it afterwards.

☞ We have just received a copy of the "Wisconsin Standard," a Taylor paper, published at Geneva in this (Walworth) Co., by D. M. Keeler. This paper declares for "*free soil, free labor, free speech* and FREE MEN," but says, "we place no confidence in *Mr.* Van Buren's pledge to carry out these measures," and, therefore, we suppose, goes for Taylor, who has given no such pledges, but is pledged in the value of 280 slaves to maintain slave labor and all its *etceteras*.

CURIOUS FACT.—A degree of latitude is equal to a degree of Fahrenheit, and 400 feet of elevation is the same. The fact, though curious, is of a demonstrative character, and will go far in enabling us to ascertain facts in reference to climate.—*Ex. paper.*

☞ However oppressed truth may be for a time she will, at least, rise above oppression. False friends may betray her, inconsiderate advocates may weaken her influence or suspend her action for the present; but in due time she will assume her proper seat, and sway her rightful sceptre.—*Ex. paper.*

☞ The yellow fever has made its appearance at New Orleans: several cases of the same disease have also proved fatal on board of vessels performing quarantine, at Staten Island, New York.—*Walworth County Democrat.*

☞ Daniel Drayton has been sentenced by the criminal court of Washington to 20 years imprisonment in the penitentiary for aiding in the escape of slaves from the District of Columbia.—*Wis. Standard.*

☞ To enrich my mind and purify my heart, to keep my tongue still and my arm active, to eat slowly and sleep quietly, this is my philosophy. Be slow in choosing a friend, and slower to change him; courteous to all; intimate with few; slight no man for poverty, nor esteem any one for his wealth.

CONFERENCE.

The Semi-Annual Conference of the Church of Jesus Christ of Latter Day Saints will be held at Voree Friday, Saturday and Sunday, the 6th, 7th and 8th of October next. By order of the Pres.

GILBERT WATSON, *Recorder.*

CUT AND POLISHED STONE,

Of superior quality and finish, and of various sorts, constantly on hand and for sale at the Voree quarry. Caps, Sills, Tombstones, Doorsteps, Imposing stones, &c., made to order on short notice.

Voree, April 27th, 1848.

BOOKS OF MORMON AND DOCTRINE & COVENANTS:

James Smith, of Pittsburgh, Pa., has constantly on hand a large supply of the Book of Mormon and the Book of Doctrine and Covenants, common and pocket binding, for sale cheap, either in quantities or by the single copy.

GOSPEL HERALD.

VOL. III. No. 30.] VOREE, WIS., THURSDAY, OCT. 12, 1848. [WHOLE No. 94.

GOSPEL HERALD,

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TERMS:

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All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

☞ In inserting the following article we take occasion to make an explanation, the want of which may have misled some brethren. That is, that we do not endorse the writings of our correspondents published in the Herald. They are published as the views of their authors, intending that they shall be read and considered, but not in every case subscribed as the infallible exposition of the will of God. Consequently no one need be "*stumped*" if he should find in any of them sentiments which he deems erroneous. We may add that in matters of doctrine there are more disagreements than differences, and this question of God's foreknowledge we believe to be a case in point. We have just turned back and read the article of R. F. Mills' and recollect well a long conversation we had with him on the subject since that article was written, and on the *main question* we believe there is no difference of opinion between him and Bro. Post. The differences are mere incidents to the interpretation of certain scriptures.

We understand brother Mills' position to be that God has not a present and continued consciousness in his mind of each and every trifling incident which is, has been, or shall be, throughout the universe and throughout eternity. But nevertheless that he has the power of bringing such a consciousness into exercise, by the action of his own mind on itself. If we were to give an example to help out the idea, it would be this: we distinctly recollect ten thousand events that have occurred in our past life, but that recollection is not continually active. We are not constantly thinking of each and all those events. Yet we can call up any of them that we wish to by the action of the mind on itself. So too we know events that are future, such as the fact and time that the sun will rise tomorrow, and every day in the year. But we have not the conciousness of these facts present continually in our mind, but at pleasure call them up by an effort of the mind. So in a similar but infinitely more perfect manner God can call up to consciousness any act whatever that has ever occurred, or ever will occur in the entire universe. Or he can inquire of his servants or go and *see* as in the case of Sodom. This is what we understand to be brother Mills' theory, and considering that he is a very young man, and has had *no opportunity of education*, and scarcely any of conversing with the learned, we give him the credit of philosophising deeply and profoundly upon a very difficult and abstruse subject, though we might not go with him in nearly all his views.

For the Gospel Herald.

FOREKNOWLEDGE.

A brother writing from the State of N. Y. says in regard to a piece with the above caption, "Herald No. 19, signed R. F. Mills, rather stumps me. He shows that God knows a thing when it comes to pass just as we do. If he does not know the end from the beginning, how could he foretell it? I think God can know beforehand what a man will do without infringing at all on man's agency. If this doctrine be true I need more knowledge to make it look consistent." My paper No. 19 missed, so that I was at a loss at first to know what reply to make to my brother. Since then I have seen the No. in the hands of another brother during a recent visit, and heard the piece read, which induces me to direct your attention to said article, and, if you see fit, to insert this in the Herald. I understand "foreknowledge" to be knowledge of a thing or event which has not yet happened. The God of Israel possesses this power; and did he not possess it, what difference could there be between *his* worship and *idol* worship? Let us see what he says. Isa. xlviii. 3, 7. & Book of Mormon page 53. I quote from Book of Mormon:—

"Behold, I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did shew them suddenly. And I did it because I knew that thou art obstinate, and thy neck was an iron sinew, and thy brow brass, and I have, even from the beginning, declared to thee; before it came to pass I shewed them thee; and I shewed them for fear lest thou shouldest say, mine idol hath done them, and my graven image, and my molten image hath commanded them. Thou hast seen and heard all this; and will ye not declare them? And that I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardst them not, they were declared unto thee, lest thou should say, behold I knew them."

Now if God knows and can declare a thing before it comes to pass, he can prepare beforehand for every contingency that happens to man. Does he know of individual acts? Certainly. He knew that Adam would eat the forbidden fruit, and therefore prepared a remedy to rescue him from the effect of it, from before the foundation of the world. If God did not know a thing before it comes to pass, there could be no such thing as prophecy. God through his word has plentifully declared the acts of nations and of individuals, and at the same time has not decreed their acts in such a way as to affect the agency of man. There is an old stale doctrine in the world and has been for a long time (many call it Calvinistic) which teaches that there is no difference between the decrees of God and the knowledge of God. That they are synonymous. The believer confesses with the mouth that Jesus is the Christ, assents to some outward rituals of the church that he has been brought up in the faith of, and rests in complete carnal security, saying to himself if God knows I shall be saved why I shall be; and if he knows I am to be damned why I can't avert it; what God knows, will be, for he foreordains all that comes to pass.

I think I can see a difference between decrees and foreknowledge, and would explain it in this way: Decrees are unalterable, foreknowledge is alterable, according to the acts of man, acting on his agency, and according to wisdom; and will give a few proofs: "Now the decrees of God are unalterable; therefore the way is prepared, that whosoever will, may walk therein, and be saved."—Alma, Book of Mormon, page 328. I take this for a fact without

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"Therefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world," &c. D. & C. sec. i. p. 4. One of these commandments was to translate the Book of Mormon by Urim and Thummim, which he has accomplished by the gift of God. In the Book of Mormon there is predicted the very words men would say when they would hear of the book; which every traveling elder has heard reiterated again and again. It records doctrines predicted 24 centuries ago by Nephi, as he was inspired of God, which are held by many men in this generation. Our many churches are there predicted, and that many should believe the book, notwithstanding the opposition it would meet in coming forth. In short numerous are the predictions in the Bible and Book of Mormon, which are being fulfilled in this generation, all going to show that God knows a thing before it comes to pass. Now he that hears the strong testimony of the elders of Israel, raised up through the instrumentality of the prophet Joseph, and repents and works righteousness in obedience to the gospel, God knows he will be saved; while he who hears Christ speaking from heaven through his servants of the last days and will not believe and repent will be damned.

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MINUTES OF THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD AT VOREE ON THE SIXTH, SEVENTH AND EIGHTH OF OCTOBER, 1848.

October 6th—forenoon session.—Opened by reading the lxxi. Psalm by Pres. Strang. Singing. Prayer and consecration of the Conference by Pres. Strang. On motion,

Resolved, That the First President has the right, by precedence, rank and power of priesthood, to preside in all Conferences, wherever he may be.

Preaching by Jehiel Savage, one of the Twelve. Adjourned an hour and a half. Benediction by John E. Page, President of the Twelve.

Afternoon session.—Opened by singing. Prayer by John E. Page. Preaching by John E. Page. Adjourned till evening. Benediction by Jason W. Briggs, High Priest.

Evening session.—Opened by singing. Prayer by Caleb Hall, Elder. Singing. Preaching by Samuel Graham, High Priest, from the words of Christ, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Exhortations by Pres. Strang, John E. Page and Jehiel Savage. Adjourned till tomorrow at 10 o'clock. Benediction by Pres. Strang.

Oct. 7th—Forenoon session.—Opened by singing. Prayer by I. Haven, Elder. Singing. Preaching by Pres. Strang on the subject of Mormonism. He showed first what it is not. Second what it is. He said that it was not a belief in the first principles of the gospel alone that makes one a Mormon, but a belief in the church of God—in a living priesthood—in a living prophet, and in living apostles, who are made the keepers, expounders and administrators of the word of God; that the "church is the pillar and ground of the truth." He also said that one great and grand difference between the church of God and all the various sectarian churches is, that she can discover truths, but they cannot; showed that the Protestants, notwithstanding all their pretensions, had made no discoveries in the science of religion; that they knew nothing only what they learned from their mother, the Catholic church; and that the Catholics did not pretend to decide infallibly all matters of doctrine, and referred to the doctrine of baptism for the dead as one instance. John E. Page made some remarks, exhorting the saints to beware of over heated zeal, loud talking, &c., but to be calm and deliberate in all their proceedings. Adjourned an hour and a half. Benediction by John E. Page.

Afternoon session.—Opened by singing. Prayer by John Porter, President of the stake. Singing. Remarks by John E. Page on the subject of salvation for the dead.

The Building Committee of the Temple presented their report.

On motion, the report was accepted. On motion, resolved unanimously, that we adopt and publish the report of the Building Committee of the Temple with the Conference minutes in the Gospel Herald. (Report appended to these minutes.)

Adjourned till evening. Benediction by Pres. Strang.

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Adjourned an hour and a half. Benediction by Calvin B. Childs, High Priest.

Afternoon session.—Opened by singing. Prayer by Samuel Graham. Singing. John E. Page remarked that it was highly requisite that the vacancies in the quorum of the Twelve be filled, and that they be filled with men possessed of the necessary qualifications for that high and responsible station. He presented Bro. Samuel Graham for that priesthood, and spoke of his qualifications as a sound, prudent man, and of good report. Jehiel Savage followed in similar remarks. Pres. Strang remarked that if the selection rested with him he should commend brother Graham for that office for his good sense and sound faith. But as it rested with God only he would sustain brother Graham for that priesthood, because the Holy Ghost witnessed to many of the brethren, among whom was himself, saying, let him be made an Apostle. Whereupon, on motion, it was resolved unanimously, that we will uphold and sustain brother Samuel Graham with our confidence, faith and prayers. Preaching by John E. Page. Brother Samuel Graham was ordained, consecrated and set apart an Apostle and a special witness of the Lord Jesus Christ to the nations of the earth, under the hands of James J. Strang, President of the church, and John E. Page, Jehiel Savage, and Ira J. Patten, (just arrived here with his family,) Apostles. Adjourned till evening. Benediction by Ira J. Patten.

Evening session.—Opened by singing. Prayer by John Porter. Remarks on the subject of tithing by Gilbert Watson and James Blakeslee. The President called for reports from representatives and traveling Elders, whereupon reports were presented of the state of the churches in all the middle and western States, and a few in more distant parts, which we omit. John E. Page presented brother Isaac Pierce as President of the Elders quorum. Whereupon, on motion, it was resolved unanimously, that we uphold him as such by our faith and prayers. Brother Pierce was accordingly ordained President of the Elders quorum, under the hands of John E. Page and Ira J. Patten.

During this Conference twelve were added to the church by baptism. The preaching of the word was attended with the spirit of God. More were in attendance, and there was more faith, more unity of heart, more oneness of spirit, more confidence in the prosperity of the cause, and a better feeling generally than we have ever before witnessed at any Conference in Voree. Many came here in doubt, all of whom returned in faith, with a firm determination to make this place their home as soon as possible. After an interesting and happy session of three days the Conference adjourned *sine die*, with the confident faith that the church is the pillar and ground of truth, and that it is our Father's good pleasure to give us the kingdom. Benediction by Pres. Strang.

JAMES J. STRANG, *Pres.*

Gilbert Watson, *Clerk.*

Report of the Building Committee, of their receipts and expenditures for the year, from Oct. 6th, 1847, to Oct. 5th, 1848, inclusive, with the names of those who paid the same, and the objects for which the same was expended.

Cash tithing.	
Zimri Butterfield	$20,46
Nathaniel Mix	3,00
John S. Comstock	14,00
Caleb Hall	1,50
Mary Demary	1,00
Mary Leatherby	1,00
Ansel Lake	27,00
Moses Chidister	30,00
Samuel P. Bacon	10,00
William Rose	10,00
Tobias McNutt	5,00
J. W. Nichols	7,00
Amount cash	$129,96
Other property.	
William Marks one wagon	$75,00
Henry Reynolds one stove	9,00
" " tools and machinery	10,00—19,00
M. M. Aldrich 4 cords stone	8,00
Elisha Palmer 8 bushels garden roots	2,00
" " 23 bushels corn	7,59—9,59
J. Robinson beans	1,00
" 33 lb. pork	1,65
" 8 bushels wheat	4,48—7,23
Wm. Carr 4 bushels wheat	2,24
Amount property	$120,96
Amount on hand at the beginning of the year, being the tithing of R. F. Mills, 8 cords stone	$16,00
Brought forward cash	129,96
" " other property	120,96
Available sum total	$266,92

In addition to this, from twenty to thirty days work have been done as tithing. Some two hundred days tithing of labor are in arrears, which is fully relied on whenever wanted. As much more is necessary to finish the tithing of the saints in Voree and vicinity, which we have no certain assurance will be realized.

Expenditures.	
Paid for 19 cords stone to be delivered	$57,00
16 cords stone at quarry	32,00
150 bushels lime at kiln	18,00
30 bushels lime delivered	4,50
Paid for work in grain, &c., much of which is yet to be done, and will nearly haul the 16 cords of stone	27,96
Cash paid for a superior set of books for Temple office	15,00
	$154,46
Leaving a balance in hand	112,46

Of this $10,00 is in tools and machinery for half bushel making, and the balance, $102,46, cash on hand. To this add the tithing in arrears, which is confidently relied on, and we have available means in hand to the amount of at least $300,00. The material yet to be delivered, which is already paid for, amount to about $100,00. Should the autumn and winter be favorable for work these funds and material can be laid out to advantage within the next 6 or 7 months, and thereby furnish profitable employ to the incoming saints who have not business now on hand. The work already done is the simple foundation for the south-east corner tower of the Temple. This foundation is a body of broken stone, a wall in the ground 8 feet thick, and forming a square of 38 feet.—We believe that for all practical purposes this foundation is the best possible, and is perfect; that walls properly built on it can never fail. We have postponed the work the past summer with great reluctance from the necessity of raising food for winter, and are confident that the next spring will not find the work in the arrears as to time.

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No more perfect system could have been put in operation to save Nauvoo and the entire church than that which Joseph was engaged in at the time of his death, of which the establishment of Voree was a part. And much if not all the system was dictated by revelation. Sidney Rigdon, one of the First Presidency, and strong in the confidence of the people, there was sent to Pittsburgh to detain counsel and instruct the English brethren, who understood nothing but manufacturing and were unable to establish themselves. Lyman Wight was sent to the extreme south-west to make an establishment where men from the southern States could gather in a climate congenial to their constitutions and business. James Emmett was sent to the western part of Iowa, a little beyond the settlements, to make a rendezvous. Col. Dunham had a similar duty to perform a little further west. A party of twenty-five men were appointed to go far into the Indian country and establish a colony. Last of all Voree was appointed as a place of gathering and as the seat of the First Presidency. Suppose this work had been carried out; Voree, in a healthy, pleasant region, in the midst of an intelligent and essentially law abiding population, having convenient, cheap and rapid access to all parts of the world, would have presented unusual advantages as the centre of ecclesiastical power. The poorer class of English brethren, stopping at Pittsburgh, would have had the advantage of the best of instruction, while they recruited their circumstances and prepared to go forward. The southern people, who were then embracing the faith rapidly, would have had a place to gather to, which, it is obvious, Nauvoo was not. The emigration from the eastern and middle States would have turned to Voree, and built up that place sufficiently fast.

On Nauvoo the effect would have been most salutary. By removing the First Presidency from there and sending out the Twelve according to their calling, the most prominent objects of persecution would have been altogether removed. The colony to be established far off in the Indian country would have made a home for all who were involved in difficulty and danger, and two stations between would have made access to it easy. A respectable company of those who were most obnoxious to the people in Hancock, as well as such as were naturally adventursome, sent out every year, would soon have made a strong colony without any of the suffering, exposure and want which attends the removal of an entire people in a body. The fears of the people of Illinois of a Mormon ascendency would have been removed, and the sympathy which turned so strongly in favor of the saints immediately on the martyrdom of Joseph and Hyrum would have continued. But the corrupting influences were too strong to be stayed. The church was not fully purged of evil men seeking to gratify their own lusts. God had said:

"And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words, which I give unto them. And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignations, and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord." D. & C. sec. ciii. p. 13, 14.

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But now Voree is to be a strong hold of safety, for the church.—Now, If the church was not reJected, at that time: this commandment, if Obeyed by the saints, would effectually secure the reJection of it. Because, by it, they are reQuired to postpone the work, on which their acceptance depended, at the End of a sufficient time, if they should labour with all their mights. Therefore, this command is in opposition, and violation of the one given 19th Jan. 1841. [It would have kept them in a situation to pay tithing and removed all obstacles to their laying out the entire disposable funds on that edifice.]

But Again, if the church *was* reJected, as I have stated above; the whole church was reJected, as an Organization; and it Only needed to be Disorganized, to Blott it out of existance as a church. Therefore, your appointment was uncalled for, and unnecessary; [But the whole church not being rejected, it was both called for and necessary. Moreover, had it been rejected it would still be called for and necessary, because there is a great work which the church must do before everlasting righteousness can be brought in, the rest of God established, and all curse taken away from the earth.] For, if it had been ackoleged by the church, it could have served no othar purpose, than to perpetuate the existance of a reJected church, to whome god would not condecend to speak, or give a revelation. Hence your appointment could not be of god. [Do you mean that because some men have sinned, and God has rejected them and the organization to which they belong, therefore he will not reveal himself to the rest of the saints who are not found in the sin? That a man shall be cut off from all communication with God for the sins of others?]

But again, the appointment of voree, as a place of getharing for the saints, is in violation, and contradiction, to a revelations given Dec. 1833. contained in the Doc. cov. sec. 98, Par 4, which says. "Behold there is none other place appointed, than that which I have appointed, neither *shall* there be any other place appointed, than that which I have appointed, for the work of the gathering of my Saints; until the Day cometh, when there is found no more room for them: and then I have other places, which I will appoint unto them. and they shall be called stakes, for the curtains, or the strength of Zion. (For the Place appointed, as refered to in the above quotation, see Doc. cov. 27 Sec. 1 Par.) [This place of gathering is at Independence in Missouri, and in the region adjoining. Is there room found for the saints there? Has not the time come years gone by that there was no room for them there? Have they not been driven from there by violence, robbed of their possessions, treated with indignity and personal violence and many of them slain? There is scarcely room found for their burial. The one who should attempt to settle there at any time for a dozen years past, is more likely to be devoured by swine above ground than to find a winding sheet and six feet of ground for a grave; and yet Charles B. Thompson will found an argument in the assumption that there is plenty of room for them yet.]

And although, the saints have been commanded *since*, to build Temples, and to do other necessary work, in other places, Preparetory, for the redemption of that Place; there has been no other place appointed, for their gathering, in any revelation published before Joseph's death. [Are you beside yourself? or do you think your assertion is good against the word of God? God said in reference to Zion, there is no other place appointed, &c., until there is no more room, "and then I HAVE OTHER PLACES WHICH I WILL APPOINT unto them, and they shall be called stakes for the curtains of the strength of Zion." As you say no such place has been appointed by any revelation published previous to the death of Joseph, I ask, was not Far West a place of gathering? And Nauvoo? was not that a "STAKE?" The revelation establishing it (D. & C. sec. ciii. p. 32) says: "I have APPOINTED UNTO YOU the city of Nauvoo." Paragraph one calls it a "STAKE," and says God has planted it to be a CORNER STONE of Zion. At par. 12, after commanding the saints to build a house at Nauvoo for the purpose of baptizing for the dead therein, God says: "For it is ordained that in Zion and in her STAKES, and in Jerusalem, *those* PLACES *which I have appointed* FOR REFUGE, shall be the places for your baptisms for your dead;" and in the command, par. 10, the saints are required to "COME" in the very *same line* which requires them to furnish the means of building the Temple. And in par. 18 Joseph is required to get an inheritance there for his posterity from generation to generation, forever and ever, and the saints are required to build the Nauvoo house, "to be a resting place for the weary traveler, that he may contemplate the glory of Zion and of this corner stone thereof," and receive counsel from those whom God has there set as *plants of renown* and *watchmen* upon the walls of Zion. If here is not every characteristic which should mark a STAKE *of* ZION, a PLACE *of* GATHERING, we should like to know what the other is. Saints were required to *come* there and to get an *everlasting inheritance* there. It was named a stake of Zion and a corner stone thereof. It is called a place of refuge, and the saints are required to administer those ordinances there which can be administered only in Zion and her stakes which God has appointed for his saints to gather to.—And it had also the full organization of a stake in all its quorums and councils, none of which was a preparatory work to leaving Nauvoo for another place, but all a work of permanent occupation "from generation to generation forever and ever." D. & C. sec. ciii, p. 18.]

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follies and by all their abominations, which they practiced before the Lord.]

But now Voree is to be a strong hold of safety, for the church.—Now, If the church was not reJected, at that time: this commandment, if Obeyed by the saints, would effectually secure the reJection of it. Because, by it, they are reQuired to postpone the work, on which their acceptance depended, at the End of a sufficient time, if they should labour with all their mights. Therefore, this command is in opposition, and violation of the one given 19th Jan. 1841. [It would have kept them in a situation to pay tithing and removed all obstacles to their laying out the entire disposable funds on that edifice.]

But Again, if the church *was* reJected, as I have stated above; the whole church was reJected, as an Organization; and it Only needed to be Disorganized, to Blott it out of existance as a church. Therefore, your appointment was uncalled for, and unnecessary; [But the whole church not being rejected, it was both called for and necessary. Moreover, had it been rejected it would still be called for and necessary, because there is a great work which the church must do before everlasting righteousness can be brought in, the rest of God established, and all curse taken away from the earth.] For, if it had been ackoleged by the church, it could have served no othar purpose, than to perpetuate the existance of a reJected church, to whome god would not condecend to speak, or give a revelation. Hence your appointment could not be of god. [Do you mean that because some men have sinned, and God has rejected them and the organization to which they belong, therefore he will not reveal himself to the rest of the saints who are not found in the sin? That a man shall be cut off from all communication with God for the sins of others?]

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Moses, Elijah, Jesus Christ, Peter, and John the Revelator. The substance of your assertion is simply that my priesthood is not after the order of Melchisedec, because I receive the ministration of angels. The angel accompanied Moses and the children of Israel through the wilderness. The angel ministered toElijah after the Lord answered him with fire from heaven. 1st Kings xix. 5, 7. Christ received his priesthood at the hands of the Spirit on the day of his baptism. Matt. iii. 17. Heb. i. 5. Yet after this the angels ministred to him. Matt. iv. 11. Peter had the ministration of an angel to reveal to him that the gospel should go to the Gentiles. John the Revelator received the revelations by the ministration of an angel. Rev. i 1. The revelations and visions of Ezekiel and Daniel were many of them interpreted by angels,sent to them for that purpose. Are you so anxious to oppose prophet Strang that in order to do it you will declare that no one who has the ministration of angels has the Melchisedec priesthood? That Moses had only the Aaronic priesthood? That Christ did not arise another priest after the order of Melchisedec? Heb. vii., &c. And that the whole history of the intercourse between angels and the priesthood as contained in the scriptures is a fabrication? We do not wonder that he who denies the faith should also deny the scriptures.]

But the Angel who visited you, after confering the Priesthood, gave you a long lesson of instruction, and Predictions of future work. [Will you give an example from all the sacred records where authority has been conferred by God, angels or men in briefer or more comprehensive language? You cannot.]

Also, on the 1st of september, 1845. more than a year after, another Angel came to you, revealing the existance, and place of deposite, of som brass plates, giving you the urim and thummim, to translate them &c. [This is a mere lie. The revelation was given by the voice of the Lord speaking from a pillar of light while angels attended, one of whom gave me the Urim and Thummim.]

All of which was unnecessary, if you had the keys that Joseph held, for he was a Prophet, Seer, Translator and Revelator by the gifts of god, and keys of the Priesthood; without the aid of the Urim and Thummim. See Doc. cov. sec. 3, Par. 42. [Yes, and he was a Prophet, Seer, Revelator and Translator, having the priesthood after the order of Melchisedec, long before he finished the translation of the Book of Mormon, yet he continued to use the Urim and Thummim. Are you so blind that you cannot perceive your own blindness? or are you ignorant that Joseph had his ordination before be finished translating?]

I might pursue the subject, much further, but lett the above suffise at Present.

P. S. But you might ask, what is to become of the work of God, if the church was reJected, and disorganized as above stated? I answer, the Priesthood remains, and it must be clensed, and Organized for the accomplishment of the work. But who shall Organized it? Ans. Him that is Promaced, in the 387 Page of Doc. cov. A man who shall be raised up, to lead the People of God, like Moses led the children of Israel, by Power, &c. [Bah! A priesthood without a church! Men authorized of God to administer the ordinances by which men are brought into the church, exalted and advanced in it and commissioned to rule over the whole flock of God, and by the same God forbidden to do any such thing! Protestants have perpetrated the folly of a church without a priesthood, but it was left to Charles B. Thompson to perpetrate that of a shepherd without a flock, a pastor forbidden to feed the lambs, authority to be exercised on no body! You doubtless intend to have a First President to preside over the church *non-existent*; twelve apostles to regulate the same throughout the world; high priests and elders to preside in the various branches of the same. When this priesthood ministered in word and doctrine, what should they do with their converts? The moment they baptized them they would be members of the church *defacto*, and there would be a church in spite of you. Now Charles you know such talk as yours is all nonsense. You know that if there were no members of the church on earth, but a priesthood, that priesthood would be a church. You know that if a priesthood are on earth they are bound to give baptism to the penitent, and that doing so would make a church. The power and duty to do this is their priesthood. Taking away this power is taking away their priesthood.]

N. B. I have written these few thouts, for publication in your Paper, believing it due to myself, to you, and to the saints, that I should state to them, the evedences that have coresponded, to effect the change in my sentiments; reletive to your claims, and appointment, you will Please therefore, publish this letter entire.

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Moses, Elijah, Jesus Christ, Peter, and John the Revelator. The substance of your assertion is simply that my priesthood is not after the order of Melchisedec, because I receive the ministration of angels. The angel accompanied Moses and the children of Israel through the wilderness. The angel ministered toElijah after the Lord answered him with fire from heaven. 1st Kings xix. 5, 7. Christ received his priesthood at the hands of the Spirit on the day of his baptism. Matt. iii. 17. Heb. i. 5. Yet after this the angels ministred to him. Matt. iv. 11. Peter had the ministration of an angel to reveal to him that the gospel should go to the Gentiles. John the Revelator received the revelations by the ministration of an angel. Rev. i 1. The revelations and visions of Ezekiel and Daniel were many of them interpreted by angels, sent to them for that purpose. Are you so anxious to oppose prophet Strang that in order to do it you will declare that no one who has the ministration of angels has the Melchisedec priesthood? That Moses had only the Aaronic priesthood? That Christ did not arise another priest after the order of Melchisedec? Heb. vii., &c. And that the whole history of the intercourse between angels and the priesthood as contained in the scriptures is a fabrication? We do not wonder that he who denies the faith should also deny the scriptures.]

But the Angel who visited you, after confering the Priesthood, gave you a long lesson of instruction, and Predictions of future work. [Will you give an example from all the sacred records where authority has been conferred by God, angels or men in briefer or more comprehensive language? You cannot.]

Also, on the 1st of september, 1845. more than a year after, another Angel came to you, revealing the existance, and place of deposite, of som brass plates, giving you the urim and thummim, to translate them &c. [This is a mere lie. The revelation was given by the voice of the Lord speaking from a pillar of light while angels attended, one of whom gave me the Urim and Thummim.]

All of which was unnecessary, if you had the keys that Joseph held, for he was a Prophet, Seer, Translator and Revelator by the gifts of god, and keys of the Priesthood; without the aid of the Urim and Thummim. See Doc. cov. sec. 3, Par. 42. [Yes, and he was a Prophet, Seer, Revelator and Translator, having the priesthood after the order of Melchisedec, long before he finished the translation of the Book of Mormon, yet he continued to use the Urim and Thummim. Are you so blind that you cannot perceive your own blindness? or are you ignorant that Joseph had his ordination before be finished translating?]

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THE ANGLO-SAXON RACE.

The Rev. Theodore Parker, of Boston, recently preached a sermon, in the course of which he thus alludes to the Anglo-Saxon race:—

"This Anglo-Saxon race, inhabiting England and America, has a strong nationality. It has a dreadful genius for material activity; I mean activity in all industrial pursuits and all that relates to politics. In these matters, industry and politics, it far surpasses any other former nation. This race has more practical sense, it seems to me, than any other race has had. It has not the sublime reverence for God which so wonderfully marks the Hebrew nation, and so adorns every page of this blessed book. It has not the love of beauty which appeared in the Greeks! It has not terrible passion and genius for war which marked the Romans. It has not the profound thought of the Germans, nor that mercurial brilliancy, love of glory and martial spirit of the French; but in plain and practical sense, in industrial activity and political sagacity, it is superior to any or all of these. This race is industrial and commercial more than military. Look at its ships all over the world; its railroads that cover England, making it as it were a gridiron. Look at its mills and manufactories that turn out materials enough to clothe the whole race. In war this race has always been able to hold its own and more. Yet it has a good temper, and takes to trade rather than fighting. When you consider the position it occupies, you will see that the goodness of temper and abstinence from war is an important characteristic. It conquers by trade. The army goes before to make a market for the merchant and manufacturer. Its energy is terrible. It never turns back. It is the most terrific and energetic people ever developed on the earth. In 1548 there were not three millions of Anglo-Saxons in all England and Wales, which was all the land they possessed. There are now 20,000,000 in England, 20,000,000 in America, possessing all the northern continent and increasing with terrible rapidity. In England the territory is small, and therefore they are more remarkable than those here. England, with its 20,000,000 of men rules one-eighth part of the inhabitants of the globe. 125,000,000 are subject to her to-day. This shows the power and energy of the race. There is no race in the world to equal it in war, thought, industry or politics, because it is by nature fitted for that work.

"Let every one mind his own business."

The foregoing is said to be the first article in the Mormon creed. Be that as it may, it is worthy of the attention of the saints. It is short but comprehensive. It applies to all, whether high or low, rich or poor. What a happy world it would be were mankind in general to put it in practice. Men would cease to speak evil of their neighbors, for it is only those who are dilatory in attending to their own business that speak evil of others. The saints would give heed unto those whom God has placed in authority over them, that they might come to the unity of the faith, and be no more tossed about with every wind of doctrine, and observe the commandmens of the Lord to do them. Misery, the fruit of disobedience, would vanish like dew before the morning sun, and the earth become a paradise.

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THE MOTHER'S FAITH.

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I have borne a cherub boy.

Borne a boy? The world is full,
Crammed its game of push and pull;
You have given that cherub life
For a gaunlet race of strife.
If his heart be large and tender,
Sadly will his means be slender;
Everlasting duns will push him,
Poverty will cramp and crush him.
If his heart be small and stony,
It will canker with his money;
Rust will gnaw it through and through,
Care will vex it black and blue;
And the wretch, O hapless mother,
In his wealth will starve and smother!

Cried the mother: God is living,
Blest the boon is of his giving;
I will trust Him that the boy,
Living, shall be full of joy.
Truth and justice—self-denial—
Shall prepare him for the trial
Into which he must be hurled,
Of a scuffling, brutal world.
Watch will I his opening soul,
Kindling with the living coal—
Love to God and love to man—
Working out his Maker's plan.
Who shall say this boy of mine
Shall not as an angel shine;
Winning to the heavenly state
Hearts now filled with strife and hate;
Calling down that better day,
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Ceased she, and her deep blue eye
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GOSPEL HERALD.

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His next work was preaching the gospel and laying the foundation of the church by calling men by commandment through the Urim and Thummim and by the voice of the gospel to save themselves from this untoward generation. Now what did he teach? He professed to be inspired from on high and to have been administered unto by an angel from heaven. Paul said of old, "though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Now Paul classes himself with the rest of the disciples, and they preached by inspiration of God. If Joseph preaches by inspiration their doctrines will be analagous, and the laws of analogy are arbitrary in respect to the things of God, and incontrovertible. If God inspired the apostles to preach the doctrine that they preached, he never inspired any other man to preach any other doctrine for gospel.—We will now bring a few parallel passages, and see how they agree together:—

JOSEPH'S.	THE APOSTLES'.
"Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I AM, even Jesus Christ, the life and light of the world; a light which shineth in darkness and the darkness comprehendeth it not: the same which came in the meridian of time unto my own, and my own received me not; but as many as received me, gave I power to become my sons, even so will I give unto as many as will receive me, power to become my sons." D. & C. sec. lix. p. 2.	"In the beginning was the Word, and the Word was with God, and the word was God. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John i. 1, 4, 5, 11, 12.
2. "And verily, verily I say unto you, he that receiveth my gospel, receiveth me; and he that receiveth not my gospel, receiveth not me. And this is my gospel: Repentanance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth of the peaceable things of the kingdom."	"Thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations." Luke xxiv. 46, 47. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."
3. "Arise and be baptized, and wash away your sins, calling on my (the Lord's) name, and you shall receive my spirit."	"Arise and be baptized and wash away thy sins, calling on the name of the Lord. Acts xxii. 16.
"And again, it shall come to pass, that on as many as ye shall baptize with water ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me." D. & C. sec. lix. p. 6.	"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophecied." Acts xix. 5, 6.

We might extend parallel doctrines to a great length, but forbear for the present, and say that in order that the apostles might effectually preach the gospel and be witnesses of the power of his name, Jesus instructed them to tarry at Jerusalam until they were endued with power from on high, which was fulfilled on the day of pentecost. When they were all filled with the Holy Ghost, and spake in other tongues as the spirit gave them utterance.—Joseph also called upon the saints to assemble themselves together, and God would endue them with power from on high. Now if this was accomplished according to the word of the Lord by Joseph the prophet, it is one of the strongest points of analogy between this church and the apostolic, and shows, beyond successful controversy, that the "Church of Jesus Christ of Latter Day Saints" is the true church of Christ, having a heaven qualified ministry to testify of Jesus Christ, and preach his gospel. I make a few extracts from the revelations of Jesus Christ without reference to place in D. & C. Search these commandments, saith the Lord, for they are true and faithful, and the promises in them shall all be fulfilled: "Thou art called to go to the Ohio, and inasmuch as *my people* shall assemble themselves to the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads."

"Tarry ye in this place and call a solemn assembly, even of those who are the first laborers in this last kingdom. Sanctify yourselves and you shall be endowed with power. Wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio and there I will give unto you my law, and there you shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do: for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no

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2. "And verily, verily I say unto you, he that receiveth my gospel, receiveth me; and he that receiveth not my gospel, receiveth not me. And this is my gospel; Repentanance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom."	"He that receiveth you receiveth me, and he that receiveth not you receiveth not him who sent me."
	"Thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations." Luke xxiv. 46, 47.
	"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."
3. "Arise and be baptized, and wash away your sins, calling on my (the Lord's) name, and you shall receive my spirit."	"Arise and be baptized and wash away thy sins, calling on the name of the Lord. Acts xxii. 16.
"And again, it shall come to pass, that on as many as ye shall baptize with water ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me." D. & C. sec. lix. p. 6.	"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophecied." Acts xix. 5, 6.

We might extend parallel doctrines to a great length, but forbear for the present, and say that in order that the apostles might effectually preach the gospel and be witnesses of the power of his name, Jesus instructed them to tarry at Jerusalam until they were endued with power from on high, which was fulfilled on the day of pentecost. When they were all filled with the Holy Ghost, and spake in other tongues as the spirit gave them utterance.—Joseph also called upon the saints to assemble themselves together, and God would endue them with power from on high. Now if this was accomplished according to the word of the Lord by Joseph the prophet, it is one of the strongest points of analogy between this church and the apostolic, and shows, beyond successful controversy, that the "Church of Jesus Christ of Latter Day Saints" is the true church of Christ, having a heaven qualified ministry to testify of Jesus Christ, and preach his gospel. I make a few extracts from the revelations of Jesus Christ without reference to place in D. & C. Search these commandments, saith the Lord, for they are true and faithful, and the promises in them shall all be fulfilled: "Thou art called to go to the Ohio, and inasmuch as *my people* shall assemble themselves to the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads."

"Tarry ye in this place and call a solemn assembly, even of those who are the first laborers in this last kingdom. Sanctify yourselves and you shall be endowed with power. Wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio and there I will give unto you my law, and there you shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do: for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no

power shall stay my hand." Now I myself am a witness of the fulfillment of the above promises, and there are plenty of living witnesses able and willing to testify to the same facts. I quote from my private journal:—

"Wed. March 30th, 1836. This day being sanctified as a fast day for the authorities of the Church of Jesus Christ of Latter Day Saints, between the hours of 8 and 9, A. M., upwards of 320 ordained members met in the house of the Lord here in Kirtland, Ohio, to attend to the last ordinance of the endowment, viz.: the ordinance of washing of feet. This ordinance is administered to none but those who are clean from the blood of the generation in which they live.——The washing was commenced by the Presidency, who first washed the 12 apostles and the 7 Presidents of the seventies.—The 12 and 7 then commenced washing, which continued until the whole assembly were washed. The order of the house was, that we tarry until to-morrow morning in the house of the Lord. (It being as I said a fast.) After the washing the spirit of the Lord, even the Holy Ghost, was poured out from on high upon the congregation, and the brethren commenced prohecying and speaking in other tongues, as the spirit gave them utterance. During part of the day the assembly room was divided into four parts by the curtains, and they prophecied, spake and sang in other tongues in each room.—We fasted until even, when we partook of bread and wine in commemoration of the Lord's supper; but the greatest feast was the after entertainment, by the glory of the Lord, and the power of his spirit." Now having attended through the endowment, I could form an idea of the endowment anciently; for God's ordinances change not. Now, dear reader, you see we have at least 200 more witnesses of the latter day endowment than the former day saints had of theirs; for "in those days the number of names together were about an hundred and twenty." Here was no deception of man; but the power of God abundantly displayed. If God be for us, who can be against us? If this is the only living and true church on the face of the earth, organized after the heavenly pattern, I ask where did we get the pattern? We knew naught of it until God raised up a prophet to restore Israel. Joseph Smith was a prophet of God, as may be proved by thousands of witnesses, and all those who live by the law of his mouth which he spake as he was moved by the power and gift of God will be saved, while those who make him a stumbling stone and rock of offence, and refuse the word spoken through him from heaven, they shall be sought for but shall not be found, because they were fearful, distrustful and unbelieving. When they ran from the supposed snares they fell into the pit, which has covered them forever. O that all men would awake from the slumber of death into which they are fallen, and as Moses said of old, come thou with us and we will do thee good, for the Lord has spoken good concerning Israel. STEPHEN POST.

Centreville, Pa., Sept. 21st, 1848.

RECIPROCAL.

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☞ Good! That is a very proper spirit for the parents of so fine a boy. The readiness to have him corrected in case he should become unmannerly will doubtless save the necessity of correction. We are sorry to think such a child should be mortal, and certainly hope his parents will have too much respect for him, in case they should fail in raising him to lay him, in burial by the side of the little Ensign, recently intered there.

Since you have been so very frank, you will not take it amiss if we communicate to you a little wit we purchased. It is said bought wit is the best if we do not buy it too dear. The parents of the Gospel Herald are of a different opinion. We are of opinion that if wit is at hand to be had for nothing but the taking, it is just as good as if paid for at any price whatever. Well, we bought a little, *very dear*, that we are willing to give away. Our boy was exceedingly praised when young, and we were weak enough to tell him of it, which made him nearly as proud as we were of him. Then we took him on a long journey, and showed him great cities, and a world of curious things. It was all well if he had not been left too much in the company of strangers. But he got a habit of talking too loud. Still he was such a favorite that many persons were very desirous of having the pleasure of nursing him. He had grown a little troublesome to his parents, who had hardly time to look to him, and we concluded to put him out to nurse. Indeed we come within one of committing him to the hands of the parents of the Ensign.—But finally we put him out and sent him off some two miles, to be rid of the care of *him*. What a load of care it gave us *for him*.—He became unmannerly and disorderly, meddling with other business, & neglecting that we set him about, quarreled with bad neighbors, and actually picked up some of their bad language. When he caught any of them in a bad trick he accused them all of it, and harped on it as though he could not think of any thing more decent. We gave him many private lectures, and more to his nurses, but all to no purpose. Indeed we were not sorry they gave him a new name, for we were ashamed of having him recognized as our son, and thought "Reveille" a very appropriate name for such an unmannerly little drummer as he was. Finally, one day we caught him carrying two faces, actually telling one story at one house and a very different one at the next, and so all round. None but a parent can know the anguish we felt. We raved first, cried afterward, and in the end left him with the same nurses, dreading to take in hand such a spoiled child. We were greatly to blame, but there is such a thing as being too spirit broken to do our duty. Besides this we were wading in deep water, in the midst of many perils, with but few to assist us, and the sun scarcely visible through the fog.

These strange habits did not agree with the child. He gradually grew sickly. His nurses neglected him as tavern loungers do the pert lively children they teach mischief and give candy to in health, but never look after in sickness. They even brought him the same dish from week to week, which, though good enough in the beginning, was quite stale in the end; and as he ceased to breathe his nurses kicked him out of doors, and people said that he was dead. This was a great mistake. He has a little spark of immortality in his composition. We took him home, and in a lone damp cellar,

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When his case seemed desperate, we did not like to tell him his faults before folks; for nothing renders the reform of a spoiled child so hopeless as making him feel himself disgraced by letting every body know how bad he is. But since by good conduct he has quite retained his character and got the good old name of "Herald" again, and made the acquaintance of a good number of boys of first respectability, whom he visits and receives their return calls every week. We shall even send you this little open line by him, just to say that it is not good to put young children out to nurse at all, and more especially among strangers or illmannered people. As we have paid price enough for this wit, we are perfectly willing to communicate it to all our relatives gratis. It will be worth just as much to you as though you paid any price for it.

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Our son requests us to add that by the genealogies he does not appear to be the oldest, having had a brother by the bond woman at Pittsburgh more than a year before him, by whom he was wickedly mocked. As this was very unpleasant to him, he is resolved not to practice it on any of the children of Ketura; remembering that as he was made the first born by adoption, contrary to nature, but in respect to righteousness, so if he behave unseemly to others his inheritance which he has by adoption might be taken away.

Philadelphia, September 28th, 1848.

PRESIDENT J. J. STRANG:—

DEAR BROTHER,—It has been a long time since I have written to you. All I hear from you is through the paper, which paper I peruse much. I hear through the paper how falsely you are slandered. I have read your appeal, and I say be of good cheer, they cannot harm you. I will write to you concerning the church here.—We numbered when you was here about forty members. Since that there has been about ten more joined, which makes about fifty.—There has three left us, and have gone back to Brigham. The remainder are all in good standing. Can you not write to me, and let me know how you are coming on at Voree? [Wrote the mail before this arrived. ED.] Can't you send Elder John E. Page or some other faithful Elder here? They might do good.

Orson Hyde has been here again. He was on to Washington, and I see in the New York Herald that he has been selling the votes of the Brighamites at Council Bluffs for one thousand dollars, and that there is a great excitement again, and they threaten to drive them again from Iowa. I also see in the papers that an insect called the cricket has destroyed all their grain at Salt Lake, and they are all coming back to the Bluffs. Brother Strang, give my love to brother Page. Tell him to write to me soon. Give my love to brother Haven and his family, (who left us here.) The saints all send their love to you and all the saints. Bro. Syfritt says he can send some tithing soon. We have had no preaching since Elder Adams left us. There are several now who want to be baptized.—Don't forget to write to me. If you have any good let me know.—I long to be with you. May God bless you and all the faithful in Christ Jesus, even so. Amen. I am yours in the new and everlasting covenant,

PETER HESS.

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☞ Where are the Brighamite Twelve? Phineas Young informed us personally, not two weeks since, that six of them were at the Salt Land, and six at Council Bluffs. Letters from various places mention them in different locations. For instance, we learn that Wilford Woodruff is in Boston, and in no hurry to start to the Salt Land. Also that Orson Pratt has left his family in New York, and gone to England. Orson Hyde is sculling about the land seeking whom he may devour. Wonder if they cannot look up some body to be leader. It might patch up their affairs for a few weeks if they could but get some man of character to go up into the wilderness and consent to be their leader.

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☞ Where are the Brighamite Twelve? Phineas Young informed us personally, not two weeks since, that six of them were at the Salt Land, and six at Council Bluffs. Letters from various places mention them in different locations. For instance, we learn that Wilford Woodruff is in Boston, and in no hurry to start to the Salt Land. Also that Orson Pratt has left his family in New York, and gone to England. Orson Hyde is sculling about the land seeking whom he may devour. Wonder if they cannot look up some body to be leader. It might patch up their affairs for a few weeks if they could but get some man of character to go up into the wilderness and consent to be their leader.

Athens Township, Crawford Co., Pa., Sept. 25th, 1848.

Dearly Beloved:—By way of introduction I subscribe myself your companion in tribulation and brother in the gospel of our Lord and Savior Jesus Christ. Feeling deeply interested in the welfare of Zion, and prefering her prosperity above my chiefest joy, I can no longer forbear communicating my mind unto you by way of letter. Although I have remained so long silent, it was not because I loved Zion the less, but because I have learned to esteem others better than myself, and consequently have contented myself with perusing the Herald, instead of becoming an author to any of its lines, while there are so many in the vineyard that have been more abundant in their labors, and more capable of edifying the saints. While the saints are endeavoring to become one, as the gospel requires, we can see the workings of Satan among the people, and even among those that wish to be called saints; they are not willing to trust the Lord Jesus Christ even a dollar, believing at the same time that whoso giveth unto the poor lendeth unto the Lord, and when the Lord comes he will bring his reward with him.

It is evident that if every one which now believes in the doctrine of Christ was willing to cast in their mites and some their abundance, and bring all their tithes into the Lord's store house, that there would be sufficient to relieve the poor, support the families of the elders while engaged in preaching the gospel to the nations, and build the Lord's house in a time accepted. But Paul says, "Except the law had said thou shalt not covet, I had not known sin.—Beware of covetousness, which is idolatry," &c. If covetousness increase with us Zion will not arise in her beauty, for the prosperity of Zion depends upon the faithfulness of the saints and their liberality. When the principle of tithing is held forth, even among the brethren, we can then discover even a worse spirit than that which the young man had, for to say nothing about their selling all and giving to the poor; they are unwilling to give a tenth of their property or time to the building of the Lord's house, or in strengthening a stake, or in establishing Zion. The saints have become sectarian in faith, and instead of building up Zion in righteousness, (that is, in loving the Lord our God with all our heart, might, mind and strength, and our neighbor as ourselves,) they are going to show their faith without works, and let the Lord do the whole of it, and keep his rewards unto himself, or else bestow them upon dry and barren ground. Because there has been many false brethren, which have done wickedly and destroyed much good, the luke warm have determined within themselves that they will do nothing more for the cause of Zion, until they can see her greatly prospered and her borders enlarged. But how surprisingly strange to think of Zion's being built up without means or labor. They might just as well expect their salvation without a belief in the gospel.

People are willing to be saved in their own way, and are not willing to be saved in the Lord's way, but they probably will be when the Lord pours out his judgments upon Babylon, when they find all hopes of their gain gone, and find that their covenant with death and agreement with hell will not stand. How strange it is that the inhabitants of the earth have had the revelation of St. John with them near eighteen hundred years, and yet know nothing about fleeing unto Zion. They think the doctrine of Christ beautiful if it was not for this gathering and having all things common. But it appears to me that I would be willing to give all that I have and ten thousand times more for the building up of Zion. I am determined, by the grace of God, to be with you as soon as I can get there, and until that time arrives I am determined to keep a strict account of all that I have, and pay tithes of all that I possess, besides being more diligent in the ministry. I feel willing to go where the Lord requires me to go, and to stay where the Lord requires me to stay. It is astonishing to see how stupid most of the saints are about obeying the voice which says, "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Some people seem to think that the watchmen are meddling to their own hurt when they enforce the duty of fleeing out of Babylon upon the minds of their hearers, just as though there was no God that required it; and just as though the earth was not the Lord's, neither the fullness thereof. How long will it be before the children of men will repent and regard the work of the Lord as they ought to regard it? I answer, not until Zion and Jerusalem are made a praise in the earth, and the Lord comes with his saints and reigns in Mount Zion and in Jerusalem and before his ancients gloriously. I close by subscribing myself your friend and brother in the bonds of the new and everlasting covenant, W. POST.

James J. Strang. [Money received. Ed.]

Depeyster, St. Lawrence Co., N. Y., Sept. 11th,, 1848.

Dear Brother Strang:—I acknowledge the receipt of your letter of Aug. 27th, and I got one from John E. the same day. The contents of yours gave me great satisfaction. I know that puny man cannot thwart the plans of God. Though apostates may bolt, and Devils may rage, yet God will be with you and all the true and faithful, to protect in time of need. I am in a good harbor. The prospect is good in Otsego county. I have baptized but one, but I shall baptize some more soon. I think the brethren in this county are on their high heeled shoes for Voree in the spring. Several have promised to go who have not joined, but will soon. Tar and feathers are threatened, but I have no fear. I shall return to Otsego next week to stay till next spring, or till further orders from you, and if the Lord will permit me to come up there I will bring one hundred souls with me to Voree.

There are many calls for me that it is impossible to fill. Truly the harvest is great, and the laborers are few. Doors are flung open on every side. The people are hungry and starving for preaching. There is here a famine for the word of the Lord, and a great dearth for truth. Many acknowledge the truth, but pride will not let them obey it. The hand of kind providence has been with me ever since I left Voree, which was on the 11th of April last. I have but few leisure moments, and lack for nothing; for the noble hearted brethren contribute to a full supply as yet. So I do not see any need of being in the least faint hearted about going out to preach. When God speaks let his subjects obey, and we shall lack in nothing, if we do what we do with an eye single to his glory. The wrath of God is heavy on the people. The sickness is great, and death is stout against all opposition, and is in small villages sweeping off from 7 to 15 in a day, and some live only 12 hours after being taken sick. Sure enough, as the prophet says, it is a vexation to hear the report; but to me it is more vexatious to hear the sermons at their funerals. It appears to me there never was a people more ripened for destruction than the Gentiles now are. It takes a man with a stiff upper lip to stand it among them at all. God's judgment is on their hard labor; for thousands and tens of thousands bushels of potatoes are rotten, and thousands of acres of meadows are destroyed by an insect scarcely visible with the naked eye, cutting the grass close to the ground; and also the plum and cherry and other trees of fruit are so cankered with insects this year that in many places it has left the people destitute of any fruit. But amid all this the ungodly cannot discern the signs of the times, notwithstanding their meadows and fruit never failed them before.—The wars and commotions in the earth are no sign to them. I believe it is high time for the elders to magnify their calling in all things. Brother Strang, the saints all rejoice greatly in the order of Enoch, and the topic of their conversation is about the united order, and they long to be there to join in it. Give to the Father a

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Beaver Island, September 13th, 1848.

PRESIDENT STRANG :—

DEAR BROTHER,—Permit me to intrude upon your time a few moments. I am happy with the privilege of addressing you once more under so favorable circumstances. Matters and things are going on very well here now. We are having very good meetings, and we are all doing and enjoying ourselves very well. Every one is doing his best to lay in store for winter, and the prospect is that we all shall be able to get enough. There has not been any addition to our settlement since you was here, but we remain about the same. The prospect is that the way is preparing for an effectual door to be opened to the Lamanites, the house of Joseph, that they may learn the history of their progenitors. Brown went to the Sault St. Marie and there he found an Ephramite that seemed to be moved upon by a spirit of inquiry, so he laid the principles of our faith before him, and he became so much interested that he promised to return and bring him the Book of Mormon. He told Brown that in the middle of August he was going to visit several of the tribes up about Lake Superior, and he wanted the Book of Mormon to take along and lay before them. So Brown returned, and in a few days he started back with the Book of Mormon and other of our works, such as we thought proper to send. I let him have the Doctrine and Covenants and some papers to carry to him. You will understand that this man, though he is a Lamanite, is well educated, and also can speak the language of several tribes. Therefore he is a proper instrument for the Lord to begin the work. It is evident the Lord is at work among them, and their hearts are turned towards us. I long to see the time come when they will come into the work; for I have hopes of them, but none of the Gentiles. The Gentiles, as a people, never will keep the law of God.

It seems by the last number of the Herald that you are having some trouble in Voree. O the wickedness and treachery of man!—Men that have once been your warmest advocates and professed friends, to see them turn and take the course that they do it is astonishing. It is almost enough to destroy ones confidence entire. But, alas! to view man in one respect he is almost an angel, but in another a demon. What is all this array of kindred spirits against you? Is it for any thing unlawful that you have done? No!—Then what is it? It is because God has called you to be a prophet. If you had not been called to the prophetic office, no man would have said ought against your character to this day. But they must fill up their cup, that God may cut them off. I hope God will deliver you out of their hands. I trust you may always find some true and tried friends here. Yours most sincerely,

SAMUEL SHAW.

CONFERENCE MINUTES.

At a Conference of the Church of Jesus Christ of Latter Day Saints assembled at the Jackson branch, Jackson Co., Mich., on the 30th of September, 1848, Geo. Brownson Pres. and Samuel Graham Clerk, J. M. Wait and Walter Ostrander were given a mission to the Grand River Rapids and vicinity; B. C. Willey and John Hill to labor in and about Jackson; Thomas Horton to Ingham Co. During Conference instructions were given to the Elders to enforce the necessity of the gathering and building of the Temple of our God. By a vote of the Conference S. Graham was appointed a delegate to attend the semi-annual Conference at Voree. The spirit of God attended the ministration of the word, and we were made glad while sitting together and contemplating the great work committed to us in this last dispensation of mercy to man. The brethren and sisters expressed an entire satisfaction and unshaken confidence in the authorities of the church.

S. GRAHAM, *Clerk.* GEO. BROWNSON, *Pres.*

INDUSTRY AND INTEGRITY.—There is nothing possible to man which industry and integrity will not accomplish. The poor boy of yesterday—so poor that a dollar was a miracle in his vision; houseless and beardless; compelled to wander on foot from village to village, with his bundle on his back, in order to procure labor and the means of subsistence—has become the talented and honorable young man to-day, by the power of his good right arm, and the potent influence of his pure principles, firmly and perpetually maintained. When poverty and what the world calls disgrace stared him in the face, he shuddered not, but pressed onward, and exulted in high and honorable exertion in the midst of accumulating disasters and calamities. Let the young man be cherished, for he honors his country and dignifies his race. High blood—if this courses not in his veins, he is a freeborn American, and therefore a sovereign and a prince. Wealth—what cares he for that, so long as his heart is pure, and his walk upright? He knows, and his country knows, and his country tells, that the little finger of an honest and upright young man is worth more than the whole body of an effeminate and dishonest rich man. These are the men who make the country—who bring to it whatever of iron sinew and unfailing spirit it possesses or desires—who are rapidly rendering it the mightest, most powerful, as it is already the freest land beneath the circle of the sun.—*Ex. paper.*

☞ "A man strikes me with a sword and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to every body; and after it has been bound up, I am taking off the bandage continually, and examining the depth of the wound, and making it to fester, till my limb becomes greatly inflamed, and my general health is materially affected; is there a person in the world who would not call me a fool? Now such a fool is he, who by dwelling upon injuries, or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound and never look at it again!"—*Simeon's Life.*

EXISTENCE OF GOD.

Voree, October 19th, 1848.

MR. EDWIN BURGESS :—

DEAR SIR,—After a considerable and an unexpected delay I finally address you according to the arrangement made between us. It is useless to make any apology for the past. I have only to ask your indulgence in the future. I enter upon this correspondence with real pleasure, not because it brings with it the necessity of additional toil, to one who is already much overtasked. But I have confidence in succeeding on ground where I cannot but see that such men as Locke and Paley have failed.

2. As the arrangement of a discussion between us was not commited to writing, I have thought fit to state here what I consider the terms upon which we meet:—

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3. In such a discussion I understand that no man or book is

thority in any higher sense than they are in discussing a question of mathematics, chemistry or geology; that there is no Bible or book of laws the *dicta* of which is supreme or final.

4. There are, however, certain truths which nothing short of insanity questions; such for instance as that two and two are four, that black is not white, and that a circle is not a square. Of the same class, though not equally apparent to the unlearned, are the following: that the three angles of a triangle are equal to two right angles; that an equilateral triangle is also equiangular, and that any sum multiplied by itself produces its square, and multiplied again produces its cube. These truths I expect to rely on as premises universally acknowledged, and needing no proof.

5. There are also many principles in science so well established that in all scientific as well as popular works they are assumed as unquestioned facts, such as the rotundity of the earth, the size and relative situation of the planets, all the elementary principles of the natural sciences as usually taught in the schools throughout the civilized world. I see no reason why these should not be appealed to *in the first instance* as unquestioned truths. If the opposing party denies their correctness he should be expected to give his reasons, to show the fallacy of that principle of science which has received the common assent of mankind.

6. For an example, if you should assert the rotundity of the earth, that being a fact about which the learned have ceased to doubt, I should not be at liberty to simply deny that fact and call for proofs, but should be bound to give evidence that the common doctrine was erroneous, which you would afterwards reply to and defend your position. I think this rule necessary, otherwise questions would be endless.

7. I should like to have the discussion kept up regular until brought to a close, and for that purpose propose, as far as possible, to furnish about equal to two columns of the Gospel Herald per week, provided you will do the same. We shall endeavor in the publication to as much as possible issue in alternate numbers. For convenience of reference I wish you to write your articles in paragraphs like this, and number the paragraphs. I do also most seriously hope that, after entering into this arrangement as I have, it will not be dropped (as was the Catholic discussion) by my opponent without going over the ground. I shall write very little but what I have already spoken, and would be far from writing it out unless I expected to be answered.

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9. The conclusions to which I have come on the subject of the existence of God are not the result of other men's reasonings, but of my own. My reasons were not derived from any book, publication or discourse whatever. I have read one hundred volumes of different authors on the existence of God and the divine authority of the christian religion without finding one argument that I deemed conclusive. Since seeing you I have read the first argument of real force that I ever had the pleasure of reading to prove that there is a God. This is a re-print in the Wisconsin Argus from the Democratic Review. And this is but a repetition, dressed up in better and more scientific language than I am able to use, of part of the arguments used by me in private conversations in Pittsburgh, New York and Boston two years since, and repeated in successive public lectures in Voree last winter and spring.

10. The originating of the argument is of little account compared to the validity of it, the only thing with which we need trouble ourselves. I shall not ask you to be satisfied with guess work, or common theological essays. Neither shall I build my logic on assumptions, as did Paley, Chalmers and a host of others, who have *assumed* that the world was created, and that it was a machine, in order to prove that it had a creator or a machinest.

11. But whatever kind of proof is always received among men on all subjects, I hold to be good on this if applicable, and to be good to the same extent as in any of the sciences. The same kind of evidence which would be good to prove the rotundity of the earth, I hold to be equally good to prove the existence of God, so far as it is applicable.

12. The testimony of one circumnavigator would go but a little way towards establishing so important a fact among a people not acquainted with it. But among an inquiring people, possessed of a good degree of general intelligence, a numerous series of voyages, made by different persons of eminent character, and in successive generations, and made public with all their facts and circumstances, would gradually work conviction in the minds of a people. And such conviction would be well grounded.

13. I do not claim that such evidence is equal to the astronomic demonstration, but it is equal to any that others than astronomers can have of the astronomic demonstrations, and is as good as the bulk of the learned men have of the great body of scientific truths to which they subscribe. It is as good as any person on earth has or can have of geographic and geologic facts, and far better than history admits of.

14. Geography, natural and political, is proved by the testimony of men. Yet its leading facts are undoubted. There probably may not be a man in the United States who has seen the city of Tombuctoo, the Chinese wall, or the sea of Aral. Who doubts their existence? Only the insane. What has produced such universal credence to facts that none of us know? Simple human testimony. The words of men who have seen them, and their words by hearsay second, third and fourth handed.

15. And this testimony has not been by any means uniform. All who had the means of knowing agree in the main point, the existence of those objects, however much they disagree in the details concerning them. Consequently all men except the merely insane believe their testimony that such places really exist, but disagree according to the several witnesses in their characteristics.

16. Believing this credence of mankind well founded, I appeal to similar evidence to prove a God. HE HAS BEEN SEEN OF MEN. In this the testimony of all mankind concurs. I shall not attempt to give the evidence in detail. It would require a re-writing of the history of the earth. Every nation under the whole heavens furnishes its quota of that mass of evidence which, if written out, would crowd libraries—the testimony of men that they have seen God. From the earliest times of which we have written records to this present, there never was one nation which did not give its share to this testimony. Neither savage tribe or civilized people has refused its contribution.

17. I do not mean that each and every individual gives his own testimony in the premises. But there have been men in every nation and among every people who said in their day and among their people that they had seen God, and conversed with him. And that fact is preserved in their histories and traditions.

18. The Mosaic account (so called) is any thing but unsupported in the premises. Nor is it backed alone by the Jewish prophets. The Egyptians, Chinese, Chaldeans, Hindoos, Phœnecians, Greeks,

thority in any higher sense than they are in discussing a question of mathematics, chemistry or geology; that there is no Bible or book of laws the *dicta* of which is supreme or final.

4. There are, however, certain truths which nothing short of insanity questions; such for instance as that two and two are four, that black is not white, and that a circle is not a square. Of the same class, though not equally apparent to the unlearned, are the following: that the three angles of a triangle are equal to two right angles; that an equilateral triangle is also equiangular, and that any sum multiplied by itself produces its square, and multiplied again produces its cube. These truths I expect to rely on as premises universally acknowledged, and needing no proof.

5. There are also many principles in science so well established that in all scientific as well as popular works they are assumed as unquestioned facts, such as the rotundity of the earth, the size and relative situation of the planets, all the elementary principles of the natural sciences as usually taught in the schools throughout the civilized world. I see no reason why these should not be appealed to *in the first instance* as unquestioned truths. If the opposing party denies their correctness he should be expected to give his reasons, to show the fallacy of that principle of science which has received the common assent of mankind.

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Romans, Scythians, Germans, Britons and Gauls—all the ancient world—had men standing among them, of all ranks, from the king on his throne to the peasant in the hovel, who testified that they saw God and conversed with him.

19. The modern Chinese, Hindoos, Persians, Turks, Greeks, Egyptians, Italians, Germans, French, Britons and Scandinavians, all have men among them, men of learning and of good report, at this present day who assert that they have seen God, or some of the myriads of spirits in subjection to him, and in rebellion against him.

20. Among the savage nations of America, Africa, Asia and the islands of the Indian and Pacific Oceans not one people is found where similar testimony is not furnished from generation to generation. And though this testimony is often only of the seeing of some of the inferior spirits, and not of God himself, yet I doubt not it is equally in point. For if I make good the existence of a world of spirits, I think you will have no difficulty in acknowledging one superior, a Lord of the universe. Even should you take issue on that point, showing a world of supernatural beings, lays a good foundation for showing that one is supreme, that is God.

21. The existence of this testimony you will not deny. As a man of reading, acquainted with history, you are bound to acknowledge it. Is it true? CAN IT BE FALSE? Have men in all the ancient nations from China to the Pillars of Hercules, and of all ranks from the king to the beggar, and of all characters from the philosopher to the dunce, with all their national divisions and animosities, conspired together to impose a lie on their fellow men?—And have men of every faith, and of every nation, and of every age, from Abraham till myself, made their whole lives one living lie for the purpose of palming off such an imposition on our brothers, our sisters, our wives and our children? And in such a cause, with scarcely a point of unity but this, and ten thousand points of diversity, many of which have drenched the earth in blood, have such men traversed earth and sea to find fellow conspirators in the unknown isles which the covetousness of commerce and the rapacity of conquest never discovered?

22. Have sage, philosopher and statesman joined hands with jugglers, impostors and frightened fools to impose bootless lies on posterity and friends as well as strangers? And is there no truth in man, that when those nearest and dearest to them offered their lives in blood and fire to such a faith, none of these have confessed the imposture to save a father a brother or a child?

23. In all else the united testimony of those who have studied the facts is deemed sufficient and satisfactory proof. The facts of geology, the facts of astronomy, the facts of chemistry, the facts of botany, the facts of zoology, are all proved by testimony like this in kind, less in accumulation. And upon facts so proved are based the principles of those sciences. The facts were thus determined. And the principles are but deductions from them.

24. It is not necessary to give samples where masses are at hand. No man in his senses will deny that the existence of God, the Lord of the universe, a being of intelligence, motive and will, is proved by more testimony than that of Julius Cæsar. And a world of spirits is proved by more living witnesses, and has been in every generation of men, than can or ever could be adduced to prove the existence of one half the species of living animals on the earth.

25. It is but in very modern times, in times very recent, that people have been ashamed to acknowledge these things even in this country, and such a feeling is now limited to a very small portion of the earth. Our fathers and grand-fathers talked of supernatural beings seen by themselves and friends, with awe to be sure, but with as little shamefacedness as in speaking of birds, beasts or fishes of rare kinds.

26. And the time that has since elapsed has changed appearances only, not facts. Enter into the closet of your friends' hearts, open the door that shame and the fear of being called superstitious has shut, induce men to speak to you as they commune with their own hearts, and how many men will you find who have never beheld the supernatural? How many who have never been spoken to by the invisible? How many who have never been led by the intangible?

27. The world is now a vast crowd of living witnesses of the supernatural, shamed down to silence by the Atheistical doctrines of modern christianity. This truth is a spring that can never be dried up. A generation shall yet arise who, taking facts as they find them, will make religion a science, studied by as exact rules as mathematics. Then will these facts be sought for as are new discoveries in geology and astronomy. Facts well attested will be generalized. Rules be drawn from them. Man's prejudices will cease to minister to his blindness. The mouth of the seer will be opened, and the whole earth enlightened.

28. I do not flatter myself that this argument will be generally satisfactory. But I think I may safely pledge myself to make a better answer to any proof that can be made in this country of the existence of the city of St. Petersburgh, or of the Pope of Rome, than any man can make to this. Sincerely and truly,

JAMES J. STRANG.

Egyptian Mummies.—The gilding and columns upon the coffin are still fresh, and the wood of which they were constructed exhibits no indication of decay. Raise the lid! There is the body of the silent inmate preserved in perfect form. The bandages, though browned with age, are yet entire; and the mysterious writing upon the historical roll of papyrus resting upon the breast, is still legible. The head, the hair, the teeth, the arms, the legs, the hands, the feet, the skin, the bones, the sinews, are all preserved, and the whole mortal fabric is there, laid in its narrow house, wrapped in the habiliments of the grave, with all the care and neatness that friendship could dictate or art achieve. These sad but astonishing remains of a civilized and enlightened people, having, for a period of more than three thousand years, been permitted the sanctity and rest of death's sleep, are now rudely torn from their silent tombs, where they were laid by the hands of piety and affection; their coffin-shrouds sacrilegiously stripped away; their trifling trinkets filched by the spoiler, and their naked bodies crumbled and scattered to the winds by Christian hands!—*American in Egypt.*

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THE WALL OF CHINA.

A work on China recently published in England, says that the great wall which divides China from Tartary, is reputed to be more than 3,000 miles in length—but the real length does not exceed 1,500 miles. Its course is not always even, sometimes descending into deep valleys, at others rising to the top of lofty mountains. Its height constantly varies, being much greater in certain situations, especially in the valleys, whilst in some it does not rise higher than fifteen feet. In some parts this wall is built entirely of brick, in others of stone and brick mixed; and such is its breadth, that carriages can drive along the top with ease. The writer adds:—

I am informed that the interior of the wall was filled up with earth, and that it was built of that breadth not only for convenience in time of war, but also to facilitate the transport of materials when it was building, as it would otherwise have been impossible to carry it over steep and precipitous spots. It would, in fact, have been beneath the advanced civilization of the Chinese to build a national barrier, passing over rocks, ravines, and mountains, without providing a passage for horse and foot soldiers. Upon examining this work I was greatly astonished to find that, although it was built more than eighteen hundred years ago, it is still so perfect that it does not appear to have been finished above a century.—It is decayed only in a few places, and these dilapidations the Tartars, who are now in possession of China, do not trouble themselves to repair. They only preserve and defend the gates through which there is much traffic. Under the native Chinese government one million of soldiers where employed to guard and garrison this marvelous work.

RESPECT TO AGE.

There is a story of an occurrence at Athens, during the games in honor of a god, illustrative of the respect paid by the Lacedemonians to old age. The seats in the theatre were crowded, and an old man entering late, found no seat. Some young men beckoned him towards them and offered him a seat, but as he advanced they sat closer together, making the vacant seat farther along, and continued to do so as he approached it, so as to excite the laughter of the audience. There were departments of the theatre devoted to foreigners, and as the old man approached that of Lacedemonians, they all arose. The Athenians, with characteristic impetuosity cheered their courteous neighbors with tremendous applause, and the old man turning around remarked, "The Athenians *know* the right, the Lacedemonians *do* it."

The present age might learn a lesson from the Lacedemonians.—The politeness everywhere shown to ladies makes a poor excuse for the inattention to age. In steamboats, railroad cars, hotels, and elsewhere an old man receives but a passing glance, and it is not an unfrequent occurrence to see a man scarcely able to walk, supporting himself in a car by the back of a seat, or by a post on a steamer, for lack of the seat which a young strong man occupies near him. We saw a lady give up her seat to an old gentleman once, in such a case, and half a dozen chairs were instantly offered her by gentlmen who had remained motionless before. Americans know what is polite, if they do not practice it.—*Jour. Com.*

STOCK OF FOOD IN IRELAND.—The Irish Government, under the agency of the Poor-law-Board, have been making very urgent inquiries as to the actual condition at present, and future prospects of Ireland in respect to food; and the result, as committed to the Executive, may be comprised in a very short sentence, namely, "that there is barely food in the country to support the population till the first week in January."—*London Globe.*

☞ The Louisville correspondent of the Pittsburgh Gazette, says that on the 7th inst., Peter Roberts, a free man of color, a regularly licensed Methodist preacher, a member of the Indiana African Conference, and a Master Mason of the Philadelphia Lodge, was sold at public auction before the Court House door, in that City, for the term of one year. He was bought for $155. The offence of Roberts was a violation of the law prohibiting free negroes from remaining in the State more than thirty days. He was required to give bonds in the sum of $500, which he refused. He was afterwards released, the court deciding that the law under which he was sold, was unconstitutional.

☞ We find the following in one of our exchanges:—

"The Mormon Temple at Nauvoo has been leased, for a term of fifteen years, and is to be at once converted into a college building, and to be occupied for that purpose. The institution is to be under the patronage of the Home Mission Society."

STILL LATER.

"THE MORMON TEMPLE AT NAUVOO.—It appears that this building has not been actually purchased for a Protestant Theological and Literary Seminary, as was reported, but only the *refusal* of it obtained, with a view to raise the means of purchase from "Christians residing at the East." It is said to be capable of accommodating 200 students."

☞ And we give them good notice that they will be ejected about the time they get it filled up. It is not cunning to borrow a law suit.

SPECIAL NOTICE.

We are about to enter upon 2 most important religious discussions, which will be published through the Herald and other papers, and believing that they will be matters of interest to the public generally, are induced to make an effort to enlarge the circulation of this paper on the present occasion. The first discussion is between prophet Strang and Mr. Edwin Burgess of Racine, and commences in this No. (31.) Prophet Strang affirms the existence of God, (as a distinct individual intellectual being,) and Mr. Burgess denies. The second is between prophet Strang and professor D. M. Graham of the Michigan Central College, and is to commence in the next No. Prophet Strang affirms that Mormonism (so called) is a dispensation from God, and professor Graham denies. Whoever will send us the names of two NEW SUBSCRIBERS and four dollars shall have the Herald one year gratis. Whoever will send us the names of TEN NEW SUBSCRIBERS and *ten dollars* shall have the eleventh copy gratis, and the Herald shall be sent a full year to each of the ten subscribers. These subscriptions will commence at Vol. 3, No. 31, and should be sent in as soon as possible in order to secure all the back numbers. Those who avail themselves of this opportunity will furnish themselves with a weekly paper, and the matter of two valuable books for only one dollar. JAMES J. STRANG.

BOOKS OF MORMON AND DOCTRINE & COVENANTS.

James Smith, of Pittsburgh, Pa., has constantly on hand a large supply of the Book of Mormon and the Book of Doctrine and Covenants, common and pocket binding, for sale cheap, either in quantities or by the single copy.

TAILORING.

Joseph Ketcham carries on the business of Tailoring at the foot of the hill in the grove, Voree.

SHOEMAKING IN VOREE.

John D. Hartley conducts a boot and shoe shop, near the stone quarry, where customers can be accommodated on easy terms.

THE WALL OF CHINA.

A work on China recently published in England, says that the great wall which divides China from Tartary, is reputed to be more than 3,000 miles in length—but the real length does not exceed 1,500 miles. Its course is not always even, sometimes descending into deep valleys, at others rising to the top of lofty mountains. Its height constantly varies, being much greater in certain situations, especially in the valleys, whilst in some it does not rise higher than fifteen feet. In some parts this wall is built entirely of brick, in others of stone and brick mixed; and such is its breadth, that carriages can drive along the top with ease. The writer adds:—

I am informed that the interior of the wall was filled up with earth, and that it was built of that breadth not only for convenience in time of war, but also to facilitate the transport of materials when it was building, as it would otherwise have been impossible to carry it over steep and precipitous spots. It would, in fact, have been beneath the advanced civilization of the Chinese to build a national barrier, passing over rocks, ravines, and mountains, without providing a passage for horse and foot soldiers. Upon examining this work I was greatly astonished to find that, although it was built more than eighteen hundred years ago, it is still so perfect that it does not appear to have been finished above a century.—It is decayed only in a few places, and these dilapidations the Tartars, who are now in possession of China, do not trouble themselves to repair. They only preserve and defend the gates through which there is much traffic. Under the native Chinese government one million of soldiers where employed to guard and garrison this marvelous work.

RESPECT TO AGE.

There is a story of an occurrence at Athens, during the games in honor of a god, illustrative of the respect paid by the Lacedemonians to old age. The seats in the theatre were crowded, and an old man entering late, found no seat. Some young men beckoned him towards them and offered him a seat, but as he advanced they sat closer together, making the vacant seat farther along, and continued to do so as he approached it, so as to excite the laughter of the audience. There were departments of the theatre devoted to foreigners, and as the old man approached that of Lacedemonians, they all arose. The Athenians, with characteristic impetuosity cheered their courteous neighbors with tremendous applause, and the old man turning around remarked, "The Athenians *know* the right, the Lacedemonians *do* it."

The present age might learn a lesson from the Lacedemonians.—The politeness everywhere shown to ladies makes a poor excuse for the inattention to age. In steamboats, railroad cars, hotels, and elsewhere an old man receives but a passing glance, and it is not an unfrequent occurrence to see a man scarcely able to walk, supporting himself in a car by the back of a seat, or by a post on a steamer, for lack of the seat which a young strong man occupies near him. We saw a lady give up her seat to an old gentleman once in such a case, and half a dozen chairs were instantly offered her by gentlemen who had remained motionless before. Americans know what is polite, if they do not practice it.—*Jour. Com.*

STOCK OF FOOD IN IRELAND.—The Irish Government, under the agency of the Poor-law-Board, have been making very urgent inquiries as to the actual condition at present, and future prospects of Ireland in respect to food; and the result, as committed to the Executive, may be comprised in a very short sentence, namely, "that there is barely food in the country to support the population till the first week in January."—*London Globe.*

☞ The Louisville correspondent of the Pittsburgh Gazette, says that on the 7th inst., Peter Roberts, a free man of color, a regularly licensed Methodist preacher, a member of the Indiana African Conference, and a Master Mason of the Philadelphia Lodge, was sold at public auction before the Court House door, in that City, for the term of one year. He was bought for $155. The offence of Roberts was a violation of the law prohibiting free negroes from remaining in the State more than thirty days. He was required to give bonds in the sum of $500, which he refused. He was afterwards released, the court deciding that the law under which he was sold, was unconstitutional.

☞ We find the following in one of our exchanges:—

"The Mormon Temple at Nauvoo has been leased, for a term of fifteen years, and is to be at once converted into a college building, and to be occupied for that purpose. The institution is to be under the patronage of the Home Mission Society."

STILL LATER.

"THE MORMON TEMPLE AT NAUVOO.—It appears that this building has not been actually purchased for a Protestant Theological and Literary Seminary, as was reported, but only the *refusal* of it obtained, with a view to raise the means of purchase from "Christians residing at the East." It is said to be capable of accommodating 200 students."

☞ And we give them good notice that they will be ejected about the time they get it filled up. It is not cunning to borrow a law suit.

SPECIAL NOTICE.

We are about to enter upon 2 most important religious discussions, which will be published through the Herald and other papers, and believing that they will be matters of interest to the public generally, are induced to make an effort to enlarge the circulation of this paper on the present occasion. The first discussion is between prophet Strang and Mr. Edwin Burgess of Racine, and commences in this No. (31.) Prophet Strang affirms the existence of God, (as a distinct individual intellectual being,) and Mr. Burgess denies. The second is between prophet Strang and professor D. M. Graham of the Michigan Central College, and is to commence in the next No. Prophet Strang affirms that Mormonism (so called) is a dispensation from God, and professor Graham denies. Whoever will send us the names of two NEW SUBSCRIBERS and four dollars shall have the Herald one year gratis. Whoever will send us the names of TEN NEW SUBSCRIBERS and *ten dollars* shall have the eleventh copy gratis, and the Herald shall be sent a full year to each of the ten subscribers. These subscriptions will commence at Vol. 3, No. 31, and should be sent in as soon as possible in order to secure all the back numbers. Those who avail themselves of this opportunity will furnish themselves with a weekly paper, and the matter of two valuable books for only one dollar. JAMES J. STRANG.

BOOKS OF MORMON AND DOCTRINE & COVENANTS.

James Smith, of Pittsburgh, Pa., has constantly on hand a large supply of the Book of Mormon and the Book of Doctrine and Covenants, common and pocket binding, for sale cheap, either in quantities or by the single copy.

TAILORING.

Joseph Ketcham carries on the business of Tailoring at the foot of the hill in the grove, Voree.

SHOEMAKING IN VOREE.

John D. Hartley conducts a boot and shoe shop, near the stone quarry, where customers can be accommodated on easy terms.

GOSPEL HERALD.

VOL. III. No. 32.] VOREE, WIS., THURSDAY. OCT. 26, 1848. [WHOLE No. 96.

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EXISTENCE OF GOD.

MR. STRANG TO MR. BURGESS.—No. 2.

Voree, October 26th, 1848.

MR. EDWIN RURGESS :—In pursuing the subject of the existence of God from where I left it at the close of my last, my next proposition is, that MAN LEARNED ARTICULATE LANGUAGE of GOD. I may not be able to make good by a regular process of logical induction that God, the Lord, was actually the schoolmaster of man who first committed articulate language to him. But I will show that that schoolmaster was a being superior to man, whose dwelling is not with us, and who, in both popular and scientific language, is called supernatural.

30. If I make good this proof, I think you will then make no question of the superiority and sovereignity of one of such beings, or of some number of them, which is the point in issue. And should you do so, I have only to pursue the investigation somewhat further in the same direction to make good that superiority.

31. MAN BY NATURE HAS NO ARTICULATE LANGUAGE. Certainly no fact is clearer than this. The child never speaks words till he hears them. He uses no words but such as are taught to him.—He speaks no language but what he learns from others. If he has no opportunity of learning of others he never speaks. If he is devoid of the faculty of hearing he never learns to speak.

32. All the animals, or at least all the domestic animals, and many not domesticated, all the superior kinds of animals, and many of the inferior, have a natural language; a language of the passions.—This language is uniform with each species. They learn it from none, but possess it by nature. No one of the species is ever without it.

33. The dog barks, howls, growls and whines. Every dog has these powers by nature. The same species of dog has them substantially alike. And he has the whole of these modes of expression and all the varieties of them without learning or hearing them from others. There is a peculiarity in the voice of the dog, when he starts the chase, when he snuffs the track, when he spies the game, when he drives him to tree or burrow, and when he triumphs over him or tastes his blood.

34. He has a growl of pleasure, a growl of fondness, a growl of anger, and a growl of defiance. And no dog in the species is destitute of it. None learn it; all possess it. Not only do all possess it, but all possess it just in the characteristic of his race and of his particular family or breed. Every hunter distinguishes the voice of each different kind of dog. And the particular passion or fact expressed by the voice and intonation of the dog.

35. The dissimilarity and unlikeness between the voice of the hound and the terrier, both used much in hunting, and constantly kenneling together, are very great. Their continual association does not produce any approximation of language, or the slightest change in the intonations of the voice. Ivneither adds to or diminishes from the language of either one intonation.

36. Take the spaniel that has never seen the light and place him with a hound possessed only of his natural habits, and the spaniel never learns one sound that belonged not to his nature. Place him where he never sees or hears another dog, and he is deficient in none. If you cross the breed the new race will have a language between the two, approximating to both, like to neither.

37. You can change the language indefinitely by changing the nature, the blood, or race, but none at all by changing the habits or instructions. These remarks are equally true of all the other animals possessed of a voice. Cows all low and bellow without being taught. Horses all neigh though they have never heard it. And to their natural knowledge of this language instruction can add nothing.

38. Man has a natural language of the same kind, rich and prolific in the expression of the passions, but barren in abstractions, generally dormant by *nonuser*, but lost by none, and resorted to as often as men meet who have no common articulate language.—From the new born child to decripit old age, in every age, in every country, in every clime, and of every race and family of people, there never was one individual that did not possess it.

39. The common expression of this language is in the laugh, the cry, the shout and the moan, which are the same every where. Every child must be taught to speak; none to cry. All have to learn the definition of words. All know what is meant by the laugh.—The conqueror speaks of his triumph to men of strange tongue in vain, but the shout that tells of victory is never misunderstood.—The dying man's voice articulates bootless words to those who have not learned them, but the moan and the sigh of broken limbs and crushed hearts was never mistaken. The cry of childish fear and pain is comprehended by all ears; how else could he tell his sufferings in a strange land?

40. No one has an articulate language by nature. If articulate language was natural to man, as is the language of the passions to both man and beast, he would be born with it, which no man is; or all would come to possess a uniform language at some definite stage of existence, which is not found at all; or there would be particular forms of language peculiar to particular races, which there is not.

41. The child knows no word till it has been taught. It will use any sound whatever to express any particular idea, just as the tutor pleases to teach it. The English child, placed in a Dutch family, learns and speaks the Dutch as well as a native. The Chinese child, placed in an American family, will not be possessed of one word of the language of his fathers.

42. I have been acquainted with several persons who were deaf from infancy, but whose voice was unimpaired. Not one of them had a spoken language. Not one of them had one word of spoken language. After being educated so as to be able to communicate ideas, they all agree that previous to being educated they had no idea of the use of a language or of the want of it. Is it not the clear-

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43. There has been in various countries and in different ages instances of persons growing up to manhood with all their faculties unimpaired, but so entirely separated from the rest of mankind as to have no opportunity of learning articulate language. And every one of them have been as destitute of it as the beasts of the field.—Not many years since a wild boy was found in the swamps of Alabama, who, according to the most plausible conjecture, had been lost at the age of three years. He could not speak one word of any known language. Yet all his natural faculties were decidedly good.

44. Similar examples are of frequent occurrence. Scarcely a year passes but the newspapers bring us the account of one. And the facts in every case produce the same conclusion, that man by nature has one uniform and universal language of the passions, and that he has no articulate language. So uniform have been results thus far, that in case a wild man should be found, men would just as much expect to find him able to laugh, moan and cry as to have two ears and one mouth; and would just as little expect him to speak an articulate language, as to understand the art of printing or sculpture.

45. An eminent example of the natural inability of man to speak is found in Caspar Hausar of Nuremburg, who was imprisoned from the age of four years to the age of sixteen, during which time he never saw the face or heard the voice of man. He was possessed of natural talent of superior order, but he could neither speak or understand one word. But he could cry. That was natural lauguage. He needed none to teach him that.

46. The ancients have recorded several cases of children brought up in utter seclusion, for the purpose of determining what language they would speak, vainly supposing that there was one original language from which all were derived, and which all the untaught would speak. They spoke none. Why? Simply because they were not taught.

47. As man has never in any known instance been found in possession of articulate language, and as in millions on millions of cases he is positively known to be destitute of it, the inevitable conclusion is, that by nature he has no articulate language. Did he invent it? Could he originate it? Vain thought! There is not an instance known where he has added one articulate sound to the store with which man was found at the period of the earliest authentic records.

48. It is hardly conceivable that a man destitute of language should know the want of it. Certainly it is impossible that one who was destitute of all the arts and sciences, should see any need of a language, or have any desire to possess one. And it is not by any means conceivable that a people destitute of language should posses arts and sciences.

49. Man untaught is one of the weakest, most dependent and inefficient of all animals. Other animals, cast off in the early period of their existence, seem very well able to take care of themselves.—Man is almost sure to perish. The knowledge that nature or God has made their universal heritage, is usually sufficient to provide for all their wants. In man, even under favorable circumstances, it is barely sufficient to preserve life. Can you conceive that, placed in such circumstances, a mere untutored animal of the forest, the swamps or the prairie, more dependent and inefficient in providing the means of life than any domestic animal, man should ever have a desire for an articulate language? Or that utterly destitute of such a language, he should ever possess any such knowledge of arts and sciences as would make language desirable?

50. And can you dream of such folly as that such a being should invent a language? As well might you talk of one of the dogs or cows about the streets of Racine turning out pedagogue, with a full set of articulations and set definitions to all or at least enough to make up conversation. And the next effort of course would be to compel the rest of his fellow animals to learn from him this first art, of the use of which they could not form the slightest idea.—To believe that man originated language, you must be able to believe all this possible.

51. From whom did man derive articulate language? Not from any of the animals of the earth. None of them have it. They all have a language of the passions, as a natural power, never learned, always possessed. All know it, and none can improve one iota beyond their usual endowment. Man, subject to the same wants, and still more inefficient by nature, has also a language of the passions, about equally expressive, always possessed, never learned. And he has superadded thereto a language consisting of an immense variety of articulations, none by original endowment; all learned. He did not originate it. It is folly worse than insanity to say so. He did not derive it from any inferior animal. None possess it.—Whence came it? From the superior. From him to whom it is a positive endowment, not a transitory improvement.

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Lapeer, Sunday morning, Oct., 1848.

DEAR BRO.:—I take my pen to drop a few lines to you, not knowing whether you are dead or alive, I thought I would drop a few lines for information. I wish I could see you. There are a great many things I want to inquire about. I live quite retired, consequently do not get much information. My circumstances have caused me to be as silent as I have been. God's work is as dear to me as ever, and I mean before long to be more active in the work. I have been anxious to hear from you, but my poverty has kept me from taking your paper. I used to take Parley's New York paper, but I am so poor and have been, but I am gaining ground some.—I have been taught some things by vision of night, and dreams, which has been a great satisfaction to me. I think sometimes I should like to see you, and then I think it no use for me to try to get through, knowing my weakness and the liability to fall out by the way. I am perfectly satisfied of the work, but when I see what a falling away there has been, I think there is no use of my trying to go any further.

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glad if I was where I could administer a little to you of the things of this life, but money here is hard to be got. Robins, a Brighamite, has been here, calling for help, but got none here. He told hard tales about Voree, &c., but it did no good or harm with any one.—I don't know as you will think me worth your notice. If so, I hope you will have the charity to tell me, "for charity," says Paul, "rejoices not in iniquity, but truth." Do send me a line if you please. I am bound to gather as soon as I can to the place God has appointed, which is Voree. If any of the Elders are coming out this way send them to me. It will be a pleasure for me or my wife to administer to them as far as possible. When I lived in Nauvoo I was told that the Lord would use the saints as a miller uses wheat. First, take the bran; second, the shorts; third, the canel; fourth, the fine flour; fifth, the superfine. I think they told the truth a little in the above figure. I hope you will tell the world where the bran, &c., is put or gone. Give my love to all my old brethren.—I subscribe myself your friend, whether absent or present,

L. D. HICKEY.

N. B. Buzzard has a shovel and tongs that belong to me, and you may get them and keep them until further directions if you please, and oblige me.

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OPINION OF A VISITOR.

Voree is situated on White River, in the west of Racine Co., Wisconsin, and presents to the passing traveler a very delightful prospect. The river is one of the most beautiful in the west. Its banks are dry, and especially the east bank contains a very extensive quarry of white lime stone of a superior quality for building, and for many other purposes is scarcely surpassed by common marble. The prophet Strang is a man truly displaying many admirable qualifications, among which is a depth of thought seldom reached by man; a rapid speaker, eloquent and powerful in argument, and although I may not concede to the fact of his being a divinely inspired prophet, yet he is certainly a gentleman. A brief description of his residence may not be out of place. He lives in a rudely made log house, about ten feet by fourteen, one story high, containing a chest or two, two beds, common low post bedsteads, a small stove, three or four chairs, and a very intelligent and agreeable companion. The members of the church are an intelligent and industrious community, living principally in unfinished stone houses.

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MUCH BELOVED PROPHET:—As our country presents at one view all of those discordant elements that ever caused a reform or necessitated a revolution, I have thought proper to offer a few hints to my brethren and this Gentile world, if, in your superior wisdom, you think best to give them an insertion in the Herald. Reforms and revolutions are almost co-extensive with man, and indeed they seem to be a necessity of his progressive nature. Noble spirits, quickened by Jehovah's life-infusing breath, collect the fragments of dismembered parties and harmonize discordant elements. Tyrants are confounded, and the philanthropic rejoice. Man was made for action. Objects adapted to call forth his powers abound in creation. Upon action all his hopes of happiness depend. The legitimate object of government is to secure to all of its legal subjects the privilege of the freest action. This is securing the happiness of the people in the highest sense possible to human governments.

Governments may fail of securing this object, either by adopting a narrow and partial policy, or, after adopting a good policy, by departing from it, or by not providing for demands developed by progress. By all these methods governments may, for a season, curtail the freedom of their subjects, or even oppress them, but they can never extinguish the God-given powers of man, nor destroy the objects that call them forth. Wherever these and bad governments exist, there are the elements of a reform or of a revolution. Revolutions are dreadful expedients, and seldom, if ever, secure in the highest degree the end for which they are undertaken. They nourish more Bonapartes than Washingtons. But, dreadful as they are, the history of all mankind shows they will continue the scourge of the oppressor and the avenger of the oppressed till man becomes more proficient in moral courage, or governments learn the lesson they are designed to teach. Policy then as well as humanity calls upon good men to be bold in resisting by moral means the first encroachments upon established rights, and energetic in reforming long standing abuses; for come what may, man must be free.

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To sustain this impious institution, wars are declared, greedy hands stretched out for foreign aid, villainous treaties are made, to support which our troops are ordered to the frontiers, and our squadrons sent to awe the nations we insult. Thus it is manifest that our government not only at first adopted some wrong principles, but has since violated some of its best principles, among which are those by which the original defects might be remedied and provisions made for all growing demands. Hence in it are virtually all the elements which ever demanded a reform, or necessitated a revolution. One or the other must come. Already the patriot, as he looks upon his country disgraced, and beholds the fair temple of liberty desecrated, torn down and the fragments scattered, hangs his harp mute upon the willow and ceases to sing the song of liberty. He gives vent to his grief by the deep sigh and the falling tear. Liberty appears to him by the blood of his fathers, by the departed glory of his country, by his own temple desecrated, by his own rights betrayed, by all the horrors of a bloody war, by his love of the union, in the name of all that is dear to humanity and sacred to God.

She calls upon him to reform his country and save her from a bloody revolution. He heeds the beseeching call. He lifts high his hand and invokes the great God of liberty to palsy his arm and make forever mute his tongue if he strikes his harp or tunes his voice to the song of liberty till his country is freed from oppression and the just reproach of heaven-daring hypocrisy. He gives a blast to the trump of freedom—patriots by thousands gather round him. They sacrifice their party and their all upon the altar of their country's good—they consecrate themselves to their God, and would fain withdraw themselves from the rest of mankind, and seek to dwell in peace with naught but the pure love of God to observe.—But, hark! a cry comes, "elevate to the highest station one man and all shall be well. Your slighted petitions shall be heard, and all your wrongs redressed!" Who are these proffered benefactors? The most efficient supporters of the vile system whence chiefly flows our miseries. This is adding insult to injury. This is Charles I. making pledges to the Long Parliament, after he has a thousand times violated the sanctity of a king's oath. This is George III. making peace with the colonies by sending forth his fleets and armies.

Ah! the dearest privilege that a man can enjoy is that of bearing before all men an uncompromising testimony against freemen's voting. We do not say for men who transgress the most manifest principle of morality and openly contemn the authority of God, but those who disregard the plainest maxims of civil law, and recklessly before a free nation and in the face of high heaven trample upon every inalienable right of man.

A people that can long do this are fast hastening their necks for some despotic yoke. Will the saints of God longer do this? Will they place in the hand of a tyrant a rod for their own backs? No, no; eternally no. But some talk about going to the polls and there seek to reform our country. But do not the Gentile institutions all speak in language not to be mistaken that this cannot be done?—Why, it is said by their great men that all is well. A continual cry of peace, peace, and there is no peace. To say this, is to call the declaration of independence a rhetorical flourish. To say our rights are trampled upon, mobbing is not an evil, that to close our mouths is right, to slight our petitions is just, that freedom is merely an idea, to do this is to imitate Charles I., who stayed by evasion the storm of mitigation till it burst with violence, which his blood alone could appease. To refuse to hear the voice of Americans, calling for a practical regard of the self-evident truths of the glorious declaration, is only to close the volcanoe's crater; the hidden fires thereby give strength. Earthquakes forebode the coming doom; the explosion comes; the whole mountain is torn from its foundation, and the earth trembles to the centre.

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S. GRAHAM.

DIVINE AUTHORITY OF MORMONISM.

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PRELIMINARIES.

Voree, October 16th, 1848.

DEAR SIR:—I have just had a conversation with brother Samuel Graham concerning the statement of the point to be discussed between us. The question as fixed upon between you and brother Graham I think does not strictly raise the true issue. I do not undertake to show that the mere historic parts of the Book of Mormon is divinely inspired, and translated by gift and power of God.—But I do undertake to show that Mormonism, so called, is a dispensation from God. This is what I affirm. This is what I understand you to deny.

2. He informs me that it is finally agreed that the discussion be by publication through the papers, if I concur, which I do, though it is not near as convenient to me, but I think it far better for the public.

3. He also informs me that you undertake to publish it through the Morning Star published at Dover, N. H., expecting me to publish it through the Gospel Herald, puplished in this place. This is satisfactory. After this publication the copy right will belong to us equally.

4. I suggest that, for convenience of reference, the entire discussion be arranged in paragraphs of about one hundred words, and the paragraphs numbered. Such a division would not conform to the natural division of the subject, but would not produce any confusion in it, and would save much labor in reference.

5. I suggest further that some certain amount of printed matter be fixed on as the length of each article. The manuscript could not be made to conform to it very exact, but when it appeared that one had occupied more than his regular space, he would be admonished to be more brief. The articles could be made to average, if they did not conform to the measurement. And by this means we should have even space.

6. As I hold the affirmative, I shall expect to open and close. I shall commence before I have time to hear from you. If there is any thing in these preliminaries which is not agreeable to you I shall be willing to amend, but shall commence as though they were agreed on, and shall number the paragraphs in a continuous series, expecting yours to be also numbered in a separate series.

7. What amount of matter do you think would be proper for each number? I suggest four columns of the Herald, leaded. I understand brother Graham that you expect to furnish an article once a fortnight. I will do the same as much as possible, and thus keep them alternate, one article in every paper.

8. I think too it would be convenient for you to send the manuscript here, so that both sets would be first published in the Herald and republished in the Star. Of course you will exercise your pleasure in this. I will furnish you with as many copies of the Herald as you wish for, and the same to the Star office, and will also send you proof sheets as soon as they are off the press if you wish.

9. We can tell how soon the discussion ought to close after we have got well into it, and it would be well then to fix upon its limits. Truly and sincerely, JAMES J. STRANG.

MR. STRANG TO PROFESSOR GRAHAM.—No. 1.

Voree, October 26th, 1848.

PROFESSOR GRAHAM:—SIR,—In opening the discussion of the question whether God has given a dispensation of the gospel to the saints of the last days, called Mormons, with so respectable a controversialist as yourself for opponent, and under so favorable circumstances for the development of truth, I confess a degree of personal satisfaction seldom realized.

11. Always believing that truth was a hearty child, perfectly safe out of doors, and abundantly able to take care of himself in any company, I have constantly sought discussion on all questions affecting the welfare and happiness of mankind. In this spirit and this confidence I enter upon this controversy, taking upon myself the necessity of toil which no personal considerations would ever induce me to undergo.

12. I have so often entered into engagements for discussions with various persons who have subsequently receded from their engagements, that it gives me peculiar satisfaction to enter the lists with one whose standing and character is a sure guarantee that he will faithfully defend his positions, make the most of his points, and may, I hope, if shown in error, yield to the truth.

13. Among the various evidences which may be adduced to show that Mormonism (so called) is a dispensation from God, I shall commence with this: THAT IT ALONE OF ALL CHURCHES ON EARTH IS POSSESSED OF THE TRUE GOSPEL. In showing this I shall proceed to state what the gospel is, as taught and practiced among the Latter Day Saints, (called Mormons.)—I shall then show from the New Testament what the true gospel is, as taught by Christ, his Apostles and immediate followers. Finally, by way of contrast, I will show what gospels are taught in the various other churches.

14. "The things that are of God, no man knoweth, but the spirit of God. Now we have received not the spirit of this world, but the spirit that is of God, that we may know the things that are given us from God; which things also we speak, not in the learned words of human wisdom, but in the doctrine of the spirit, comparing things spiritual with spiritual."

15. Paul said expressly to the Galatian saints: "Though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed." I shall not take the trouble to show that Paul preached the same gospel as Christ and the other Apostles, but assuming that they all preached one gospel, shall refer to their several writings to show what that gospel is. Before doing that I proceed to state the gospel as the Lord Jesus Christ has committed it to us, and as it is preached in the church of the saints, called Mormons.

16. Christ came in the flesh, of the seed of Abraham, of the tribe of Judah, and of the house and lineage of David, according to the prophets; was crucified, and died for the redemption of mankind; that he rose from the dead, by means of which he has brought the resurrection of the body to all mankind,

17. And that whosoever will be saved must have faith towards God; that he must repent of works of wickedness, and be baptized for the remission of sins; that, after being baptized, by the laying on of hands of the Elders he receives the Holy Spirit, by means of which he is enlightened in spiritual things; and abiding and continuing in obedience to God, he is made a son of God, will come forth in the first resurrection, a thousand years before the general resurrection of all mankind, as an heir of God and a partaker of the glory of his kingdom.

18. To make these things perfectly unambiguous, I state in different words: That baptism, unless it be preceded by both faith and repentance, is of no avail; and that without baptism (immersion) no man can be saved. Such are a few of the leading principles of the gospel, as taught and practiced by the Latter Day Saints, called Mormons. I proceed to compare it with the gospel as taught by Christ and his Apostles and immediate followers.

19. Christ, in giving their mission to his Apostles, disclosed these principles: 1st. That he had received all power in heaven and on earth. Matt. xxviii. 18. John xx. 23. 2d. That he sent them to preach throughout the earth. Matt. xxviii. 19. Mark xvi. 15. Luke xxiv. 47. 3d. That they were to preach faith. Mark xvi. 16. Heb. xi. 6. 4th. That they were to preach repentance. Luke xxiv.

PRELIMINARIES.

Voree, October 16th, 1848.

Dear Sir:—I have just had a conversation with brother Samuel Graham concerning the statement of the point to be discussed between us. The question as fixed upon between you and brother Graham I think does not strictly raise the true issue. I do not undertake to show that the mere historic parts of the Book of Mormon is divinely inspired, and translated by gift and power of God.—But I do undertake to show that Mormonism, so called, is a dispensation from God. This is what I affirm. This is what I understand you to deny.

2. He informs me that it is finally agreed that the discussion be by publication through the papers, if I concur, which I do, though it is not near as convenient to me, but I think it far better for the public.

3. He also informs me that you undertake to publish it through the Morning Star published at Dover, N. H., expecting me to publish it through the Gospel Herald, puplished in this place. This is satisfactory. After this publication the copy right will belong to us equally.

4. I suggest that, for convenience of reference, the entire discussion be arranged in paragraphs of about one hundred words, and the paragraphs numbered. Such a division would not conform to the natural division of the subject, but would not produce any confusion in it, and would save much labor in reference.

5. I suggest further that some certain amount of printed matter be fixed on as the length of each article. The manuscript could not be made to conform to it very exact, but when it appeared that one had occupied more than his regular space, he would be admonished to be more brief. The articles could be made to average, if they *did* not conform to the measurement. And by this means we should have even space.

6. As I hold the affirmative, I shall expect to open and close. I shall commence before I have time to hear from you. If there is any thing in these preliminaries which is not agreeable to you I shall be willing to amend, but shall commence as though they were agreed on, and shall number the paragraphs in a continuous series, expecting yours to be also numbered in a separate series.

7. What amount of matter do you think would be proper for each number? I suggest four columns of the Herald, leaded. I understand brother Graham that you expect to furnish an article once a fortnight. I will do the same as much as possible, and thus keep them alternate, one article in every paper.

8. I think too it would be convenient for you to send the manuscript here, so that both sets would be first published in the Herald and republished in the Star. Of course you will exercise your pleasure in this. I will furnish you with as many copies of the Herald as you wish for, and the same to the Star office, and will also send you proof sheets as soon as they are off the press if you wish.

9. We can tell how soon the discussion ought to close after we have got well into it, and it would be well then to fix upon its limits.

Truly and sincerely, JAMES J. STRANG.

MR. STRANG TO PROFESSOR GRAHAM.—No. 1.

Voree, October 26th, 1848.

Professor Graham:—Sir,—In opening the discussion of the question whether God has given a dispensation of the gospel to the saints of the last days, called Mormons, with so respectable a controversialist as yourself for opponent, and under so favorable circumstances for the development of truth, I confess a degree of personal satisfaction seldom realized.

11. Always believing that truth was a hearty child, perfectly safe out of doors, and abundantly able to take care of himself in any company, I have constantly sought discussion on all questions affecting the welfare and happiness of mankind. In this spirit and this confidence I enter upon this controversy, taking upon myself the necessity of toil which no personal considerations would ever induce me to undergo.

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47. 5th. That they were to baptize their disciples. Matt. xxviii. 19. Mark xvi. 16. Luke xxiv. 47. 6th. That the believers of this gospel so preached were to be distinguished by certain signs, peculiar to the church of God. Mark xvi. 17, 18.

20. An essential requisite to the possession of the gospel is, that the preacher be sent by the authority of God; as Paul says, "how shall they hear without a preacher? and how shall they preach except they be sent." Rom. x. 14, 15. And no man taketh this honor (the priesthood or the authority to administer in the name of God) unto himself, but he that is called of God, as was Aaron, Heb. v. 4, who was called by revelation of God by the mouth of his authorized revelator and mouth-piece, to wit, the prophet Moses. Therefore those who pretend to preach the gospel, not having received a dispensation of it to themselves by revelation from God, and not authorized to administer any of its ordinances, cannot preach Christ unto the salvation of any.

21. So entirely requisite is this authority from God that Christ himself did not assume to preach the gospel until he received his priesthood from God. At the age of twelve he was found with extraordinary wisdom disputing with the lawyers and doctors, but till he arrived to thirty the preaching of the gospel was left to John and his disciples, when Christ received, first, baptism, Matt. iii. 15, then priesthood, do 16, 17. Heb. i. 4, 5, 6, and afterward went to preaching the gospel. Nor did he either assume his priesthood as do some, or receive it from man as do more, but had it directly from God. "So Christ glorified not himself to be made an high priest, but he that said unto him, thou art my son, to day have I begotten thee," glorified him by making him an high priest. Heb. v. 5.

22. So much I deem it proper to say in this place of the necessity of authority *by revelation* from God, in order to a possession of the gospel at all. And if I am right, it follows that no church with which I am acquainted except the Latter Day Saints, called Mormons, have the gospel. The Roman Catholic church profess to have a regular succession of *ordinations* by the hands of those in authority before them, but they make no pretense to a call by revelation.—Protestants claim a succession of ordination only a brief time, but universally disclaim all revelation since the canon of scripture was closed, and thereby have estopped themselves from pretending that either they or their predecessors were called by revelation.

23. It may seem superfluous to enter upon any proof that faith is so essential a principle of the gospel that without it there is no salvation. Indeed, after all that has been said about justification by faith alone, it is usually presumed that many of the Protestant churches are in possession of at least this principle of the gospel. An examination of the scriptures will I believe show them totally destitute of it, as an examination of the facts will show the Mormons in possession of it.

24. Paul, writing to one of the churches of his planting, 1 Cor. xii. 4, says: "Now there are diversities of gifts, but the same spirit. 5. And there are differences of administrations, but the same Lord. 6. And there are diversities of operations, but it is the same God which worketh all in all. 7. But the manifestation of the spirit is given to every man to profit withal. 8. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; 9. To another FAITH BY THE SAME SPIRIT; to another the GIFTS OF HEALING BY THE SAME SPIRIT; 10. To another the WORKING of MIRACLES; to another PROPHECY; to another DISCERNING *of* SPIRITS; to another DIVERS *kinds of* TONGUES; to another the INTERPRETATION *of* TONGUES: 11. But ALL THESE WORKETH that one and the self-same spirit, dividing to every man severally as he will."

25. By which it clearly appears that gospel faith, such as Paul recognizes as genuine, is not only the gift of God, Eph. ii. 8, but that it is given by the same spirit, which also distributes among those who are subject to his operations healings, miracles, discernings, tongues, interpretations and prophecies, as well as wisdom and knowledge. Need I ask you whether the operations of that spirit are found in any church except the Mormon? Here is an enumeration of nine spiritual gifts, all distributed by one spirit, among those who are subject to his operations; and the whole Protestant world at least disclaim the possession of six at least of those gifts. How can they claim the seventh? If they are the people among whom that spirit distributes all these gifts severally as he will, why is it that he gives none of them either healing, prophecy, discerning of spirits, tongues or interpretations? Is not their disclaimer of these six gifts of that same spirit evidence that they have no gifts from him? If he distributes all these gifts among a people, how is it that six of the nine are never found in a single instance in the entire Protestant community?

26. These considerations are, to my mind, conclusive that gospel faith is not found among them. On the contrary, in the Mormon church, with a priesthood called by revelation of God, faith is found, which is not merely historic, founded on reading, the gift of education or tradition, but is truly the gift of God, distributed among us by the spirit, which also distributes among us wisdom, knowledge, healings, miracles, prophecy, discerning of spirits, tongues and interpretations.

27. So essential to salvation is *this* faith, that Paul says: without faith it is impossible to please God; Heb. xi. 6; and Jesus Christ, in still stronger terms: He that believeth not shall be damned. Mark xvi. 16. Not only is the genuineness of this faith witnessed by its being accompanied by the other gifts, and its falsity by the absence of them, but also by the work which it accomplishes. The eleventh chapter of Hebrews is made up of an enumeration of the works accomplished by the faith formerly given to the saints. The same kind of works are accomplished by it among the people called Mormons now. Where else are they found in christendom?

28. Moreover Christ first said, preach the gospel to every creature; and then, he that believeth and is baptized shall be saved.—Believeth what? Presbyterianism, Methodism, Baptistism or Campbellism? Are those that believe either of these isms promised salvation? Or is the promise of salvation confined to those that believe the gospel which he sent the Apostles to preach?

29. The various Protestant denominations acknowledge each other as christian brethren; as members of the church of God. They each confess that salvation can be attained by obedience to the precepts, ordinances and administrations of the others. Yet among them they preach various gospels. Every one has its own creed or confession of faith, written or unwritten, to which members must conform to have a standing among them. Yet they confess salvation in other churches, having different creeds and confessions of faith.

30. As a Protestant and a Baptist, what interpretation do you put on Christ's words, "he that believeth not shall be damned?" What shall he believe? Believe the gospel? Or is it sufficient to believe the creeds, the new perverted gospels of Potestantism? The creeds being contradictory, some must be false. Yet the Protestant world allows faith in either to be sufficient for salvation. "*He that believeth not shall be damned.*" But will believing false doctrines answer for salvation? If it will not, all Protestantism is unchurched, and out of the pale of the promises of God. If it will, then an error believed is as good as the truth without hypocrisy.

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31. Thus it appears that the Protestant churches, by disclaiming the possession of the other gifts distributed by the same spirit, which gives genuine faith, have in effect disclaimed gospel faith.—

By altogether denying the effects produced by faith in gospel times, existing among themselves, they have declared themselves not possessed of true faith. And by mutually acknowledging faith in their several contradictory creeds to be sufficient for salvation, they have declared faith in heresies and lies to be as good and effectual before God as faith in the gospel.

32. I apprehend that an examination will show that they do not know what repentance is, and consequently that they are destitute of the exercise of it. Certainly in all my acquaintance with christian denominations, from the ancient mother to the youngest daughter, I have never found any who did not count a mere sensation, a feeling of terror at the expected wrath of God, as good repentance.

33. But for brevity I will pass on to the examination of the doctrine of baptism. It is a common matter of reproach upon the Mormons that they hold that without baptism there is no salvation.—Indeed our enemies not unfrequently accuse us of holding that baptism is a saving ordinance. Which however is not true, for we hold that faith in and obedience to the whole gospel is essential to salvation, and consequently hold that without baptism man cannot be saved. That is, a sinner cannot be saved from sin, and in the glory of God, except his sins be remitted in baptism.

34. In committing a dispensation of the gospel to the first of its ministers Christ said to them: "Whose soever sins ye remit, they are remitted unto them." John xx. 23. And a short time after, when Peter was preaching, and some of his hearers believed the word and inquired of him what they should do, he told them to be baptized *for the remission of sins*; clearly showing that he exercised the power of remitting sins, which had been committed to him, by and in the sacrament of baptism. Christ, receiving ALL POWER in heaven and on earth, committed the power of remitting sins on earth to his priesthood on earth, and they immediately commenced remitting sins in the ordinance of baptism. What can make it plainer that the remission of sins is had in baptism?

35. Ananias, a devout Jew of Demascus, to whom Paul was sent by revelation to be instructed in the gospel, directed him to "*be baptized* and WASH AWAY *his sins*." Acts xxii. 16. Peter also says, baptism doth now (the time of his writing) *save us*, (Peter and his companions,) by the resurrection of Jesus Christ. 1st Peter iii. 21. Or, if I can understand his words, baptism brings us believers in to be partakers of the resurrection with him.

36. But as if designing by the most carefully selected language to put up a barrier against doubt on this subject, which neither ignorance nor acumen could possibly misinterpret, the Lord Jesus says, with an oath, "EXCEPT A MAN BE BORN OF WATER *and of the* SPIRIT, he cannot ENTER INTO *the* KINGDOM *of* GOD." John iii. 5.

37. It is very evident that if a man does not enter into the kingdom of God, where God and Christ are he cannot come; he cannot be an heir of God and joint heir with Jesus Christ, who, in God's kingdom, is king of kings and lord of lords. He cannot have part in the first resurrection, for such shall *reign* with Christ on the earth when God's kingdom, which we all pray for, and the rest of God, is brought in. In short, entering into the kingdom of God, and being saved, are in scripture convertible terms, perfectly synonymous.

38. It is remarkable too, that, though Christ in this conversation with Nicodemus does not mention the sacrament of baptism by name, yet by one of the strongest comparisons that language and fact admit of, he has expressed both the necessity and the form of it—"*Except a man be born of water.*" What is it to be born of water? Truly, being enveloped in water, and from that state brought out of it, is the most perfect idea of being born of water. It is the exact pattern of a natural birth. A real birth is *its* berfect symbol. The thing symbolized is baptism.

39. So Christ's words are precisely equivalent to saying, except a man be enveloped in water and brought forth out of it, he cannot enter into the kingdom of God; or, except a man be baptized he cannot enter into the kingdom of God. Such was the faith of the Former Day Saints. Such is the faith of Latter Day Saints, in derision called Mormons. And such is not the faith of any other church in christendom.

40. Roman Catholics, indeed, with all the ancient fathers of the church, and all christendom previous to the twelfth century, hold that baptism is regeneration. But, unfortunately for the cause of the Roman church, their substitute for baptism is not a birth of water in any sense whatever. It is merely a sprinkling, or an ablution. The Campbellites, indeed, and I believe they are alone among modern sectaries, insist on the birth of water as essential to salvation. But, as if determined to stamp every article of their creed and every act of their religion with the mark of imposture and delusion, they practice baptism for the remission of sins by those whom they expressly assert are not authorized of God to remit sins.

41. And as if still fearful that their folly might fail to manifest itself sufficiently, they constantly require men to remit sins "in the name of the Father and of the Son and of the Holy Spirit," who do not pretend to ever have been authorized by either of them to use their names. Should any one grant pardons and reprieves *in the name* of a public officer, or receipts and discharges *in the name* of a private citizen without being authorized by him to do so he would be prosecuted as a swindler and a forger, and confined in a penitentiary by the moral and righteous community in which we live. But when he does all these acts in the name of the Father, the Son and the Holy Spirit, Campbellites look upon it as an act of true religion, and actually flatter themselves that the forgery will stand good in the court of heaven. And all the Protestant sects, which have any sacraments, have involved themselves in the same folly, with barely this plea in their favor, the non-materiality of the sacrament. For as they do not hold baptism of the least account in attaining to salvation, like a man arraigned for forging a written instrument of no legal force or value whatever, they may plead that as the deed is not of the slightest legal value if genuine, therefore it is of no consequence whether it is genuine or forged, and the forgery no crime.

42. But as to the great body of the christian churches, they do not practice baptism at all. They merely sprinkle or wash in water; and leaving out of the consideration all question of their authority to administer ordinances and sacraments, and of the ungospel purposes with which they administer them, they cannot in any sense pretend to be born of water. So that, upon this very ground, the great body of christendom must either unchurch themselves, in order to pretend to a gospel church on earth, aside from the Mormons, or on the other hand must deny so important a principle in the gospel as baptism for the remission of sins; by doing which they effectually unchurch themselves, by showing that they know not the gospel.

43. There is another test by which we know that the gospel is not in any other church except the Mormon, and is in that, which I recur to with real pleasure, because it was particularly given by Christ himself in connection with the gospel mission to all the earth. By Mark it is recorded in these words: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned. And THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE: In my name shall they cast out devils; they shall speak with new tongues: They shall take up serpents; and if they drink any deadly thing it shall not hurt them: They shall lay hands on the sick, and they shall recover." xvi. 15, 16, 17, 18.

(To be continued.)

altogether denying the effects produced by faith in gospel times, sting among themselves, they have declared themselves not pos- sed of true faith. And by mutually acknowledging faith in their eral contradictory creeds to be sufficient for salvation, they have lared faith in heresies and lies to be as good and effectual before d as faith in the gospel.

2. I apprehend that an examination will show that they do not w what repentance is, and consequently that they are destitute he exercise of it. Certainly in all my acquaintance with chris- denominations, from the ancient mother to the youngest daugh- I have never found any who did not count a mere sensation, a ing of terror at the expected wrath of God, as good repentance.

3. But for brevity I will pass on to the examination of the doc- e of baptism. It is a common matter of reproach upon the Mor- ns that they hold that without baptism there is no salvation.— eed our enemies not unfrequently accuse us of holding that bap- m is a saving ordinance. Which however is not true, for we hold t faith in and obedience to the whole gospel is essential to sal- ion. and consequently hold that without baptism man cannot be ed. That is, a sinner cannot be saved from sin, and in the glory God, except his sins be remitted in baptism.

4. In committing a dispensation of the gospel to the first of its isters Christ said to them : " Whose soever sins ye remit, they remitted unto them." John xx. 23. And a short time after, when er was preaching, and some of his hearers believed the word inquired of him what they should do, he told them to be bap- d *for the remission of sins*; clearly showing that he exercised the er of remitting sins, which had been committed to him, by and he sacrament of baptism. Christ, receiving ALL POWER in ven and on earth, committed the power of remitting sins on earth is priesthood on earth, and they immediately commenced remit- sins in the ordinance of baptism. What can make it plainer t the remission of sins is had in baptism?

5. Ananias, a devout Jew of Demascus, to whom Paul was sent revelation to be instructed in the gospel, directed him to "*be bap- d* and WASH AWAY *his sins.*" Acts xxii. 16. Peter also says, tism doth now (the time of his writing) *save us*, (Peter and his panions,) by the resurrection of Jesus Christ. 1st Peter iii. 21. If I can understand his words, baptism brings us believers in to artakers of the resurrection with him.

6. But as if designing by the most carefully selected language to up a barrier against doubt on this subject, which neither igno- e nor acumen could possibly misinterpret, the Lord Jesus says, an oath, " EXCEPT A MAN BE BORN OF WATER *and of* SPIRIT, he cannot ENTER INTO *the* KINGDOM *of* GOD." iii. 5.

7. It is very evident that if a man does not enter into the kingdom od, where God and Christ are he cannot come; he cannot heir of God and joint heir with Jesus Christ, who, in God's dom, is king of kings and lord of lords. He cannot have part e first resurrection, for such shall *reign* with Christ on the earth God's kingdom, which we all pray for, and the rest of God, is ght in. In short, entering into the kingdom of God, and being , are in scripture convertible terms, perfectly synonymous.

8. It is remarkable too, that, though Christ in this conversation Nicodemus does not mention the sacrament of baptism by name, one of the strongest comparisons that language and fact of, he has expressed both the necessity and the form of it— *cept a man be born of water.*" What is it to be born of water? , being enveloped in water, and from that state brought out is the most perfect idea of being born of water. It is the pattern of a natural birth. A real birth is *its* berfect symbol. hing symbolized is baptism.

39. So Christ's words are precisely equivalent to saying, except a man be enveloped in water and brought forth out of it, he cannot enter into the kingdom of God; or, except a man be baptized he cannot enter into the kingdom of God. Such was the faith of the Former Day Saints. Such is the faith of Latter Day Saints, in derision called Mormons. And such is not the faith of any other church in christendom.

40. Roman Catholics, indeed, with all the ancient fathers of the church, and all christendom previous to the twelfth century, hold that baptism is regeneration. But, unfortunately for the cause of the Roman church, their substitute for baptism is not a birth of water in any sense whatever. It is merely a sprinkling, or an ablution. The Campbellites, indeed, and I believe they are alone among modern sectaries, insist on the birth of water as essential to salvation. But, as if determined to stamp every article of their creed and every act of their religion with the mark of imposture and delusion, they practice baptism for the remission of sins by those whom they expressly assert are not authorized of God to remit sins.

41. And as if still fearful that their folly might fail to manifest itself sufficiently, they constantly require men to remit sins "in the name of the Father and of the Son and of the Holy Spirit," who do not pretend to ever have been authorized by either of them to use their names. Should any one grant pardons and reprieves *in the name* of a public officer, or receipts and discharges *in the name* of a private citizen without being authorized by him to do so he would be prosecuted as a swindler and a forger, and confined in a penitentiary by the moral and righteous community in which we live. But when he does all these acts in the name of the Father, the Son and the Holy Spirit, Campbellites look upon it as an act of true religion, and actually flatter themselves that the forgery will stand good in the court of heaven. And all the Protestant sects, which have any sacraments, have involved themselves in the same folly, with barely this plea in their favor, the non-materiality of the sacrament. For as they do not hold baptism of the least account in attaining to salvation, like a man arraigned for forging a written instrument of no legal force or value whatever, they may plead that as the deed is not of the slightest legal value if genuine, therefore it is of no consequence whether it is genuine or forged, and the forgery no crime.

42. But as to the great body of the christian churches, they do not practice baptism at all. They merely sprinkle or wash in water; and leaving out of the consideration all question of their authority to administer ordinances and sacraments, and of the ungospel purposes with which they administer them, they cannot in any sense pretend to be born of water. So that, upon this very ground, the great body of christendom must either unchurch themselves, in order to pretend to a gospel church on earth, aside from the Mormons, or on the other hand must deny so important a principle in the gospel as baptism for the remission of sins; by doing which they effectually unchurch themselves, by showing that they know not the gospel.

43. There is another test by which we know that the gospel is not in any other church except the Mormon, and is in that, which I recur to with real pleasure, because it was particularly given by Christ himself in connection with the gospel mission to all the earth. By Mark it is recorded in these words: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned. And THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE: In my name shall they cast out devils; they shall speak with new tongues: They shall take up serpents; and if they drink any deadly thing it shall not hurt them: They shall lay hands on the sick, and they shall recover." xvi. 15, 16, 17, 18.

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To Pres. James J. Strang:—

Dear Brother in the Bonds of the New and Everlasting Covenant,—As the presiding Elder of this branch of the Church of Jesus Christ of Latter Day Saints I write this epistle, in order that I may give some information that will be interesting, perhaps, to you, and to the brethren at Voree, in regard to the affairs of the church in this place. The saints in Boston have no public meetings at this time, owing to the great expense of hiring a hall; yet we do meet together from time to time, as our circumstances will permit, and speak one to another on the necessity of the work of God in these last days; the importance of a prophet to proclaim the truths according to the will of our Heavenly Father, and more especially to proclaim that great truth—the second commandment—"Lay not up treasures on earth." Matt. vi. 19. [The second commandment *in the decalogue* is, thou shalt love thy neighbor as thyself.] The disobedience to which has caused the judgments of God to be poured out upon the world, and they will continue until every man from mountain top to mountain top shall meet a brother and a friend; but this can never be until mankind shall be willing to acknowledge one Father; for the idea of a brotherhood involves that of one parent. [Glorious truth.]

We rejoice to hear that you have been enabled to establish the order of Enoch for the benefit of the saints; and we believe the time is fast approaching when the world of mankind will be ready, prepared and willing to hear and understand the law of God in regard to temporal things. Our Savior declared that "the kingdom of God comes not by observation." Yet the saints in Boston are watching anxiously and prayerfully its progress with faith, yet with fear and trembling. And we pray continually that the time may come when the saints shall redeem the land of Zion with songs of everlasting joy. There are many persons in the east who would be very happy to see you besides the saints. We recollect with gratitude to our heavenly Father the enjoyment we received in your society two years since, and the truths that we obtained from your lips. Brother Page also has many warm friends in Boston, who admire his plainness and openness of heart.

The Brighamites have been sent out to proclaim the gospel, but I will say by the spirit, not sent by God, but by Brigham; for they cannot and they have not converted any one, (unless it is the *old bunkers.*) Wilford Woodruff is in Boston with his family, and expects to stay here for some time to come, (two or three years.) He has no idea of leaving his family in the Salt Lake Paradise, though he counsels others to go when they get ready. Orson Pratt has left his family in New York and gone to England. Orson Hyde has published a letter against Lyman Wight's pamphlet. He denies that Joseph ever taught the community doctrine; though the book of D. & C. declares, "in your *temporal* things you shall be equal." Sec. xxvi. p. 3. [sec. xcix. p. 10, 11, 12. sec. lxxxvii. p. 3, 4.]—One of the brethren at our last meeting prophecied by the spirit that Parley P. Pratt would yet be in Boston, and denounce the iniquities and all the abominations practiced by the rest of the apostate Twelve. Our prayer to God is, thy kingdom come, thy will be done on earth as it is in heaven. Your brother in Christ,

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The election of President, Vice President and Members of Congress of the U. S. and of State officers in many of the States will come off previous to our next issue. Amid all the contending factions there may in many instances be one found whose professions address themselves strongly to the sympathy of the saints. Again we admonish the saints to have nothing to do with them. Keep perfectly clear of politics. Cast no votes. Attend no elections. Politicians may make you fair promises, but they will never do you any good. The political system of the country has effected no moral reformation among its movers, who need it most. How shall it accomplish the same for others? It always promised equality and justice to the people, but it has never given either. Both are receding further and further from their grasp. The saints in Voree do not attend elections at all. Altogether they have never cast a half dozen votes at any election. Two or three of the last elections have not been attended by a single one. We wish to see this course pursued. If we mix up with a sinful government, what shall redeem us from its plagues? We repeat, have nothing to do with the elections.

DIVINE AUTHORITY OF MORMONISM.

MR. STRANG TO PROFESSOR GRAHAM.—No. 1.

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44. In the trial of this test the Protestants cannot complain if they are allowed to be their own witnesses. They universally profess that the signs do not follow them. Christ says, they shall follow them that believe. Therefore they, the Protestants, are not believers of the gospel. But these signs do follow the Mormons.—So that in this, as in every thing else, they answer to the requisitions of a people possessed of the gospel, and in the enjoyment of the administration of its true ordinances.

45. Thus by this brief and imperfect examination of the facts, it appears that the people called Mormons, alone, of all churches known, are possessed of a knowledge of the gospel, of faith in it, or of the administration of its ordinances.

46. To fully appreciate the force of this argument it is necessary to bear in mind the words of Paul, that "the church of the living God is the pillar and ground of the truth." 1 Tim. iii. 15. Consequently if any other church than the Mormon was the church of the living God, so great a truth as the gospel of salvation and everlasting life would be found in it. And the Mormons, a people of a few days, having grown up within the present generation, would not be in possession of so great and important truths, of which all the rest of the world are ignorant, except they had received them from God.

47. There are in christendom some hundred thousand clergymen of various denominations, including in their numbers a vast proportion of the learning of the age, great numbers of them literati of the first rank, men who have done honor to all the colleges of Europe and America, who have made language, literature, criticism and the sacred oracles the study of their lives. Yet with their Bibles before then as the book of all books, from infancy to old age, they have altogether failed to discover what that gospel is which is there recorded. Not one of them has declared it. Not one acknowlegded it when presented, till proved by aguments he could not answer.

48. As we find it now, so it has been for ages gone by. The world has been filled with Bibles. It has been filled with Bible readers. It has been over stocked with clergymen educated expressly as expounders of the scriptures. Yet the simplest facts contained in the scriptures were to the world mysteries more profound, less known than the mysteries of Free Masonry. Other sciences they could understand. This they could not. Why? Because "the things of God knoweth no man, but the spirit of God;" 1 Cor. ii. 11; which spirit they were not possessed of.

49. They could not stir up any gift within them by prophecy, and by the laying on of the hands of the priesthood; 1 Tim. iv. 14; for they had never been called by prophecy, nor set apart by the laying on of the hands of the priesthood, and had no such gift.—Consequently they were left blind to the things of God. Like the Pharisees, Saducees, and their doctors of the law in the time of Christ, they had the oracles of God and educated expounders thereof. Yet with their eyes they could not see, with their ears they could not hear, and with their hearts they could not understand.—As it was with the people, so with the priest. They were alike blind. And as one led the other, both fell into the ditch; both came short of salvation.

50. On the other hand, the Mormons, having a dispensation of the gospel direct from God by revelation, having a priesthood called by prophecy and revelation, set apart by the hands of the priesthood, by whose hands they have the gift of preaching, teaching and expounding the oracles of God, have been able to perceive and teach the true gospel.

51. They have taken those who fill the various offices in their priesthood from the fields and the shops, without education, without experience as speakers, with no qualifications whatever but the gift of God, and sent them out to face a world of opposition, in the

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50. On the other hand, the Mormons, having a dispensation of the gospel direct from God by revelation, having a priesthood called by prophecy and revelation, set apart by the hands of the priesthood, by whose hands they have the gift of preaching, teaching and expounding the oracles of God, have been able to perceive and teach the true gospel.

51. They have taken those who fill the various offices in their priesthood from the fields and the shops, without education, without experience as speakers, with no qualifications whatever but the gift of God, and sent them out to face a world of opposition, in the

establishment of a doctrine at war with every religious sect on earth, whose first declaration of faith perfectly unchurches them all, and they have prevailed.

52. So perfectly have they prevailed, that there is hardly a man to be found in all the U. S. who has the courage like yourself to enter the lists with them in discussion. To speak within common experience, throughout half the States they have been the terror of sectarian preachers wherever they have gone. And preachers of the first rank have commonly warned their flocks not to hear them, when they themselves dare not discuss with them.

53. It was not a strange remark of a neighbor of yours, that John E. Page was very uncouth in manners and expression for one to whom the oracles of God were committed. Such remarks have been made on almost every preacher in the entire church, and not always accompanied with a confession of talent neither. But with all their uncouthness they are able to give a reason for the hope that is in them, that the learned Doctors of Divinity in five hundred denominations cannot gainsay. And also to show that, except the Mormons, there is not a gospel church on the earth.

54. Yes, we have called men from the field and the plough, from the forest and the shop, who were not able to read the text from which they preached, nor to write an account of their missions, and giving them the gifts by prophecy and the hands of the priesthood, they have both preached the gospel with success in country and city, and have defended their faith with success against the ablest men of all denominations every where; till at this time you will find more men who will perform anew the feat of Gen. Putnam with the wolf than sectarian preachers who will enter upon a discussion with a Mormon, of even the humblest pretensions.

55. Almost every denomination has, when it sprung up, had some one point of doctrine on which it prided itself, and in which it had the advantage of others in point of argument, as the Methodists on free grace, the Baptists on immersion, the Campbellites on the essentiality of baptism to salvation. These sects were founded by men of great learning, and with the light of extensive acquaintance, experience and reading.

56. But Joseph Smith, a very illiterate boy, as uncouth in manner and expression as one could well be, and, in fact, profoundly ignorant on all subjects without exception, (unless he was taught of God,) laid the foundation of a church, became its first preacher, declared and defended its doctrine, having more than this usual advantage in every point of faith; and its preachers selected among those like himself, have universally prevailed every where.

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THE ECONOMY OF SLAVERY.

BY LYDIA MARIA CHILD.

On the Battery, the other day, I met an acquaintance from New England. He was on his way to Virginia, where he had been making contracts for wood at a dollar an acre. In the true spirit of Yankee enterprise, he buys up the waste lands, falls the trees, ships them to New York and Boston, and finds the trade profitable.

A large emigration of substantial farmers from Orange, Duchess, and Columbia counties in this State, have within a few years, emigrated to the counties of London, Culpepper, and Fairfax, in Virginia; they bought up the worn out plantations for a mere song, by judicious application of free labor, they are "redeeming the places, and making the wilderness blossom as the rose." A traveler recently told me that the farms cultivated by Quakers, who employed no slaves, formed such a striking contrast to the other portions of Virginia, that they seemed almost like oases in the desert.

What a lesson this teaches concerning the comparative effect of slave labor and free labor, on the prosperity of a State! It seems stange, indeed, that enlightened self-interest does not banish the accursed system from the world; for economists ought to see that "it is worse than a crime, it is a blunder," as Napoleon once said of some error in State policy—but the fact is, self-interest never can be very much enlightened. All true vision derives its clearness from the heart.

If ever this truth were legibly written on the face of earth, it is on Virginia. No State in the Union has superior advantages.—Look at its spacious bays, its broad and beautiful rivers, traversing the country in every direction; its majestic forests, its grand and picturesque mountains, its lovely and fertile valleys, and the abundance of its mineral wealth. Words could hardly be found enthusiastic enough to express the admiration of Europeans who first visited this magnificent region. Some say her name was given "because the country seemed to retain the virgin plenty and purity of the first creation, and the people their primitive innocency of life and manners." Waller describes it thus:—

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Alas, that the shores of that beautiful State should become the Guinea coast of the New World!—our central station of slavery and the slave trade! Of the effects produced, we need not question abolitionists, for we learn from the lips of her own sons. John Randolph said years ago, that he "expected soon to see the slaves of Virginia advertising runaway masters." Washington, in a letter to Sir John Sinclair, describes the land in the neighborhood of Mount Vernon, as exhausted and miserable. He alludes to the fact that the price of land in Pennsylvania and the free States, then averaged more than twice as much as land in Virginia: "because," says he, "there are in Pennsylvania laws for the gradual abolition of slavery, and because foreign emigrants are more inclined to settle in free States." Mr. Curtis says, "Of the multitude of foreigners who daily seek an asylum and home in the empire of liberty, how many turn their steps to the region of the slave? None. There is a malaria in the atmosphere of those regions which the new comer shuns as being deleterious to his views and habits. See the wide-spreading ruin which the advice of our ancestral government has produced in the South, as witnessed in a sparse population of freemen, deserted habitations, and fields without culture. Strange to tell, even the wolf driven back long since by the approach of man, now returns after the lapse of many years, to howl over the desolation of slavery."

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At last they came to a church, through the roof of which a tree, rooted in the central aisle beneath, sent up its verdant branches into the sunlight above. Leaving their horse to browse on the grass grown road, they passed into the building to examine the interior. Their entrance startled innumerable birds and bats, which flew circling around their heads, and through the broken windows. The pews had coats of arms blazoned on the door pannels, but birds had built their nests in the corners, and grass had grown up through the chinks of the floor. The handsome trimmings of the pulpit were so covered with dust, as to leave the original color doubtful. On the cushion lay a gilt edged Bible, still open, probably at the place where religious lessons had last been read.

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What could these aristocratic gentlemen do for their sons under such circumstance? Plantations must be purchased for them in the far South-west, and they must disperse with their train of human cattle, to blight other new and fertile regions. There is an old superstition, that no grass grows where the devil has danced; and the effects of slavery show that this tradition, like most others, is born of truth. It is not, as some suppose, a special vengeance on the wicked system; it is a simple result of the universal and intimate relation between spirit and matter. Freedom risks itself on the earth in growth and beauty; oppression, in dreariness and decay. If we attempt to trace this effect analytically, we shall find that it originates in the landholders too proud to work, in laborers deprived of healthful motive, in the inevitable intermediate class of overseers, who have no interest in the soil or the labors, but whose pay depends on the forced product they can extort from them both. Mr. Faulkner, of Virginia, had stated the case impressively. "Compared the condition of the slaveholding portion of this commonwealth, barren, desolate, and scared as it were by the avenging hand of heaven, with the description which we have of this same country from those who broke its soil. To what is this change ascribed? Alone to the blasting and withering effects of slavery. To that vice in the origanization of society by which one half its inhabitants are arrayed in interest and feeling against the other half; to that condition of things in which half a million of your population can feel no sympathy with society, in the prosperity of which they are forbidden to participate, and no attachment to the government at whose hands they receive nothing but injustice."

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Pittsburgh, October 7th, 1848.

Beloved Brother:—Being once more together we thought to write to you; for the communion of the saints on earth is one of our greatest privileges. We have read with deep emotion your "appeal." We cannot express by words how deeply we sympathize with you. How abhorrent to our feelings is that criminal credulity exhibited by some *professed* saints, who, like "greedy dogs," are ready to swallow the foul *refuses* of the *less* ungodly moral scavenger of the world. But enough. We talk from our souls' deepest feeling. That man or woman (especially if they be professed saints) who are eternally "rooting" in the moral sinks of filth and infamy for (*their* appropriate food) *scandal*, such are clouds without water, constantly speaking and believing "evil" of their brethren. From such "good Lord deliver" the church. *The sooner the better.* But for you, dear brother, and the few noble spirits who do battle so nobly with you for "truth," the altars of our hearts' shall ever be lit up with the incense of prayer. We must not be discouraged. We do know that the world is ripening fast for "*the harvest.*"

"And *soon* the reaping time will come,
And angels shout the harvest home."

Now to business. Brother James Smith sends by me forty Books of Mormon; thirty-five for tithing, and five for the paper; one copy from the beginning of the third volume. Brother Winders sends ten dollars for tithing. T. G. M. Greig intends sending more paper for the Herald. We shall ship the box as follows: "To J. J. Strang, Milwaukee, Wisconsin Territory." If this direction *is not* correct, please to give us the proper one in your next paper. I have had the pleasure of baptizing my dear mother since I wrote you last. There are a few faithful ones here yet. I have been preaching pretty regular this summer in Beaver county, but it is like preaching at "Vanity Fair." The legitimate *fruit* of the present religious systems are being more and more manifest in downright skepticism. Mesmerism, clairvoyance and the various other appliances of the "father of lies" are doing their work, perfecting the system of *Anti-Christ.*

Now a few hints to our dear brother Page. Tell your "devil" to ink a little more, that's all. We like your paper (barring the ink) *first* rate. "Go ahead." Give us as much *proof*, I mean "*collateral*," of the Book of Mormon as you can spare room for. It is what we like, and what we want, and you are the *one* to do *that.* I received a small pamphlet from ——— Cowles containing some wonderful translations, &c. I have not had time to examine it.—Can you tell us who the professed translator is of the book of Esdras? We are waiting for the other half of those hymn books, to get them bound. I could give you some of the most astonishing proofs of the antiquity of this *earth* that the world ever dreamed of, but nobody but a saint would believe either of us, although the facts are well attested by respectable "*disinterested*" witnesses.

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Salem, September 26th, 1848.

Dear Brother Strang:—You will pardon me for intruding upon your notice, when I inform you of my case. I obeyed from the heart that form of doctrine taught by Jesus and the Apostles, and joined the church of Latter Day Saints in 1833. I labored unceasingly to promote the cause, while the Temples in Kirtland and Nauvoo were building, that I might be able to cast in my mite, that I might obtain a name and place in the house of the Lord, until the dreadful shock which the church has sustained in the death of the prophet Joseph, and breaking up of the church at Nauvoo with the attending evils, has produced a sad reverse. My disappointment has made sad my spirit, and has greatly impaired my health. I have the two last years suffered much from debility, originating from a diseased state of the liver; and as I recognize no other head or leader of the church than the man appointed by Joseph, I, as a lonely wanderer, a scattered sheep of the wilderness, address myself to you.—As we have been abundantly taught, and in many instances have tested the same, that the faith of the former church, with its attendant gifts and blessings has been restored, and as it is found on record that there were those that never died that by sending aprons and handkerchiefs to the Apostles were healed of their diseases.—I send no apron or handkerchief, but on this simple sheet I send this humble request to you and the saints assembled in Voree, that your faith and prayers may be exercised in my behalf that my health may be restored, and especially my eye sight, which has become much impaired, may be in some measure restored. Not for my labors do I ask this mercy at the hand of God and his people, but that in my declining years I may be able to do something for his people in affliction. I have ever felt a strong desire to be assembled with the saints, but as yet the way has not been opened.—I hope the time is not far distant when the Lord will send his servants into this part of his vineyard, for the few of us that remain here are like sheep scattered on the mountains, while the wolves are prowling round us. I must now close by subscribing myself your unworthy sister in the faith of the everlasting gospel,

ABIGAIL P. HOLMES.

P. S. I will just mention that my place of residence is Georgetown, but being on a visit to brother Bryant's, I dated from this place. We shall be pleased to receive a communication from you, directed to Nathaniel Holmes, Georgetown. A. P. HOLMES.

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Pittsburgh, October 7th, 1848.

Beloved Brother:—Being once more together we thought to write to you; for the communion of the saints on earth is one of our greatest privileges. We have read with deep emotion your "appeal." We cannot express by words how deeply we sympathize with you. How abhorrent to our feelings is that criminal credulity exhibited by some *professed* saints, who, like "greedy dogs," are ready to swallow the foul *refuses* of the *less* ungodly moral scavenger of the world. But enough. We talk from our souls' deepest feeling. That man or woman (especially if they be professed saints) who are eternally "rooting" in the moral sinks of filth and infamy for (*their* appropriate food) *scandal*, such are clouds without water, constantly speaking and believing "evil" of their brethren. From such "good Lord deliver" the church. *The sooner the better.* But for you, dear brother, and the few noble spirits who do battle so nobly with you for "truth," the altars of our hearts' shall ever be lit up with the incense of prayer. We must not be discouraged. We do know that the world is ripening fast for "*the harvest.*"

"And *soon* the reaping time will come,
And angels shout the harvest home."

Now to business. Brother James Smith sends by me forty Books of Mormon; thirty-five for tithing, and five for the paper; one copy from the beginning of the third volume. Brother Winders sends ten dollars for tithing. T. G. M. Greig intends sending more paper for the Herald. We shall ship the box as follows: "To J. J. Strang, Milwaukee, Wisconsin Territory." If this direction *is not* correct, please to give us the proper one in your next paper. I have had the pleasure of baptizing my dear mother since I wrote you last. There are a few faithful ones here yet. I have been preaching pretty regular this summer in Beaver county, but it is like preaching at "Vanity Fair." The legitimate *fruit* of the present religious systems are being more and more manifest in downright skepticism. Mesmerism, clairvoyance and the various other appliances of the "father of lies" are doing their work, perfecting the system of *Anti-Christ.*

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swered in healing. Still we cannot forbear to say that those who ask such things should remember their duties to God. We hardly have faith to pray for health to those who disregard the word of wisdom, nor for peace to those who neglect the gathering, or prosperity to those who neglect the payment of tithing. Looking over the desolating heedlessness of God's words, which universally prevails, we can only be surprised and thankful at the new vigor that God has infused in the hearts of his people. Without more faithfulness this cannot last. Who will live by every word that proceedeth out of the mouth of God? We all wonder that Esau should have sold his birthright for a mess of pottage. But how few of us have not sold ours for a dish of hot coffee, or a scalding cup of Old Hyson! Within the last few weeks we have known several persons in middle and old age lay by these things and the filthy weed, and without the least inconvenience. And in that short time there is a visible diminution in the complaints of aches and dullness. [Ed

Beaver Island, September 4th, 1848.

Brother Strang:—It is with feelings of lively satisfaction that I see the Gospel Herald come to hand much enlarged. I here inclose [$5] dollars subscription money for the same. I intend to purchase the paper if nothing else. I shall try and send some more this fall, and I sincerely hope that the saints will all with one accord lend a helping hand, that it may be supported at its present size until we shall be enabled to give it another growth. Let each and every saint make a very little exertion and the paper can be supported, without those who actually do the labor being necessitated to labor without any remuneration whatever. There is scarcely a member in the church but what can raise the small sum of two dollars once every twelve months, and never be any the poorer for it, but much the richer; for they will receive a store of knowledge, if rightly treasured up, better, far better, than the riches of this world. I do really hope that the saints will with union, energy and zeal united take hold, each putting in his mite and your subscription can easily be swelled to four times its present number.

Every person who ptetends to be a saint ought, to say the least, subscribe for the paper, and then carefully peruse its columns. And if they have not become entirely cold, if they have any interest in the work, they can do this with a feeling of interest and satisfaction. But, alas! how many there be who belong to this church who are not subscribers for the paper, or who seldom pretend to peruse its columns. Would that they could but once realize the necessity of well supporting the organ of their faith. Now a word from Beaver, and I will close. We are here enjoying health, strength, peace and prosperity, and hope these few lines will find the saints at Voree enjoying the same blessings. We would like to hear from you very much. Will you write? Send my respects to all inquiring friends. Yours respectfully, R. F. MILLS.

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Brother Strang:—I inclose two dollars for the Temple. Mr. Hill has come to the conclusion that he will send one-tenth of his earnings for the building of the Temple, believing that God will bless him in his deed. Although he has no other means of supporting his family (which is six in number) only to work for seventy-five cents per day, yet we feel as though we wanted to do all the Lord requires of us. He will send it up two and three dollars at a time, as fast as he earns it, until we are permitted to gather with the saints there. He intends to put what he has into the association. Your sister in the bonds of the everlasting covenant,

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Alexander, Genesee Co., N. Y., Sept. 28th, 1848.

DEAR BROTHER STRANG:—I wish to relate to you that a Brighamite called on me to see if I would give any thing to help the suffering saints at the west. And while here he got into some conversation about a prophet, in which he said your claim to come in by the door was false. He said it took three angels to ordain Joseph, and said Joseph told their names and showed that you did not tell of but one angel ordaining you, and did not tell his name. He said you dare not tell his name. He carried the idea that if he was an angel of God his name would be known, and he thought if you came in by the door there would have been three angels instead of one, and their names would be known. He also said one angel had not any business to ordain you alone.

Since he was here I have borrowed the Book of Mormon, and I find on the 511th page where it is written of three disciples who were to minister when the Lord see fit to the scattered tribes of Israel, &c. And on the 512th page, commencing on the last line on the other side of the leaf: And if they shall pray the Father in the name of Jesus they can show themselves unto whatsoever man it seemeth them good. Therefore great and marvelous works shall be wrought by them before the great and coming day, when all people must surely stand before the judgment seat of Christ; yea, even among the Gentiles shall there be a great and marvelous work wrought by them before the great and judgment day. I do not say that these are the ones that have ministered to you, or that any one of them has ordained you, but it clearly shows that they, the ancients, looked forward for such an event to be fulfilled, and yet their names would not be known in general.

In your correspondence with O. L. Wight, in which you write in the plural concerning your ordination, which is the first that I ever noticed that there was any more than one angel that ministered in the ordination. I am hoping that God will continue through you to unfold the things of God, so that I can, together with all the saints, be enabled by the help of his spirit to comprehend the things that are necessary to keep me in the path that leads to everlasting life at the right hand of God. Your sister in the covenant,

MARY DEMARY.

☞ All this shuffling by Brighamites and other apostates shows their want of any real ground of opposition. What nonsense to say that one angel cannot ordain, when one man can. Who ever heard of such a thing as alledging the invalidity of an ordination because but one laid on hands? or but one spoke? The record of prophet Strang's ordination says: The angel saluted, anointed and spoke, because one did each of these things, as would happen in every similar case. He was ordained by the ministration of angels, because more than one ministered in the ordination. As for their names, he found them out just as Joseph did, by revelation, and quite as soon as Joseph did too. [ED.

☞ We can assure President Strang, of the *Voree Herald*, that we have no wish to misrepresent any religious sect. Whatever may be our opinion respecting the truth or falsity of the doctrines of the church over which he now presides, its expression has always been characterized by a spirit of tolerance. It has been our intention, for some weeks past, to notice the Mormon denomination, but the numerous and onerous duties of an editor of a public journal, of the excitement and turmoil consequent upon a fierce political contest, have hitherto prevented our putting it into effect. After the election we will take up the subject and review it in accordance with the views we have long entertained, but never found leisure to bring under public notice.—*Wisconsin Standard.*

☞ Perfectly just, and in exact accordance with the opinion we have always had of Col. Keeler. We never had the slightest idea that he would willingly misrepresent any body of religious people, and certainly believe he would not wrong the friendship.—But he has not *corrected* the unintentional injustice done us in his former article. He in that credited to the Gospel Herald an article treating the use of tobacco as original and unpardonable sin, and calling the government of the U. S. the devil, and yet justifying serving it, in such a manner that his readers must understand it to be the expression of the church over which prophet Strang presides; whereas it was the action of another church not in fellowship with us. And the article was published in the Herald for the purpose of reviewing and condemning it, instead of appearing as the expression of our faith. We have nothing to do with either war or politics, except to pay our portion of the taxes that support them.—But we do not call the U. S. the devil. So we stoutly disapprove of the use of tobacco, except medicinally. But we are able to express our disapprobation without blaspheming the name of God, or trifling with his law. Such a mistake concerning an old denomination would fall perfectly harmless. But the public are disposed to think ill of a new denomination. Whatever they hear derogatory to them, they give full credit to. But if the same man speaks well of them on some other point, *the people* shake their heads.

New York, October 2d, 1848.

DEAR SIR:—I received a copy of the Herald this day and read it with interest, but was somewhat surprised however to see my confidential letter made public in the way it was.* Self-justification is a principle I abhor in others, yet I must beg to say I cannot, after carefully examining the two cases you refer to, see any parallel.—Jeptha vowed a vow to the Lord, and so did the princes, but I have never vowed to God to keep B. Young's deviltry a secret. I had no oath administered to me. One out of forty of us went to an altar and had an oath administered for the whole. Others consented by a nod, all in haste and confusion. I did not give the nod, from the fact that I had no confidence in the administration in the least.† All your argument on that subject is consistent, and I receive it as from a friend. But if I have vowed to God and broke it in the sense you say, fortunate for me, I have by insanity, and hope therefore that judgment may come on me accordingly. I have always been satisfied however of the fact that, when I took up that subject, I was stooping beneath the dignity of my calling. And the greatest evil I have discovered in it was that I had refused to do what the mighty God had condescended to call me to perform. And the world had the impression while selling this book that I had left Mormonism and was publishing against it.‡ I hope you will have the goodness of sending me a copy of the Herald with the notice of the pamphlet and remarks, and also one of the revelations of the common order you spoke of some time since, which I have been anxious to see. I myself do most solemnly protest and abhor the conduct of any who pretend to labor for God, and at the same time are wordly minded, trifling and every thing else but a man in whom the spirit of God dwells. On this principle when I commenced the work of myself I dropped the pretense of the servant of God.

J. VAN DEUSEN.

*Your letter was not confidential. It was one of two letters to the editor of a public journal, and accompanied by a copy of a work of yours, asking his opinion concerning that work. Certainly he could not infer otherwise than that you asked his opinion as a journalist. It is a common practice of all publishers to lay their works on the tables of the different journalists in this manner, to get them before the public. When they come before us we give them a frank notice, not an advertisers puff.

†If you did not in fact take the oath, then our remarks do not ap-

Alexander, Genesee Co., N. Y., Sept. 28th, 1848.

Dear Brother Strang:—I wish to relate to you that a Brighamite called on me to see if I would give any thing to help the suffering saints at the west. And while here he got into some conversation about a prophet, in which he said your claim to come in by the door was false. He said it took three angels to ordain Joseph, and said Joseph told their names and showed that you did not tell of but one angel ordaining you, and did not tell his name. He said you dare not tell his name. He carried the idea that if he was an angel of God his name would be known, and he thought if you came in by the door there would have been three angels instead of one, and their names would be known. He also said one angel had not any business to ordain you alone.

Since he was here I have borrowed the Book of Mormon, and I find on the 511th page where it is written of three disciples who were to minister when the Lord see fit to the scattered tribes of Israel, &c. And on the 512th page, commencing on the last line on the other side of the leaf: And if they shall pray the Father in the name of Jesus they can show themselves unto whatsoever man it seemeth them good. Therefore great and marvelous works shall be wrought by them before the great and coming day, when all people must surely stand before the judgment seat of Christ; yea, even among the Gentiles shall there be a great and marvelous work wrought by them before the great and judgment day. I do not say that these are the ones that have ministered to you, or that any one of them has ordained you, but it clearly shows that they, the ancients, looked forward for such an event to be fulfilled, and yet their names would not be known in general.

In your correspondence with O. L. Wight, in which you write in the plural concerning your ordination, which is the first that I ever noticed that there was any more than one angel that ministered in the ordination. I am hoping that God will continue through you to unfold the things of God, so that I can, together with all the saints, be enabled by the help of his spirit to comprehend the things that are necessary to keep me in the path that leads to everlasting life at the right hand of God. Your sister in the covenant,

MARY DEMARY.

☛ All this shuffling by Brighamites and other apostates shows their want of any real ground of opposition. What nonsense to say that one angel cannot ordain, when one man can. Who ever heard of such a thing as alledging the invalidity of an ordination because but one laid on hands? or but one spoke? The record of prophet Strang's ordination says: The angel saluted, anointed and spoke, because one did each of these things, as would happen in every similar case. He was ordained by the ministration of angels, because more than one ministered in the ordination. As for their names, he found them out just as Joseph did, by revelation, and quite as soon as Joseph did too. [Ed.

☛ We can assure President Strang, of the *Voree Herald*, that we have no wish to misrepresent any religious sect. Whatever may be our opinion respecting the truth or falsity of the doctrines of the church over which he now presides, its expression has always been characterized by a spirit of tolerance. It has been our intention, for some weeks past, to notice the Mormon denomination, but the numerous and onerous duties of an editor of a public journal, of the excitement and turmoil consequent upon a fierce political contest, have hitherto prevented our putting it into effect. After the election we will take up the subject and review it in accordance with the views we have long entertained, but never found leisure to bring under public notice.—*Wisconsin Standard.*

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‡Of course they would form that opinion. And it was well for the cause that when engaged in that work you was not pretending to preach. There is very little use in giving divided attention to preaching. If you are pefectly satisfied with all such speculation and publishing the endowment and other follies of apostate Mormons and perfectly established in the faith, not merely of the gospel, but of the dispensation thereof which God has committed to us, it is well to preach the word. None other need do it. The order of Enoch is prospering and prevailing. We have for some time intended publishing a series of articles on the subject, including the revelations, but our two discussions and a thousand other things prevent.

MUSINGS.

NON-RECIPROCAL.

When a sectarian preacher comes to Voree he expects to be received and treated gentlemanly, and to be invited to preach to the Mormons. He also calculates as a mere matter of course that the body of them will turn out and give him an attentive hearing. And this expectation is never disappointed. But when a Mormon goes into a sectarian community he never expects any such courtesy or kindness. And his expectation is seldom disappointed. Both parties judge rightfully, for they judge that we will treat them with courtesy, and we do, and we judge that they will treat us coarsly, and according to our faith so it is to us.

A CASE.

A few months since a strolling Baptist preacher, an African by birth, came this way, and not knowing that he was among saints, accepted an invitation to preach, and in due time gave us just about as good a discourse as a sectarian is capable of. We then took him and instructed him in the way of God and sent him away in peace, with an invitation to call again. All the bug-bear stories that men could tell him would not convince him that Mormons were dragons. On the second visit he gave us a discourse against christian slavery, to which we said amen, with additions.

MORE THAN SATISFACTORS.

Our religious friends are much pleased with the notion of preaching to us. Some how they think us a poor benighted race, greatly in need of the enlightenment of their words, and are much pleased that we are willing to hear them. But then we not only hear them patiently, but correct them carefully. The fact is, they are all quite behind the times in things of religion. They have not heard from their God for some 1770 years at least, and being rather forgetful of stories so long told, they are not quite certain in any religious matter whatever, and, like children who have never been to school, but picked up a few scraps of learning among their playfellows, they think they know it all. Indeed it nettles them to be shown how utterly blind they are.

A RARE INSTANCE.

Last Sabbath another Baptist preacher, one Dr. Irvin, or Marvin, we are not certain which name, came along and stopped to hear high priests and prophet, and expressed to some of the saints a great anxiety to hear what Mormonism really was. So in the evening he was accommodated with a little more of the words of prophets and apostles than he was prepared to swallow. Tuesday he got ready to break up Mormonism so entire that it should never grow again. So he sent a request to the prophet to call the saints together and hear him expound these words:—

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: By which also he went and preached unto the spirits in prison." 1 Peter iii. 18, 19.

Of course the prophet called a meeting. The saints came together, and what a sermon they did hear! Sectarian-like he divided his subject into three parts. In the division he forgot both introduction and conclusion, but in the preaching he forgot all but that. Not one word did he say about the prison. Not a syllable about the spirits in it. Not the first lisp of the object in preaching to them. On the entire subject of the salvation of the dead he was as dumb as an adder. He neither told us to whom Christ preached in the prison, or what he preached to them. Or whether they were or might be benefitted by the preaching, or what change was wrought upon them in any sense. Nor did he in the division of his subject (which he forgot as soon as made) make the slightest allusion to either of these points.

Well, when he got through the prophet corrected his blunders, repaired his errors of commission, and the chief of apostles amended those of omission, by saying what he had left unsaid. And instead of being obliged to us, don't you think he considered himself misused? He was not so much as thankful to us for mending what he had done wrong, and doing what we ought to have done. And when we preached the gospel to him and called on him to *repent*, he said the prophet was a blackguard. May the Lord forgive him the railing accusation.

Howard, Western District, Canada West, Oct. 14th, 1846.

MR. JAMES J. STRANG:—SIR,—A paper called Zion's Reveille has been put into my hand containing a challenge to all the world, to discuss certain points of doctrine laid down in certain catalogues, the 16th No. of that paper. And as I believe truth never suffers by investigation, I have no objection to entering into a discussion with you, provided we can conduct it in a christian spirit and christian decorum. As to the subject, I should prefer the 9th of your 2d catalogue, viz.: "We will affirm that the Book of Mormon is a divine record, and that its coming forth is essential to the fulfillment of prophecies in the Bible." I have not the control of any paper in which the discussion can be published, but you may send me the numbers of the Reveille in which the discussion is published, and I will pay for them to John Shipp, one of your Elders. When this point is disposed of we will then take up others, if we think best. Yours in search of truth, A. PLUMB.

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"KINGS AND THRONES ARE FALLING."

Kings and thrones are falling,
The sound comes o'er the sea;
"Deep unto deep is calling"
To the conflict of the Free;
At the voices of the nations, like the roaring of a flood,
The "sun is turned to darkness, the moon is changed to blood."

The word of power is spoken
In accents loud and long;
The iron chain is broken
From the ankles of the strong;
The blind and beaten giant is staggering up at length,
And the pillars of his prison-house begin to feel his strength.

To exile goes the king,
The throne is in the street,
And royal floors are echoing
The sound of plebeian feet:
O'er gilded rooms and halls of state, the common people throng,
Half fearful of the spectre yet, that haunted them so long.

The Purple Rope is riven,
Ay, crushed beneath the tread
Of masses hunger driven,
Demanding work and bread;
And Death is riding grimly forth, and Terror by his side,
With blood-stained War and Pestilence, and Famine hollow-eyed.

The Powers of Earth are shaken
From the Danube to the Rhine,
Old Germany is waking
Like a Cyclop from his wine;
And dark his brow with hatred, and red his eye with wrath,
While he scatters his tormentors, like pigmies, from his path.

The famished Celt is crying,
Arm, brethren, one and all;
The Saxon lord is flying,
To castle, keep, and wall;
Unhappy Ireland grasps again the old detested bands,
And lifts towards the indignant heavens her bruised and bleeding hands.

The Seine is running red
Through the capital of France;
Over ramparts of the dead
The cry is still, Advance!
With pike and gun and paving-stone, the maddened people arm,
And Peace and Freedom fly the scene of tumult and alarm.

What terror, pain, and sorrow,
Till the travail throes are past,
But then a glorious morrow,
And the promised rest at last;
For the gospel of the Crucified shall triumph like the light,
From the golden gates of morning o'er the darkness of the night.

O'er shattered thrones shall rise
The Kingdom of the Son,
And Ocean, earth, and skies,
Proclaim his reign begun;
The angel-voices heard before on the plains of Galilee,
Shall sound once more on every shore, and over every sea.

J. C. Lord.

Discovery in Mississippi.—In the south-western part of Franklin county, Miss., there is a platform of hewn stone, neatly polished, some three feet under ground. It is about one hundred and eighty ft. long, and eighty feet wide. It extends due north and south, and its surface is perfectly level. The masonry is said to be equal, if not superior, to any work of modern times. The land above it is cultivated, but thirty years ago it was covered with oak and pine trees, measuring from two to three feet in diameter. It is evidently of very remote antiquity, as the Indians who reside in the neighborhood have no knowledge of its existence previous to its recent discovery. Nor is there any tradition among them from any idea of the object of the work, or the people who were its builders. There is also a canal and well connected with it, but they never have been explored. A subterranean passage may be underneath. Farther explorations may throw some light upon its origin.—*Ex. paper.*

SPECIAL NOTICE.

We are about to enter upon two important religious discussions, which will be published through the Herald and other papers, and believing that they will be matters of interest to the public generally, are induced to make an effort to enlarge the circulation of this paper on the present occasion. The first discussion is between prophet Strang and Mr. Edwin Burgess of Racine, and commences in this No. (31.) Prophet Strang affirms the existence of God, (as a distinct individual intellectual being,) and Mr. Burgess denies. The econd is between prophet Strang and professor D. M. Graham of the Michigan Central College, and is to commence in the next No. Prophet Strang affirms that Mormonism (so called) is a dispensation from God, and professor Graham denies. Whoever will send us the names of two NEW SUBSCRIBERS and four dollars shall have the Herald one year gratis. Whoever will send us the names of TEN NEW SUBSCRIBERS and *ten dollars* shall have the eleventh copy gratis, and the Herald shall be sent a full year to each of the ten subscribers. These subscriptions will commence at Vol. 3, No. 31, and should be sent in as soon as possible in order to secure all the back numbers. Those who avail themselves of this opportunity will furnish themselves with a weekly paper, and the matter of two valuable books for only one dollar. JAMES J. STRANG.

Voree, October 19th, 1848.

RARE SPORTING DOGS.

Isaac Haven, recently from England, offers for sale a few full blooded, black and tan English Fox Terriers, trom the famous stock of Lord Berkly. These rare dogs are sharp scented, tractable and docile; for hunting small game, for fowling, or house and farm dogs are superior to any other dog known. Inquire at the house of Isaac Haven, at Miner's bridge, one mile above Voree.

October 25th, 1848.

TAILORING.

Joseph Ketcham carries on the business of Tailoring at the foot of the hill in the grove, Voree.

BOOKS OF MORMON AND DOCTRINE & COVENANTS.

James Smith, of Pittsburgh, Pa., has constantly on hand a large supply of the Book of Mormon and the Book of Doctrine and Covenants, common and pocket binding, for sale cheap, either in quantities or by the single copy.

SHOEMAKING IN VOREE.

John D. Hartley conducts a boot and shoe shop, near the stone quarry, where customers can be accommodated on easy terms.

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While he scatters his tormentors, like pigmies, from his path.

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Arm, brethren, one and all;
The Saxon lord is flying,
To castle, keep, and wall;
Unhappy Ireland grasps again the old detested bands,
And lifts towards the indignant heavens her bruised and bleeding hands.

The Seine is running red
Through the capital of France;
Over ramparts of the dead
The cry is still, Advance!
With pike and gun and paving-stone, the maddened people arm,
And Peace and Freedom fly the scene of tumult and alarm.

What terror, pain, and sorrow,
Till the travail throes are past,
But then a glorious morrow,
And the promised rest at last;
For the gospel of the Crucified shall triumph like the light,
From the golden gates of morning o'er the darkness of the night.

O'er shattered thrones shall rise
The Kingdom of the Son,
And Ocean, earth, and skies,
Proclaim his reign begun;
The angel voices heard before on the plains of Galilee,
Shall sound once more on every shore, and over every sea.

J. C. Lord.

DISCOVERY IN MISSISSIPPI.—In the south-western part of Frank[lin] county, Miss., there is a platform of hewn stone, neatly polish[ed] some three feet under ground. It is about one hundred and eighty long, and eighty feet wide. It extends due north and south, and surface is perfectly level. The masonry is said to be equal, if superior, to any work of modern times. The land above it is cul[ti]vated, but thirty years ago it was covered with oak and pine tre[es] measuring from two to three feet in diameter. It is evidently very remote antiquity, as the Indians who reside in the neighborhoo[d] have no knowledge of its existence previous to its recent discover[y] Nor is there any tradition among them from any idea of the obje[ct] of the work or the people who were its builders. There is also [a] mound with it, but they never have been explored underneath. Farther exploration[s] —*Ex. paper.*

NOTICE.

We are about to enter upon an important religious discussion which will be published through the Herald and other papers, and believing that they will be matters of interest to the public generally are induced to make an effort to enlarge the circulation of this paper on the present occasion. The first discussion is between prophet Strang and Mr. Edwin Burgess of Racine, and commences in this No. (31.) Prophet Strang affirms the existence of God, (as a distinct individual intellectual being,) and Mr. Burgess denies. The second is between prophet Strang and professor D. M. Graham, of the Michigan Central College, and is to commence in the next No. Prophet Strang affirms that Mormonism (so called) is a dispensation from God, and professor Graham denies. Whoever will send us the names of two NEW SUBSCRIBERS and four dollars shall have the Herald one year gratis. Whoever will send us the names of TEN NEW SUBSCRIBERS and *ten dollars* shall have the eleventh copy gratis, and the Herald shall be sent a full year to each of the ten subscribers. These subscriptions will commence at Vol. 3, No. 31, and should be sent in as soon as possible in order to secure all the back numbers. Those who avail themselves of this opportunity will furnish themselves with a weekly paper, and the matter of two valuable books for only one dollar. JAMES J. STRANG.

Voree, October 19th, 1848.

RARE SPORTING DOGS.

Isaac Haven, recently from England, offers for sale a few full blooded, black and tan English Fox Terriers, from the famous stock of Lord Berkly. These rare dogs are sharp scented, tractable and docile; for hunting small game, for fowling, or house and farm dogs are superior to any other dog known. Inquire at the house of Isaac Haven, at Miner's bridge, one mile above Voree.

October 25th, 1848.

TAILORING.

Joseph Ketcham carries on the business of Tailoring at the foot of the hill in the grove, Voree.

BOOKS OF MORMON AND DOCTRINE & COVENANTS.

James Smith, of Pittsburgh, Pa., has constantly on hand a large supply of the Book of Mormon and the Book of Doctrine and Covenants, common and pocket binding, for sale cheap, either in quantities or by the single copy.

SHOEMAKING IN VOREE.

John D. Hartley conducts a boot and shoe shop, near the stone quarry, where customers can be accommodated on easy terms.

GOSPEL HERALD.

VOL. III. No. 34.] VOREE, Wis., THURSDAY. NOV. 9, 1848. [WHOLE No. 98.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 1.

Racine, October, 1848.

MR. JAMES J. STRANG :—

DEAR SIR,—I received yours of the 19th, which I shall endeavor to answer for the purpose of removing error and promoting truth, as the best means of removing the misery and increasing the happiness of mankind.

2. In paragraph 2 you state the terms of our inquiry or discussion. I say *inquiry*, because I presume that we are both honest searchers after truth, and would not conceal from those who think differently, whatever would sustain their views or oppose our own. Discussions are too often one sided and ill willed, evincing the desire to puzzle rather than convince. I understand you to define God as a *person possessed of intelligence, motive and will.* My denial applies to a supernatural being, who created and governs the universe, and the revelation of his will in any written form whatever, and to the validity of the evidence or testimony by which they are sustained. While you claim popular testimony as proof sufficient of the existence of God, can you reasonably reject the power ascribed to him by the same testimony, that he is creator as well as governor of nature? Gen. chap. 1st, verse 1st : "In the beginning God created the heavens and the earth."

3. In paragraph 3 you say; "no man or book is authority in any higher sense than in discussing a question of mathematics," &c.—Then, as mathematicians do not admit testimony opposed to their own as proof of the truth in question, I understand that to be our rule. Ten men affirming a fact do not make the truth more apparent than one.

4. By paragraph 4 I understand self-evident facts require no proofs. Shall we assume that those which are not self-evident do require proof? By paragraph 5 and 6 I understand if I deny God's existence, I should be expected to give my reasons for not believing as the majority do, which would throw the burden of the proof on the negative. Well, as I think it a hard task to sustain the affirmative, when you have done what you can for the latter, I will do what I can for the former.

5. In reply to paragraph 7, you need not fear the discussion being dropped if I am able to sustain it; though I cannot promise to write as much or as fast as you desire. My occupation is a heavy tax on a pair of weak eyes, which, with want of leisure and difficulty of composition, has caused me to delay this communication.

6. In reply to par. 8, the publication of what I write I care little about. I may send a copy to the Boston Investigator to do what they please with.

7. In par. 9, I am glad to find your conclusions are more the result of thought than reading. Some time since I read the articles in the Democratic Review, but saw no proof to satisfy my mind.

8. In par. 10 you say, neither shall I build my logic on assumption, as did Paley, Chalmer and a host of others. I think you do more in assuming the truth of the testimony which contains your premises.

9. In par. 11 you say, "the same kind of evidence which would be good to prove the rotundity of the earth would be equally good to prove the existence of God," so far as applicable; which would be to prove the form of God. Demonstrative evidence is the only proof "always *received among men on all subjects.*"

10. In answer to par. 12, the statements of one traveler, when confirmed by others, and not contrary to experience and reason, is generally believed; and this belief, when true, is promotive of happiness, as it enables us to profit by the experience of others. But were we to act and believe as though accounts of supernatural beings were equally true, we should have to deny the evidence of our senses, and be left to the guidance of less than one in a million who profess to have seen the supernatural; for as all cannot or do not see the supernatural they must depend on the professions of seers. I must say I do not think such evidence well founded, for I think a wise and good parent would make the evidence strong and clear in proportion as it was necessary for the happiness of his children.

11. In par. 13 you say you do not claim that human testimony is equal to demonstration, though as good as the bulk of learned men have of the great body of scientific truths to which they subscribe. This only shows how little reason we have to depend on their testimony, and is an additional reason for us to follow the dictates of experience, "to *prove all things.*" You say it is as good proof as any person or earth has, or can have, of geographic or geologic facts. This I deny, as they can examine the one and the other.

12. As to par. 14, I know that geography, natural and political, is proved by the corroborative testimony of great numbers of living witnesses. And in par. 15 you say, "all who had the means of knowing agree in the main point—the existence of those objects—though they disagree in the details concerning them." This agrees perfectly with our experience, that people observe places and things without noting minutely their particulars; though when any part of a person's testimony is proved false, the other is considered doubtful; but these are things in nature which ordinary people daily examine, and bear no resemblance to the supernatural.

13. In par. 16 you say, believing this evidence of mankind well founded, I appeal to similar evidence to prove a God. *He has been seen of men.* In this the testimony of all mankind concurs. *Then why do we differ?*

14. Now, sir, the basis of all credence in science are facts in nature which all may examine. The basis of all historical credence are facts in harmony with nature and experience. True history is the record of the experience of mankind. The credence which you say is well founded, you have not appealed to nature for the proof, and it is contrary to the common experience of mankind. Where is the reason for believing it? Testimony and the general agreement of mankind that that testimony is true, say you. The testi-

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19. In par. 20 you say, though this testimony is only of seeing some of the inferior spirits, and not of God himself, yet you doubt not it is equally in point. How can we know who is Lord and governor of nature without seeing him in the exercise of his power? Admitting the testimony to be true, what is God's object in appearing to an individual once in an age? Is it to produce universal conviction necessary to the happiness of the race, or for no good purpose? If the latter, it is the folly of wisdom. If for the former, is it the best means of causing all to believe? If not, it is evident God is not wise, or he did not do it.

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We learn from Lieut. Maury's article, that this expedition was planned by Lieut. Lynch, who addressed the Secretary of the Navy on the subject, recommending a circumnavigation and exploration of the Dead Sea and its entire coast; stating that the expense would be trifling, as our ships frequenlty touched at Acre, in Syria, forty miles from Lake Tiberias, or Sea of Galilee, from which the river Jordan runs and debuoches in first named sea; that the frame of a boat, with crew and provisions could be transported on camels from Acre to Tiberias, and there put together again. Only one traveler, Mr. Costigan, ever circumnavigated the Dead Sea, and he died at the termination of his voyage, without leaving any journal or notes behind. It is contended, also, that independent of the eager curiosity of all Christendom in regard to this myterious lake, this expedition was of value to the interests of navigation.

This proposition was favorably received. It being necessary to send a store-ship to the Mediterranean squadron, and as after her arrival she would have no employment for months, the Secretary determined to send Lieut. Lynch and his party in her, so that, after meeting the wants of the squadron, she could proceed up the Levant, and land Lieut. Lynch and his companions.

Two metallic boats, one of copper, and the other of iron, were prepared, and the store-ship "Supply" sailed for her destination.

On their arrival at their destination, their troubles began; and in their march to Lake Tiberias, their boats had to be transported over the most formidable mountain gorges and heights, and to be lowered down precipices with ropes. But these difficulties were surmounted with true sailor skill and perseverance, and on the 8th of April the two boats, each with the American ensign flying, were afloat ubon the beautiful blue waters of the Sea of Galilee. "Emblematic of its Master, it alone of all things around them, remained the same. Just as the apostles saw it when our Savior said to it, 'Peace, be still,' this little band of rovers now beheld it."

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The bottom of the northern half of this sea is almost *an entire plain*. Its meridianal lines, at a short distance from the shore, scarce vary in depth. The deepest soundings thus far is 188 fathoms (1128 feet.) Near the shore, the bottom is generally an incrustation of salt, but the intermediate one is soft mud with many rectangular chrystals—most cubes—of pure salt. At one time, Stellwager's lead brought up nothing but chrystals.

The Southern half of the sea is as shallow as the Northern one is deep, and for about one-fourth of its entire length, the depth does not exceed three fathoms (18 feet.) Its Southern bed has presented no chrystals, but when we landed at Uzdom, in the space of an hour our foot-prints were coated with chrystalization.

The opposite shores of the peninsula and the west coast presented evident marks of disruption.

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MARTINIQUE.—Accounts from St. Pierre to the 9th inst., represent that island in a very disturbed state—the blacks being rebellious.—A number of the white inhabitants have sent a memorial to the President of the United States, praying him to grant them such facilities as would enable them to settle here upon land to be granted to them.—*Exchange Paper.*

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We learn from Lieut. Maury's article, that this expedition was planned by Lieut. Lynch, who addressed the Secretary of the Navy on the subject, recommending a circumnavigation and exploration of the Dead Sea and its entire coast; stating that the expense would be trifling, as our ships frequenlty touched at Acre, in Syria, forty miles from Lake Tiberias, or Sea of Galilee, from which the river Jordan runs and debuoches in first named sea; that the frame of a boat, with crew and provisions could be transported on camels from Acre to Tiberias, and there put together again. Only one traveler, Mr. Costigan, ever circumnavigated the Dead Sea, and he died at the termination of his voyage, without leaving any journal or notes behind. It is contended, also, that independent of the eager curiosity of all Christendom in regard to *this mysterious* lake, this expedition was of value to the interests of navigation.

This proposition was favorably received. It being necessary to send a store-ship to the Mediterranean squadron, and as after her arrival she would have no employment for months, the Secretary determined to send Lieut. Lynch and his party in her, so that, after meeting the wants of the squadron, she could proceed up the Levant, and land Lieut. Lynch and his companions.

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THE FREE SOIL MOVEMENT.

The organization and movements of the Free Soil party is the strong feature in the political aspects of the country. The existence of the party is very recent, but its ultimate causes are remote, and have no connection with its principles. Nearly a half century since Aaron Burr planned the dismemberment of the American Union and the Spanish American provinces, and erecting a new and powerful empire in the Mississippi valley. His plans against Spanish America were as public as the buffalo hunt against Mexico now is, and was entered upon heartily by many western gentlemen, among whom was General Jackson; the whole thing being carried on under pretense of settling a colony in Louisiana, as the invasion of Mexico now is under pretense of a hunting expedition.

When his intentions against the United States became known, his friends gradually dropped him. And though he escaped a conviction for treason, he became universally detested and driven from political circles. But his active mind, fruitful in expedients, seized on the project of bringing forward Gen. Jackson for the Presidency. The chapter of accidents made this project successful; though it did not in any respect retrieve the reputation of Burr. But without any desire to separate States, which he was able to govern, Jackson came into the Presidency with all Burr's longing for the Spanish, now Mexican territory. Secretly and most assiduously did he pursue that object for years; yet barely lived to see it accomplished in the annexation of Texas.

Very few are aware of the cause which lay at the bottom of the Texan revolution. In the beginning of Jackson's administration, making some family troubles the pretense, Houston, Governor of Tennessee, and one of the most talented and ambitious men in the nation, resigned his office and abandoned civilized society; going off upon the immediate borders of Texas, with no apparent object but seclusion and Indian life. After a short time he appeared at Washington, extensively engaged in contracts for the removal of Indians west of the Mississippi, at very exorbitant prices. Under these contracts the money was drawn from the treasury of the U. S. that revolutionized Texas, and in the operation the men were taken there from the U. S., who afterwards declared Texas independent and fought her battles. The project of annexation was earlier than that of revolutions. And while these measures were being secretly pushed forward the U. S. were, through their accredited minister at Mexico, offering to purchase this same territory and making the fact of civil war and internal strife a reason why Mexico should sell a territory which she was unable to hold. Failing to purchase the territory, assistance was pushed on from all the western States, until Texan independence was achieved, and the project of annexation presented to the U. S.

But in the mean time the government of the U. S. had passed into the hands of Martin Van Buren, who had become as noted for his prudence and caution as Jackson for his resolution and iron will. Van Buren did not refuse, but postponed annexation. We were in Virginia at this time, and then remarked that so far as he was concerned the postponement was perpetual; that his party had gone just as far as leadership and party discipline could carry them in favor of slavery; that their concessions had already made the whole party restless and uneasy, and the attempt to add new slave territory would produce a breach which neither great names or political attachment could heal; that the whole north was at heart anti-slavery; and the resolutions passed at political meetings, which bore a different complexion, were deep political hypocrisy, called out by the arrogance of the south.

Towards the close of Tyler's administration John C. Calhoun took in hand the annexation of Texas, and brought it forward expressly as a pro-slavery measure. The diplomatic correspondence laid before the Senate to induce that body to ratify the treaty of annexation made the strengthening of the slavery interests the principal reason for doing so. The treaty was rejected, but the project was not dropped. While the public mind was excited with it, Mr. Van Buren was interrogated on the subject, and gave his opinion that it should be *postponed*. That one word lost him the Presidency. His name was dropped by the caucus, and Polk put up expressly as the annexation candidate, and the influence of his election was so great as to produce the passage of the act of annexation without waiting for him to come into office. Aside from the slavery question this extension of territory would have been every where popular, both by ministering to national vanity and by extending the market for manufactured articles. This last fact reconciled the north and east to the act.—But the termination of the Mexican war by the annexation of a vast additional territory, has raised the question in a new form, while it has consummated plans so long since concocted. Burr's project of a great empire in the valley of the Mississippi is more than realized. Though it does not take quite so much of Mexico as he coveted, it has all the region east of the Alleganies. Those who accomplished it learned their plan of him. Yet those that praise it call him traitor. Those that did it sought to strengthen slavery.—Yet it has raised a storm they cannot quell while slavery lasts.

The country being annexed with no provision concerning slavery, the north have secured what they want—its market—and this is better without slavery than with it. The disposition of the south to trust no man in the Presidency unless he is the owner of slaves, casts off a band of political union heretofore strong, by rendering it impossible for a northern statesman to count on southern votes. Politicians will not support a party when they get no support in return. The attempt of John C. Calhoun to make all the new territory a slave region, and the new movements at the south to secure the control of the U. S. government permanently in the hands of slave holders, has driven out of the old political parties vast numbers of persons always opposed to slavery, who, so long as no attempt was made to propagate it, were content to let the subject alone. With these go many more, who have all along believed that their several parties were doing all in their power to limit slavery.

The rallying of these elements of political power under so skillful a leader as Martin Van Buren is rapidly bringing about a crisis in the affairs of the nation, such as has never yet been passed. The strength of both the Whig and Democratic parties is evidently melting away before this cry of "Free Soil." Eight months ago those parties seemed unbroken in their strength. Southern influences so far prevailed that Presidential candidates took new and stronger positions in favor of the south to secure their nominations. Yet so strong is the revulsion now that men running on the ticket with the owner of 280 slaves are generally pledged against slavery. And though Gen. Cass abandoned his former opposition to slavery extension, in order to obtain a nomination, yet those who run with him are generally pledged *against* the extension. Cass is in jeopardy in the south because he is not the owner of slaves, and the friends of Taylor say no northern man is to be trusted, no matter what his pledges. Yet nearly all the northern supporters of both

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Taylor and Cass profess to be opposed to any extension of slavery. It is impossible that this should continue. The end will be that the mass will support such men as avow the sentiments which they believe in. The issue has been taken, and it is too late to recede from it. Let the result of one election be what it may, the Free Soil party must and will prevail in the north. And when it does prevail slavery will every day become less powerful. As a simple political fact, we take no interest in it. But in its final effect on the nation much.

Whether slavery is abolished by law or not, is to us a matter of little consequence. We look for its final abolition as one of the certainties of prophecy. The course of events weakens the friends of that instution from day to day. If the present political issue continue slavery cannot last. But the chapter of accidents which has produced these issues may change them entirely, or it may bring them to a crises sooner then any one anticipates. A contested election to the Presidency at the present time would bring into exercise all the malignant passions of politicians, both north and south; and should the result of the election depend on the vote of Wisconsin it is known that it would be contested, because the State of Wisconsin has passed no law for holding such elections. Still it is only by a concurrence of facts that the stability of the government could be put to so hard a test. Come what may in the political struggle, it is certain that the anti-slavery feeling at the north is thoroughly aroused, and they have not the least disposition to make concessions. While this feeling continues politicians will be deterred from making the usual concessions and compromises. On the whole it portends serious difficulty. Yet knowing as we do that attachment to the union is one of the strongest feelings in the American bosom, we do not look with confidence for any great change to be effected by the crisis of this question. A dissolution of the union or an extensive civil war would inevitably result in the abolition of slavery. But with all the violence of the times, neither would be deliberately entered upon.

It is a curious fact, too, and one showing how little real truth and sincerity there is in politicians, that those who have all along been among the loudest in proclaiming detestation are now in close alliance with those whose avowed object is the extension of slavery, and those who have been ready to yield most to the claims of slavery in times past, are many of them now among the stoutest opponents of its further extension. They cannot return to their old ground as easy as they left it. John C. Calhoun struck a hard blow upon the pro-slavery party when he pushed propagandism so hard as to break with the northern statesman. The breach is more likely to widen then to be healed. No party needs quiet so much as the slave holders, and none are more sensible of the inconvenience of excitement on the subject. And though the majority of the politicians of the north are allied with those of the south in their present movement, facts have shown the hollowness of their hypocrisy. Nearly every man in nomination for member of Congress in all northern States is pledged to oppose the extension of slavery. Yet they all know that if their Presidential candidates were pledged to the same thing, they would not stand the remotest chance of an election.

THE CHOLERA.—Letters from Salonica contain fearful descriptions of the ravages of this terrible scourge. We make an extract, dated August 23:—

"The cholera is proceeding here in a frightful manner. Yesterday between one hundred and one hundred and ten bodies were carried to the cemetry. For several days past the greatest mortality reigns among the Jews and Greeks. The deaths among them have been forty, fifty, and even as high as sixty per day. Yesterday and the day before, it was the Turkish and American quarters which suffered most. There are also several Europeans dead, but there are no English among them. The whole of the family of M. Toselli, the Belgian Consul, have been attacked. Two of the daughters are dead, another has had a narrow escape, but is recovering, and Madam Toselli is in great danger. The panic is incredible. Fathers run away from their children, and chidren from their parents, to escape the dreadful contagion. Among the Jews and Greeks dead bodies have, in many cases, been left for thirty or forty hours unburied.

☞ Scandal, like the Nile, is fed by many streams, but it is difficult to trace it to its source.

DIVINE AUTHORITY OF MORMONISM.

PROFESSOR GRAHAM TO MR. STRANG.—No. 1.

Spring Arbor, October 26th, 1848.

DEAR SIR:—In looking over the Herald this morning I noticed that you state that you expect soon to commence the discussion so long talked of, as being about to take place between you and myself. I had also so expected, and had made some preparation.—When my cousin last spoke to me concerning the discussion, I expected to settle as a minister. Had that been the case I should have had time to attend to it, but less than two weeks ago I decided to go to New England. Next Monday I start on that journey. While I am gone I shall travel constantly, and cannot therefore either get your articles or have time to reply. I shall be gone at least six months, probably much longer.

It was at first with reluctance that I consented to undertake the discussion. It is now with reluctance that I am compelled to postpone it, or relinquish it altogether; not that I have become enlisted; not that it has afforded me any very agreeable mental labor, but for the two following reasons: Since it is impossible that either you or your friends should know the embarrasments with which I have had to contend since this discussion was first spoken of, it may be very readily and quite plausibly inferred that I have put off the discussion from time to time, because I shrink from it. The second reason is far-more important. The time has come I think in which the subject proposed for the discussion ought to be candidly and thoroughly examined. It is true that others might do it much more ably, but no one to my knowledge has undertaken it, and though I might fail to do justice to the subject, I might be instrumental in calling to it the attention of those fully competent. If no one enters the field before I can command the requisite time, I still design to give attention to it. As to the first reason, I will only add that I never court discussion—think that most discussions do little or no good—still I would not always avoid them. That on this subject I shrink from it will probably be shown to be not at all likely.

It may be that your first article will be prepared before this reaches you. If so, please send the number containing it to Boston, as I expect to spend a few weeks at that place. Some one has kindly furnished me with two or three numbers of your paper, perhaps yourself. Where I shall be after a few weeks is so entirely uncertain that I cannot now tell my P. O. address for more than four weeks. When I shall be able to commence my part of the discussion is altogether uncertain, but as I have always told my cousin, I will do it as soon as I can have time to understand the subject. It will be of no avail for either side for me to undertake the discussion of a subject upon which I have very little or no information. Your statement of the subject of discussion may to your mind be synonymous with the following: "Is the Book of Mormon entitled to a place in the sacred canon?" If so, there is no misunderstanding concerning the question. Yours truly,

J. J. STRANG, of Voree. D. M. GRAHAM.

Taylor and Cass profess to be opposed to any extension of slavery. It is impossible that this should continue. The end will be that the mass will support such men as avow the sentiments which they believe in. The issue has been taken, and it is too late to recede from it. Let the result of one election be what it may, the Free Soil party must and will prevail in the north. And when it does prevail slavery will every day become less powerful. As a simple political fact, we take no interest in it. But in its final effect on the nation much.

Whether slavery is abolished by law or not, is to us a matter of little consequence. We look for its final abolition as one of the certainties of prophecy. The course of events weakens the friends of that instution from day to day. If the present political issue continue *slavery* cannot last. But the chapter of accidents which has produced these issues may change them entirely, or it may bring them to a crises sooner then any one anticipates. A contested election to the Presidency at the present time would bring into exercise all the malignant passions of politicians, both north and south; and should the result of the election depend on the vote of Wisconsin it is known that it would be contested, because the State of Wisconsin has passed no law for holding such elections. Still it is only by a concurrence of facts that the stability of the government could be put to so hard a test. Come what may in the political struggle, it is certain that the anti-slavery feeling at the north is thoroughly aroused, and they have not the least disposition to make concessions. While this feeling continues politicians will be deterred from making the usual concessions and compromises. On the whole it portends serious difficulty. Yet knowing as we do that attachment to the union is one of the strongest feelings in the American bosom, we do not look with confidence for any great change to be effected by the crisis of this question. A dissolution of the union or an extensive civil war would inevitably result in the abolition of slavery. But with all the violence of the times, neither would be deliberately entered upon.

It is a curious fact, too, and one showing how little real truth and sincerity there is in politicians, that those who have all along been among the loudest in proclaiming detestation are now in close alliance with those whose avowed object is the extension of slavery, and those who have been ready to yield most to the claims of slavery in times past, are many of them now among the stoutest opponents of its further extension. They cannot return to their old ground as easy as they left it. John C. Calhoun struck a hard blow upon the pro-slavery party when he pushed propagandism so hard as to break with the northern statesman. The breach is more likely to widen then to be healed. No party needs quiet so much as the slave holders, and none are more sensible of the inconvenience of excitement on the subject. And though the majority of the politicians of the north are allied with those of the south in their present movement, facts have shown the hollowness of their hypocrisy. Nearly every man in nomination for member of Congress in all northern States is pledged to oppose the extension of slavery. Yet they all know that if their Presidential candidates were pledged to the same thing, they would not stand the remotest chance of an election.

THE CHOLERA.—Letters from Salonica contain fearful descriptions of the ravages of this terrible scourge. We make an extract, dated August 23:—

"The cholera is proceeding here in a frightful manner. Yesterday between one hundred and one hundred and ten bodies were carried to the cemetry. For several days past the greatest mortality reigns among the Jews and Greeks. The deaths among them have been forty, fifty, and even as high as sixty per day. Yesterday and the day before, it was the Turkish and American quarters which suffered most. There are also several Europeans dead, but there are no English among them. The whole of the family of M. Toselli, the Belgian Consul, have been attacked. Two of the daughters are dead, another has had a narrow escape, but is recovering, and Madam Toselli is in great danger. The panic is incredible. Fathers run away from their children, and chidren from their parents, to escape the dreadful contagion. Among the Jews and Greeks dead bodies have, in many cases, been left for thirty or forty hours unburied.

☞ Scandal, like the Nile, is fed by many streams, but it is difficult to trace it to its source.

DIVINE AUTHORITY OF MORMONISM.

PROFESSOR GRAHAM TO MR. STRANG.—No. 1.

Spring Arbor, October 26th, 1848.

DEAR SIR:—In looking over the Herald this morning I noticed that you state that you expect soon to commence the discussion so long talked of, as being about to take place between you and myself. I had also so expected, and had made some preparation.—When my cousin last spoke to me concerning the discussion, I expected to settle as a minister. Had that been the case I should have had time to attend to it, but less than two weeks ago I decided to go to New England. Next Monday I start on that journey. While I am gone I shall travel constantly, and cannot therefore either get your articles or have time to reply. I shall be gone at least six months, probably much longer.

It was at first with reluctance that I consented to undertake the discussion. It is now with reluctance that I am compelled to postpone it, or relinquish it altogether; not that I have become enlisted; not that it has afforded me any very agreeable mental labor, but for the two following reasons: Since it is impossible that either you or your friends should know the embarrasments with which I have had to contend since this discussion was first spoken of, it may be very readily and quite plausibly inferred that I have put off the discussion from time to time, because I shrink from it. The second reason is far more important. The time has come I think in which the subject proposed for the discussion ought to be candidly and thoroughly examined. It is true that others might do it much more ably, but no one to my knowledge has undertaken it, and though I might fail to do justice to the subject, I might be instrumental in calling to it the attention of those fully competent. If no one enters the field before I can command the requisite time, I still design to give attention to it. As to the first reason, I will only add that I never court discussion—think that most discussions do little or no good—still I would not always avoid them. That on this subject I shrink from it will probably be shown to be not at all likely.

It may be that your first article will be prepared before this reaches you. If so, please send the number containing it to Boston, as I expect to spend a few weeks at that place. Some one has kindly furnished me with two or three numbers of your paper, perhaps yourself. Where I shall be after a few weeks is so entirely uncertain that I cannot now tell my P. O. address for more than four weeks. When I shall be able to commence my part of the discussion is altogether uncertain, but as I have always told my cousin, I will do it as soon as I can have time to understand the subject. It will be of no avail for either side for me to undertake the discussion of a subject upon which I have very little or no information. Your statement of the subject of discussion may to your mind be synonymous with the following: "Is the Book of Mormon entitled to a place in the sacred canon?" If so, there is no misunderstanding concerning the question. Yours truly,

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DIVINE AUTHORITY OF MORMONISM.

MR. STRANG TO PROFESSOR GRAHAM.—No. 2.

Voree, November 7th, 1848.

DEAR SIR:—Yours of October 26th is this moment received, and I confess the most serious disappointment in the reading of it. I acknowledge I do not see in the new circumstances in which you are placed any necessity of relinquishing or postponing the discussion of the question at issue between us. Certainly it is more pleasant and convenient to be at leisure to sit down by one's fireside, with a library at hand, and write and rewrite, until an article is made as perfect as possible.

60. This, however, is a pleasure I have never enjoyed, and never expect to. I can feel the full force of all the embarrassments you speak of in your new engagements; for I have already entered on it with embarrassments twice as great resting on me. Besides domestic business, which usually would be expected to employ the entire time of three or four men, the editorial charge of a paper, the pastoral care of a church of several thousand persons, scattered over a third of the earth, and a very extensive private correspondence, I have already two other discussions in progress, and have not the assistance of a clerk.

61. In conducting this discussion I expect to do as I have in times past: to sit down among the compositors in the printing office, and, commencing to write as they prepare to put the work in type, to furnish matter for three compositors receiving alternate slips of paper from my hands, and sometimes with each compositor on a different subject, and requiring me to take up and drop the thread of the argument several times in an hour; subject also to continual calls, which are answered verbally without stopping the pen. To travel, as you are about to, would be a relief, and give perfect leisure for such an undertaking.

62. Indeed I have published a paper, the Voree Herald, while traveling, and found the preparation of matter for it a pleasant means of whiling away the live long hours on steamboats, in rail road cars, and at public houses. Even my rough and uncouth friend John E. Page, taken from the logging field, without the benefit of a common school education, has done the same. And among the learned, the celebrated Alexander Campbell, if I am not quite mistaken, carried on his famous controversy with Mr. Skinner while traveling by stage. In the mere matter of carrying on a discussion, where you are not troubled with the superintendence of the publication, this task would not be difficult.

63. As to the difficulty of getting my articles, you will hardly travel any length of time without seeing either the Gospel Herald or Morning Star. Doubtless the Star is taken in all the churches you will visit. And you would be perfectly at liberty, without charge, to order the Herald to the principal post offices on all the routes that you might by any means travel. If you did not get my articles quite so promptly as might be desirable, I will assure you that at all times I will keep plenty of material before you demanding a reply.

64. I understand the question, "Is Mormonism (so called) a dispensation from God?" to be a little more than synonymous with the question, "Is the Book of Mormon entitled to a place in the sacred oracles?" It involves that question, and more too. To my understanding of the matter, in proving Mormonism to be a dispensation from God, I must not only make good the claim of the Book of Mormon to a place in the sacred oracles, but must show that the priesthood was conferred on those by whom it was committed to men. If this exposition does not render the question satisfactory, as stated by me, I will concur in your statement of it.

65. I should the more deeply regret any postponement of the discussion, because I fear that it may not again be returned to. Certainly I believe you, that you do not now shrink from it. But if you do not, there are very few men of talent either in the United States or Great Britain who can sympathize with you. I do not speak at random when I say it is a controversy that the christian world (so called) fears to enter upon. And there is a general understanding among christian ministers to refuse discussion and stifle investigation by a general outcry against the moral characters of the saints, and a studious evasion of their doctrine.

66. I doubt not these expressions will strike you with some surprise. But if you will let your intention to enter upon such a discussion be generally known before your travels, the anxious advice of your ministerial brethren will convince you. Even the Morning Star, some years since, spoke strongly against such discussions, because they bring Mormonism into notice; arguing truly that if men are made acquainted with it they will embrace it. I think, therefore, that unless you have your mind firmly made up to enter upon the discussion immediately, and to pursue it from to time whenever your avocations will admit, in spite of any man's advice, you will find more serious remonstrances to encounter than you have ever yet met with. You will excuse the frankness with which I speak on this subject, when I tell you that in several occasions I and my brethren have engaged to discuss various theological questions with christian ministers of no mean standing, and completed the arrangements down to the appointment of time and place of meeting and the giving out of public notice, and have then been met with a positive recession from the engagements, without any other excuse than the advice of ministerial brethren.

67. Nor do I press this matter with so much earnestness from any egotism of success. True, with all my friends, I expect to succeed entirely. But our confidence is in the cause, not in the man. The same would be expected of any of the Elders, who is able to make himself understood. I possess no one advantage over the common mass of my countrymen, except the intrinsic merit of the cause I have espoused. Born of poor parentage, raised on the very borders of civilization, suffering with debilitating disease from infancy, I had a most indifferent opportunity of obtaining even a common school education. I have neither had the benefit of a private tutor, nor attended school one week since I was fifteen years of age. I have never known one day of health since I was born; and at the age of thirty-five find the weakness of youth and the decrepitude of old age meeting in me. Yet in this cause I feel myself able to endure all things, and the thought of failure never enters my heart. I seek the encounter, knowing that among my friends the most flattering success is but barely what they would expect of any one, and will bring with it no honor; and that the slightest failure would bring with it the most overwhelming disgrace.

68. And I am fully persuaded that these facts are not unknown to the great body of christian ministers. I believe that they are fully conscious of the weakness of their cause, and will prevent discussion by every influence in their power. Among the pretenses constantly resorted to to excuse non-investigation is the oft repeated allegation of the non-importance of the question. The unexampled success of this faith, the moral and intellectual ability of its advocates, the sincerity and sufferings of its believers, the known and conceded strength of its positions, all alike forbid a resort to any such excuse.

69. Notwithstanding the great anxiety I have expressed on this subject, I wish not to be unreasonably importunate. If the discussion can be in progress, so that the readers can be sure that they will not be disappointed in it, I will be fully content. Indeed if you will procure the publication of it on your part, I would not object to go on and close the affirmative, waiting your replies at your leisure, and with a distinct understanding that the replies should be

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made and published as well as my response. In the faith of the gospel, and the love of the truth, I remain truly and sincerely a witness of the Lord Jesus Christ to you and to all nations,

JAMES J. STRANG.

For the Gospel Herald.

ONE WORD OUT OF SEASON.

I once knew an instance of two individuals who had lived on terms of fondest intimacy for years, but who, in consequence of a solitary word thoughtlessly dropped by one in the hearing of the other, caused a rupture of friendship which time could never repair. Strange, sadly strange! and yet how true is this in the case of many others, who thought to live for life with the cords of love and friendship unriven. Go, brother or sister, to your own private history, and there ask whom have I, in an hour of thoughtless gayety, wounded with a word such as can never be healed. Go, meditate over the steps of the past; there is one you once esteemed. You thought you could never be the cause of any offence to that friend. You thought that in trial and difficulty you would mutually relieve and assist each other. Alas! how changed the scene! Now enemies, who once were friends. Now thinking of each other only to contemn and despise. Now turning to the past, but to say how madly I once acted. Now harboring sentiments of hatred and revenge, where one could never dream that such could be the case. And all this from a solitary word—a slight moving and compression of the lips. All this from some trivial circumstance, which one would never think could produce such disastrous results.

You pretend to delicacy, sentiment and sensibility of feeling.—It may be. But what of this? Have not others sensibility also? Cannot others feel the stings of outrage and wrong? O! then beware how you shield yourself, when you strike the innocent with the arrows of poison. Beware of giving utterance to words and feelings which, if evinced by others towards you, would rankle as vipers in your bosom, or sink like lead into your heart. O! learn kindness. Speak soothing accents to an erring friend, and know that the hour may come when you may be overtaken in a fault which, if widely revealed, would ruin your character forever. Learn of him who sins not. Breathe the spirit of Jesus. If you have sinned ask your Father's forgiveness. If another has offended you, bow down with him upon your knees and ask God to pardon the offender. He that turneth a sinner from the error of sins saves a soul from death, &c. Nothing will so endear you to your friends as the spirit of constant love and forgiveness. Cherish it then as a certain passport to your success and happiness here, and forever hereafter. Amen.

SAMUEL GRAHAM.

Bath Mills, Oct. 28th, 1848.

THE GLOBE:
A CONGRESSIONAL, AGRICULTURAL AND LITERARY NEWSPAPER.

The Editors of the Congressional Globe propose a new publication. To deserve the patronage which Congress has accorded to their reports of its debates, in receiving and making the Globe the official register, they intend to add promptitude to whatever merit has hitherto recommended the work. They will publish a Daily Globe, to record the proceedings and debates as they occur; and a Congressional Globe periodically, as heretofore, embodying the reports of Congress separate from the miscellaneous matter which will accompany them in the daily print. To fill the sheet of the daily newspapers it is designed to gather the news from all quarters, and complete the contest by drawing from every source that may be of most interest among literary novelties, and of greatest utility in scientific and practical works on agriculture. For material, the leading journals and periodicals of France and Great Britain, treating of such subjects, will be consulted, and, it is hoped, advantageously used. Original essays, especially on topics connected with agriculture, will be obtained from the most enlightened and practical men of our country.

The Globe as a newspaper, and as a vehicle of information and amusement in other respects, will be under the charge of Francis P. Blair and James C. Pickett. The Congressional department and business concerns of the paper will be under the management of John C. Rives. The public are familiar with Blair and Rives as connected with the press. In introducing Mr. Pickett as one of the concern, they will be allowed to say a few words of him.—He is a gentleman favorably known to the Government, for the talent and judgment which distinguished his diplomatic service while connected with the mission to Quito; and more recently when Charge d' Affaires to Peru. From his pen mainly the Globe will derive the selections and translations from the French journals and periodicals, the comments on them, and the other literary articles, which will be found among its chief attractions.

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For one copy of the Daily Globe (daily during the session of Congress, and weekly during the recess) a year	$5 00
For one copy of the Weekly Globe one year	2 00
For one copy of the Congressional Globe during the next session, if subscribed for before the first of January	1 00
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For six copies of either the Congressional Globe, or the Appendix, or part of both	5 00

The subscription for the Congressional Globe, or the Appendix, after the 1st of January, will be $1 50.

Our prices for these papers are so low that we cannot afford to credit them out; therefore no person need consume time in ordering them, unless the subscription price accompanies the order.

Washington, October 16th, 1848. BLAIR & RIVES.

☞ A formidable insurrection has broken out against the British troops in South Africa.

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For one copy of the Weekly Globe one year	2 00
For one copy of the Congressional Globe during the next session, if subscribed for before the first of January	1 00
For one copy of the Appendix during the next session, if subscribed for before the first of January	1 00
For six copies of either the Congressional Globe, or the Appendix, or part of both	5 00

The subscription for the Congressional Globe, or the Appendix, after the 1st of January, will be $1 50.

Our prices for these papers are so low that we cannot afford to credit them out; therefore no person need consume time in ordering them, unless the subscription price accompanies the order.

Washington, October 16th, 1848. BLAIR & RIVES.

☞ A formidable insurrection has broken out against the British troops in South Africa.

EVICTION—BRUTALITY OF THE IRISH LANDLORDS.

The London Dispatch gives a heart-rending picture of the work of depopulation now going on in the south of Ireland, and especially in the County of Limerick and County of Clare, under the supervision of unfeeling landlords. It was stated in a copy of the Limerick and Clare Examiner, received by a former arrival, that one thousand houses had been demolished, and the poor inmates thrown upon the world to survive or perish, as chance might direct, in the union of Kilrush, within the space of a few weeks. A late number of the same paper says that three hundred have since been added to the melancholy list. The very week before the American sailed, twenty-three families in Kilrush—comprising more than one hundred human beings, many of them helpless infants and aged persons—were expelled from their homes, which were levelled with the earth by a "wrecking party," under the direction of the landlord and sub-sheriff. "In the name of a God of mercy!" says the Dispatch, "will no one put a stop to these deeds?" The same paper has the following: "Over one hundred human beings have been cast out on the world's bleak common, from the estate of Sir William Fitzgerald, at Liscannor. The houses are tumbled, and the unfortunate people squatted by the roadside in huts. They were under tenants of a middleman named Sheahan, who was ejected for non-payment of rent."—*True Sun.*

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MORMON SETTLEMENT, TEXAS.

The Mormons have lately been negotiating for the purchase of a large tract of land on the Pierdenales, above Fredericksburg, and intend to form a new settlement there. The anxiety they manifest to purchase this land has excited some suspicions that they have discovered mines upon it. They have also probably discovered that the soil of the Pierdenales valley is admirably adapted to the culture of wheat and other grains, which they have been accustomed to raise in the Missouri and Illinois, and will afford them all the facilities they desire for a new and extensive settlement. They have also a pretended prophecy that the New Jerusalem of their great prophet, is to be found in Texas. This opinion has long been prevalent among them, and we have been informed by an English gentleman that the presiding elder of the Mormon society of London has often said that the Mormons will, ultimately, all congregate in Texas. We should be sorry to learn that they have located the New Jerusalem on the Pierdenales, or on the San Saba, for our frontier settlements will soon be pushed beyond these streams, and then wars might arise between "the saints" and new settlers.—If the Mormons, however, should find the New Jerusalem on the Puerco, many years would probably elapse before the frontier settlements would reach them, and they might build up their city, and fortify it with seven walls, if they desired, long before the advancing limits of the frontier settlements would be pushed even to the source of the Colorado.—*Houston (Texas) Telegraph.*

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Voree, October 19th, 1848.

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GOSPEL HERALD.

VOL. III. No. 35.] VOREE, Wis., THURSDAY. NOV. 16, 1848. [WHOLE No. 99.

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EXISTENCE OF GOD.

MR. STRANG TO MR. BURGESS.—NO. 3.

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MR. EDWIN BURGESS:—I am happy to be in the receipt of your first number, which I shall proceed to review before advancing in the affirmative. In paragraph 2 you ask me to affirm that God creadte', as well as governs universe. It would be a more ambiguous affirmation than I am in the habit of making. The word create, the verb of the sentence, has come to have an uncertain meaning. Primarily it signifies *to make*, but in regard to the making of the earth it is quite frequently used to signify a production from non-entity, which is neither true nor possible.

56. Nor is there any such universal testimony that God created the universe, as that he governs it. If the creation is true, it is to us merely matter of opinion, or of revelation; not of human testimony at all; for it was previous to man. No man can, and none ever could, testify of the creation; for no man existed then; none beheld it. But men have seen God. Therefore they can testify that he is.

57. In this matter as in others, you have fallen into a common error; that of not distinguishing between the expression of opinions and the testimony of facts. The text you quote does not assert that God made the earth from nothing; only that he made it. But had the writer of the book of Genesis expressly asserted that God created the earth of nothing, this affirmation would not be testimony, but opinion. The opinion might be erroneous, and the man perfectly sincere.

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59. Conceding to you that the author of Genesis does assert the creation of the earth from nothing, (which he does not,) still there is no such universality of testimony on that subject as on the being of God. I am not aware that it is pretended that any nation but the Jews have a tradition of the creation of the earth of nothing. And this pretense in regard to them is built on the mere *assumption* that the word create in Genesis is used in a secondary sense.

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effect is to leave facts in doubt. But if authority is contradictory, the superior must prevail. To a christian debater the Bible is authority. But to all men it is the testimony of its writers. And men of science do admit testimony which is opposed to them. It is the only testimony they have any occasion to admit.

67. To make this fact and the true distinction plain, I will introduce a question in geology. There are two opposing systems or theories in the science of geology. One is, that the earth was formed in water, called the Neptunian, and the other that it was formed in fire, called the Plutonic. The advocates of the Neptunian theory admit the testimony of their opponents as evidence that rocks of particular kinds are found in certain positions, though that testimony is strongly against them, by laying the foundation of an argument against their theory. But they do not admit their books as authority to prove the true principles of geology. So the advocates of the Plutonic system admit the testimony of their opponents to prove the position of rocks and strata or any other *facts*, but do not admit their books as *authority*.

68. I do not know what you intend in saying, (par. 3,) "Ten men affirming a fact do not make it more apparent than one." Certainly a truth is a truth, whether any one affirms it or not, and a lie is a lie, if ten thousand tell it for truth. But the assertion or testimony of ten geologists or other persons that they have found aquatic shells beneath the coal formations, is better evidence of the fact than the assertion of one man; and, consequently, lays a better foundation for an argument in favor of the Neptunian system. The argument itself is as good in the mouth of one man as of a multitude.

69. In answer to your question in par. 4, I reply, I do not *assume* that facts which are not self-evident require proof. Facts not generally known and those which the opposing party disputes require proof. If you assert that Julius Cesar waged war on the Britons, changed the constitution and governed the empire of Rome, though your assertion is any thing in the world but self-evident, yet it requires no proof. I shall not dispute it. So, too, if I should have any occasion to assert that David was king of Israel, that he was succeeded by his son Solomon, and that, after his time, the kingdom was divided, I should not expect to prove it. I should expect you, as a reasonable man, having a tolerable knowledge of the most familiar points of history, to acknowledge it. Nevertheless, if you did dispute it, I should prove it. Professing, as you do, to seek for truth rather than a triumph, you must be beside yourself to think of demanding proof of what you know to be true, because it is not self-evident.

(To be continued.)

CATHOLIC DISCUSSION.

MR. RAFFERTY TO MR. STRANG.—No. 2.

Wellsville, Ohio, Oct. 7th, 1848.

DEAR SIR:—In your last you have stated that a year has nearly elapsed since my first letter on the Catholic question, and that you have answered in six letters, the last of which must have been some five months in my possession. That is all true. But unforeseen occurrences, and the death of my wife, has been the principal cause of this delay. I had a letter written to mail to you, but lost it before mailing it. About this time I heard a communication read from one of your papers repudiating the word to be continued, which made me almost conclude never to write again, though I thought it but fair to have as good a chance to answer as you. You cannot expect that I, being destitute of sight, having to employ another to write and dictate to him, can keep pace with you, that has a printing press at will, without the privilege of using the word "continued."

When first I wrote to you it was merely for sake of information upon a certain question, known to yourself, which you said you would affirm. Have you done so? I think not. You have branched out upon almost every thing else but the real question at issue, which you have never touched. You say that I have made a great many assertions without proof, notwithstanding I have been trying to accommodate you with such proofs as no sane man can refute.—Yet I will, for your special good, give you a few more plain enough for the weakest capacities to comprehend. To follow you through your zig zag, serpentine course would perplex a Grecian philosopher. I consider there is nothing in your six previous letters in answer to my first to justify the affirmation that the church of Jesus Christ was extinct before the origin of the Latter Day Saints. I have heard this ten thousand times over belched out from the fetid appetites of sectarians in justification of their doctrines. For instance, the Donalists, Manicheons, Iconoclats, Arians, Lollards, Seekers, Dippers, Socinians, Muggletonians, Hussonians, Buchanites, and several more not necessary here to insert. These different sects have all had their time in reforming the church of Christ, and are all extinct or nearly so.

Now, sir, to my proofs. I will now try to prove from the holy scriptures that there can be but one true religion. First. Jesus Christ came, as he says himself, to gather all nations together, to bring back all who had been dispersed, that there might be but one sheepfold and one shepherd. John tenth 16, eleventh 52. Secondly. He also came (as recorded in all the gospels) to establish his spiritual kingdom throughout the whole earth. But how could the eternal wisdom, who had expressed in the most forcible terms (Matt. x. xii. 25) the desolation threatening a kingdom divided in itself, expose his own kingdom to such a danger? Yet this he certainly would have done had he authorized different religions, whose opposition to each other in belief and in rules of conduct must be an endless source of dissensions and divisions. Thirdly. It was the constant prayer of our divine Savior, whilst on earth, that all his disciples should be one, as he and his heavenly Father were one.—You will find this recorded in John 17c. 21v. He must therefore have established that plan of worship which, uniting all in the same faith, same hope, and same love, could alone promote what he had so earnestly had at heart.

Fourthly. The gospel of Matt. 28c. 18v. (19v.) plainly informs us that the Apostles were sent by Jesus Christ to teach all nations the same heavenly doctrines he had taught them; to administer to them all the same baptism, and to preach to them all the same Christ and Redeemer. By which it is plain no room is left for variety of difference. Hence St. Paul declares in 19, 20, Ephes. 4c. 5v., that there is but one Lord, one Faith, and one Baptism. Fifthly. Jesus Christ established but one church for all nations, as is evident from his own words to St. Peter: Thou art Peter, (or the rock,) and on this rock I build my church, (not churches.) And also from these words, Matt. 18c. 17v.: He that will not hear the church (not churches) let him be to thee as the heathen and the publican. Now all must allow, if there be but one church, there is but one religion. But, sir, you may ask, what church now existing is that true church? I contend it is the Roman Catholic church. My reasons for believing so are these:—

Firstly. Because it is the only religion that can unite all nations and all ages in the same religious sentiments. Secondly. Because it is the only religion that can afford people reasonable grounds of certainty with regard to their faith. Thirdly. Because it is the only religion whose method of instructing is adapted to the nature of man. Fourthly. Because it is the religion which, of all others, shows best our Savior's love for mankind, and holds him forth in

effect is to leave facts in doubt. But if authority is contradictory, the superior must prevail. To a christian debater the Bible is authority. But to all men it is the testimony of its writers. And men of science do admit testimony which is opposed to them. It is the only testimony they have any occasion to admit.

67. To make this fact and the true distinction plain, I will introduce a question in geology. There are two opposing systems or theories in the science of geology. One is, that the earth was formed in water, called the Neptunian, and the other that it was formed in fire, called the Plutonic. The advocates of the Neptunian theory admit the testimony of their opponents as evidence that rocks of particular kinds are found in certain positions, though that testimony is strongly against them, by laying the foundation of an argument against their theory. But they do not admit their books as authority to prove the true principles of geology. So the advocates of the Plutonic system admit the testimony of their opponents to prove the position of rocks and strata or any other *facts*, but do not admit their books as *authority*.

68. I do not know what you intend in saying, (par. 3,) "Ten men affirming a fact do not make it more apparent than one." Certainly a truth is a truth, whether any one affirms it or not, and a lie is a lie, if ten thousand tell it for truth. But the assertion or testimony of ten geologists or other persons that they have found aquatic shells beneath the coal formations, is better evidence of the fact than the assertion of one man; and, consequently, lays a better foundation for an argument in favor of the Neptunian system. The argument itself is as good in the mouth of one man as of a multitude.

69. In answer to your question in par. 4, I reply, I do not *assume* that facts which are not self-evident require proof. Facts not generally known and those which the opposing party disputes require proof. If you assert that Julius Cesar waged war on the Britons, changed the constitution and governed the empire of Rome, though your assertion is anything in the world but self-evident, yet it requires no proof. I shall not dispute it. So, too, if I should have any occasion to assert that David was king of Israel, that he was succeeded by his son Solomon, and that, after his time, the kingdom was divided, I should not expect to prove it. I should expect you, as a reasonable man, having a tolerable knowledge of the most familiar points of history, to acknowledge it. Nevertheless, if you did dispute it, I should prove it. Professing, as you do, to seek for truth rather than a triumph, you must be beside yourself to think of demanding proof of what you know to be true, because it is not self-evident.

(To be continued.)

CATHOLIC DISCUSSION.

MR. RAFFERTY TO MR. STRANG.—No. 2.

Wellsville, Ohio, Oct. 7th, 1848.

DEAR SIR:—In your last you have stated that a year has nearly elapsed since my first letter on the Catholic question, and that you have answered in six letters, the last of which must have been some five months in my possession. That is all true. But unforeseen occurrences, and the death of my wife, has been the principal cause of this delay. I had a letter written to mail to you, but lost it before mailing it. About this time I heard a communication read from one of your papers repudiating the word to be continued, which made me almost conclude never to write again, though I thought it but fair to have as good a chance to answer as you. You cannot expect that I, being destitute of sight, having to employ another to write and dictate to him, can keep pace with you, that has a printing press at will, without the privilege of using the word "continued."

When first I wrote to you it was merely for sake of information upon a certain question, known to yourself, which you said you would affirm. Have you done so? I think not. You have branched out upon almost every thing else but the real question at issue, which you have never touched. You say that I have made a great many assertions without proof, notwithstanding I have been trying to accommodate you with such proofs as no sane man can refute.—Yet I will, for your special good, give you a few more plain enough for the weakest capacities to comprehend. To follow you through your zig zag, serpentine course would perplex a Grecian philosopher. I consider there is nothing in your six previous letters in answer to my first to justify the affirmation that the church of Jesus Christ was extinct before the origin of the Latter Day Saints. I have heard this ten thousand times over belched out from the fetid appetites of sectarians in justification of their doctrines. For instance, the Donalists, Manicheons, Iconoclats, Arians, Lollards, Seekers, Dippers, Socinians, Muggletonians, Hussonians, Buchanites, and several more not necessary here to insert. These different sects have all had their time in reforming the church of Christ, and are all extinct or nearly so.

Now, sir, to my proofs. I will now try to prove from the holy scriptures that there can be but one true religion. First. Jesus Christ came, as he says himself, to gather all nations together, to bring back all who had been dispersed, that there might be but one sheepfold and one shepherd. John tenth 16, eleventh 52. Secondly. He also came (as recorded in all the gospels) to establish his spiritual kingdom throughout the whole earth. But how could the eternal wisdom, who had expressed in the most forcible terms (Matt. x. xii. 25) the desolation threatening a kingdom divided in itself, expose his own kingdom to such a danger? Yet this he certainly would have done had he authorized different religions, whose opposition to each other in belief and in rules of conduct must be an endless source of dissensions and divisions. Thirdly. It was the constant prayer of our divine Savior, whilst on earth, that all his disciples should be one, as he and his heavenly Father were one.—You will find this recorded in John 17c. 21v. He must therefore have established that plan of worship which, uniting all in the same faith, same hope, and same love, could alone promote what he had so earnestly had at heart.

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the most amiable light. Fifthly. Because it is the only christian society that can, in a manner plain to the weakest capacity, trace up its origin to Christ and his Apostles. Sixthly. Because it is the only christian society which has not violated the ninth article of the creed. I will close upon this subject at present, and refer to your last letter, in which you have stated that you have sent copies to all the Catholic offices with which you are acquainted, and to some of the Catholic churches; and you ask, in a sarcastic manner, why they do not take it up, or dare they not? I answer, I am both able and willing myself. I presume the clergy are aware of it, therefore they will not intersere.

I want you to stick close to the matter at issue, and not wander over all creation, and not try to prove what has been ten thousand times before refuted; knowing, sir, as you do, that by trying to prove too much you just prove nothing at all. I would also refer you to a certain paragraph in one of your communications respecting the priesthood. Heb. 5c. 4v.: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." With you I agree. But, sir, why not begin at the first verse of said chapter? and read: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." Again, sir, I had in my last letter, which was mislaid, taken special care in noting down the opinions of the Holy Fathers from the second century to the time of Martin Luther's pretended reformation, with his included, respecting the authority of the Holy Catholic Church; which I need not have done, as I have heard read from one of your papers in reply to a communication from a sect called Perfectionists, advising them to return to their mother church. I would therefore advise you to beware of the responsibility resting upon those that bear false witness against their neighbors. I remain, sir, with due respect, &c.,

CHARLES RAFFERTY.

Westford, N. Y., Nov. 1st, 1848.

Respected Brother Strang:—With feelings of no ordinary character, and under peculiar circumstances, I now attempt to break a long silence. My mind often refers back to the time I left your hospitable cottage, and the society of those rendered dear to me by their virtues, their benevolence and their glorious institutions, that, with the assistance of my heavenly Father, has formed my character and habits for the society of saints and angels. I have just returned to this place from a short excursion of two weeks down through the south part of Broome Co. Brother Hale was with me. We passed through Colesville, where the church was first organized, and, as a community, they were a hard set. From thence we went to Binghampton, then north four miles, where I, by the grace of God, in my infancy in the faith, raised a branch of twenty-seven members, in the fall of 1830 and winter of 1831, and from among the number I married my first wife. I found brother Wm. Rose in good faith, but poor health, by the means of a stone hitting him in the breast last August. It was thrown at him through a glass window by a ruthless mob in the night at a late hour. A part of the gang are in prison awaiting their doom for the same.

Brother Rose gave us $3 to add to our comfort. And in that region we visited mother Bennet, aunt Polly Crocker, Anson Amsbury, Johnson Brown and Charles Sprague, who gave liberally to our assistance, to the amount of $7 and 47 cents. I had a good visit. Then we returned towards this place, and near Colesville we found one Wm. Hale a Strangite, a cousin to sister Emma Smith, and second cousin to Alden Hale, who is my present partner in the ministry. On our return here we called on the brethren to swell the sum to $10, which they did cheerfully; and the same was put into brother Hale's hands to go east, and on the 31st of Oct. he left for Lowell; was in usual health and good spirits. We parted with no ordinary kind of feelings. Elder Hale is a worthy brother.—Brother Strang, in your Conference minutes your credit to brother B con of $10 ought to have been to Samuel Snider. One mishap in you is harped upon more than ten thousand words or faults in a Gentile paper. All the brethren here and elsewhere where we have been are fully determined to sell if possible and go to Voree in the spring.

Brother Strang, it seems almost useless to preach to the Gentiles; for I have been from here to St. Lawrence twice this season, taking different routes each time and trying to get a hearing, but their bands are made strong, no man can loose them: and I just looked over my daily journal, I have traveled about twenty-seven hundred miles, and preached seventy-seven times and to some thousands of people, but not one of ten thousand received my testimony. For a while in these regions doors were opened and the prospect appeared good, but at present doors are locked, and hearts and ears also. Had not the Lord said, let my servants the apostles, priests and elders be continual witnesses for me before the world, I would quit them, for they are in a swift current, going down stream, and it is like rowing up a cataract to preach to them.

Were not our foundation a rock, our cable truth, our anchors the word of God, and our craft the spirit and the Holy Ghost, I should despair of all hopes of ever doing much. I challenge them all, their learned fools and holy knaves, to meet me; but, like crows and dogs off at a distance, caw and bark and dare not face us.—Brother Strang, I want to see you much. I was in hopes, and so were all the saints, that you would come down here and hold a Conference. The brethren here want some counsel about selling, and what sacrifice to make rather than not sell, and what would be wisdom, &c. I think a goodly number will accompany me up there next spring. Bro. Lyman Hewitt wants you to come here, and thinks if you come you will not go away empty. Come and see. The saints here say united order or nothing. I have learned five maxims to be observed through life. 1st. Never regret what is irretrievably lost. 2d. Never believe that which seems improbable. 3d. Never expose your disappointment to the world. 4th. Never complain of being ill used. 5th. Always speak well of your friends, but of your enemies speak neither good nor evil. E. PAGE.

THE MORMON TEMPLE

At Nauvoo, was destroyed by fire on Sunday night last, the 8th instant, about 3 o'clock. We learn that the people of the city are strongly of the opinion that it was the work of an incendiary; but what ground there is for that opinion, we do not know. It is stated that a religious meeting had been held in it in the evening, called by a Universalist preacher—and that this meeting did not adjourn until between 10 and 11 o'clock. There is a report, also, that when the fire was first discovered by the citizens, a window was found open; leading to the conviction that it had been fired by some one who entered for that purpose. We have not heard that suspicion rests upon any individual; but whether it may have been by accident or design—or be the perpetrator friend or foe—Strangite, Brighamite, or Rigdonite—the body of the Anti-Mormons, of Hancock county, will have to bear the blame.

The fire was seen in various parts of the county, at a distance of some 15 miles—and, had it not been a moonlight night, might have been seen much further. The four blackened walls of stone still stand, a monument of the rise, progress and downfall of one of the boldest and most nefareous systems of imposture of modern times.—*Warsaw Signal.*

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ded :—"The Anti-Mormons of Hancock county, will have to bear the blame." A people distinct and very diverse in their politics or religion, especially the latter, are likley to be made the scape goat for the sins of all. Jews, Ana-Baptists, Methodists, Shakers, Perfectionists—almost every sect in its origin has rested under the suspicion of every sin forbidden in the decalogue. Indeed the time has been that a pestilence could hardly prevail but Jews had to bear the blame. Fortunate for these various sects, the Mormons have risen up still more unique and exclusive in their faith, and totally unlike all other have been the butt of all mens' prejudices, and the scape goat for all mens' sins. But why should the Anti-Mormons have to bear the blame of such an act? Are they a separate and peculiar people? Are they the butt of political prejudices, or of the religious hate of the community? They are members of the same political parties with the nation at large; they are brethren in the same christian churches; they have an even share with them in Free Masonry, Odd Fellowship, Temperance Societies, and other benevolent enterprises. Why then are they marked to bear the blame of burning the Temple? Why do they resist the accusation before it is made? Simply because they know they have merited the suspicion. They have boasted the crimes they would commit, and have been engaged in law breaking till all men as naturally accuse them of each high handed outrage as the mountaineers accuse the wolves of killing the sheep found dead. [Ed.

For California.—Lieut. Col. Fremont, and thirty-five young, and athletic men, left this city yesterday, on board the steamer Martha, *en route* for California. They disembark at Westport, where the largest portion of their baggage, mules, horses, &c., are in readiness, and from thence proceed across the plains by what is known as the southern or Cimarone route, taking in their course the most densely populated and fertile regions of New Mexico. The object of this expedition is not generally known, but that most currently reported is, the completion of the Colonel's recent surveys and researches in that wild and far-off region. His lady accompanies him as far as Westport, at which place he is to be joined by the celebrated Santa Fe and Western traveler, Kit Carson.—*St. Louis Rep. Oct.* 4.

Expeditions to California.—A company is now forming at Fort Smith to start for California next Spring. The Van Buren (Ark.) Intelligencer says:—

"Some fifteen or twenty heads of families have already registered for one trip, and we have no doubt that the party will swell up to 100 or 200 persons. It is important that the Government should send out an escort of dragoons from this port to California, next spring, and each succeeding one to travel this route, which is by far the shortest and easiest."

There are organizations of companies in various towns in Kentucky, for emigration to California. Meetings have been called in Baltimore to take measures to get up an expedition. It is supposed by many that at least 50,000 will emigrate thither next year. —*Ex paper.*

☞ The California Star of April 1st, says that large numbers of Chinese are preparing to emigrate to that country, which is considered a favorable climate for the silk worm.

Church Establishments.—The British Quarterly remarks:—"The National Presbyterian Church in Scotland is the vestige merely from the general population of the country, yet supported by a heavy tax upon the whole community. Europe will cease ere long to retain a single institution based on anything like this amount of social injustice."

☞ It is a curious fact that the most carniverous quadrupeds are the most adverse to devouring women than men. The bears of Kamschatka follow the women, while gathering wild flowers, into the woods, and although most rapacious animals, seldom do them more harm than robbing them of their fruit.—*Medical Times.*

Yucatan.—We learn from Capt. Whitney, the brig Harriet, arrived yesterday from Sisal, that news reached Sisal on the morning of the 23d ult., that the Yucatecos had had a battle with the Indians. Three officers wounded, and five American Volunteers killed and wounded. We hear nothing as to which party whipped.—*New Orleans Delta.*

☞ The Episcopal church in Ireland, established by British law, receives annually from the state five millions of dollars, being more than ten dollars for every man, woman and child in that island attached to that church! Who can wonder at the discontent of the Irish?—*Ex. paper.*

Correction.—In the report of the Temple Committee, made at the last Conference, a slight error has been discovered. Samuel P. Bacon is credited with the payment of $10,00 tithing. It should have been credited to Samuel Snider. The error was made simply in transcribing, the book being correct.

"FRIENDSHIP, LOVE AND TRUTH."

Three sunny isles on life's river;
Three golden arrows in life's quiver;
Three stars that never fade or dim;
Three notes that angels love to hymn;
Three charms that guard the heart from sorrow;
Three whispers of a brighter morrow;
Three links that bind with silken bands;
Three watchwords on life's stormy strands;
Three harbors mid the heart's commotion;
Three fragrant flowers most fair to see;
Three garlands twining round life's tree;
Three gems of pure, ethereal light;
Three paths all lovely, pure and bright;
Three rays of light from Heaven's throne;
Where naught but happiness is known.

SPECIAL NOTICE.

We are about to enter upon two important religious discussions, which will be published through the Herald and other papers, and believing that they will be matters of interest to the public generally, are induced to make an effort to enlarge the circulation of this paper on the present occasion. The first discussion is between prophet Strang and Mr. Edwin Burgess of Racine, and commences in this No. (31.) Prophet Strang affirms the existence of God, (as a distinct individual intellectual being,) and Mr. Burgess denies. The second is between prophet Strang and professor D. M. Graham of the Michigan Central College, and is to commence in the next No. Prophet Strang affirms that Mormonism (so called) is a dispensation from God, and professor Graham denies. Whoever will send us the names of two NEW SUBSCRIBERS and four dollars shall have the Herald one year gratis. Whoever will send us the names of TEN NEW SUBSCRIBERS and *ten dollars* shall have the eleventh copy gratis, and the Herald shall be sent a full year to each of the ten subscribers. These subscriptions will commence at Vol. 3, No. 31, and should be sent in as soon as possible in order to secure all the back numbers. Those who avail themselves of this opportunity will furnish themselves with a weekly paper, and the matter of two valuable books for only one dollar. JAMES J. STRANG.

Voree, October 19th, 1848.

ded:—"The Anti-Mormons of Hancock county, will have to bear the blame." A people distinct and very diverse in their politics or religion, especially the latter, are likley to be made the scape goat for the sins of all. Jews, Ana-Baptists, Methodists, Shakers, Perfectionists—almost every sect in its origin has rested under the suspicion of every sin forbidden in the decalogue! Indeed the time has been that a pestilence could hardly prevail but Jews had to bear the blame. Fortunate for these various sects, the Mormons have risen up still more unique and exclusive in their faith, and totally unlike all other have been the butt of all mens' prejudices, and the scape goat for all mens' sins. But why should the Anti-Mormons have to bear the blame of such an act? Are they a separate and peculiar people? Are they the butt of political prejudices, or of the religious hate of the community? They are members of the same political parties with the nation at large; they are brethren in the same christian churches; they have an even share with them in Free Masonry, Odd Fellowship, Temperance Societies, and other benevolent enterprises. Why then are they marked to bear the blame of burning the Temple? Why do they resist the accusation before it is made? Simply because they know they have merited the suspicion. They have boasted the crimes they would commit, and have been engaged in law breaking till all men as naturally accuse them of each high handed outrage as the mountaineers accuse the wolves of killing the sheep found dead. [Ed.

For California.—Lieut. Col. Fremont, and thirty-five young and athletic men, left this city yesterday, on board the steamer Martha, *en route* for California. They disembark at Westport, where the largest portion of their baggage, mules, horses, &c., are in readiness, and from thence proceed across the plains by what is known as the southern or Cimarone route, taking in their course the most densely populated and fertile regions of New Mexico. The object of this expedition is not generally known, but that most currently reported is, the completion of the Colonel's recent surveys and researches in that wild and far-off region. His lady accompanies him as far as Westport, at which place he is to be joined by the celebrated Santa Fe and Western traveler, Kit Carson.—*St. Louis Rep. Oct.* 4.

Expeditions to California.—A company is now forming at Fort Smith to start for California next Spring. The Van Buren (Ark.) Intelligencer says:—

"Some fifteen or twenty heads of families have already registered for one trip, and we have no doubt that the party will swell up to 100 or 200 persons. It is important that the Government should send out an escort of dragoons from this port to California, next spring, and each succeeding one to travel this route, which is by far the shortest and easiest."

There are organizations of companies in various towns in Kentucky, for emigration to California. Meetings have been called in Baltimore to take measures to get up an expedition. It is supposed by many that at least 50,000 will emigrate thither next year.—*Ex paper.*

☞ The California Star of April 1st, says that large numbers of Chinese are preparing to emigrate to that country, which is considered a favorable climate for the silk worm.

Church Establishments.—The Bristish Quarterly remarks:—"The National Presbyterian Church in Scotland is the vestige merely from the general population of the country, yet supported by a heavy tax upon the whole community. Europe will cease ere long to retain a single institution based on anything like this amount of social injustice."

☞ It is a curious fact that the most carniverous quadrupeds are the most adverse to devouring women than men. The bears of Kamschatka follow the women, while gathering wild flowers, into the woods, and although most rapacious animals, seldom do them more harm than robbing them of their fruit.—*Medical Times.*

Yucatan.—We learn from Capt. Whitney, the brig Harriet, arrived yesterday from Sisal, that news reached Sisal on the morning of the 23d ult., that the Yucatecos had had a battle with the Indians. Three officers wounded, and five American Volunteers killed and wounded. We hear nothing as to which party whipped.—*New Orleans Delta.*

☞ The Episcopal church in Ireland, established by British law, receives annually from the state five millions of dollars, being more than ten dollars for every man, woman and child in that island attached to that church! Who can wonder at the discontent of the Irish?—*Ex. paper.*

Correction.—In the report of the Temple Committee, made at the last Conference, a slight error has been discovered. Samuel P. Bacon is credited with the payment of $10.00 tithing. It should have been credited to Samuel Snyder. The error was made simply in transcribing, the book being correct.

"FRIENDSHIP, LOVE AND TRUTH."

Three sunny isles on life's river;
Three golden arrows in life's quiver;
Three stars that never fade or dim;
Three notes that angels love to hymn;
Three charms that guard the heart from sorrow;
Three whispers of a brighter morrow;
Three links that bind with silken bands;
Three watchwords on life's stormy strands;
Three harbors mid the heart's commotion;
Three fragrant flowers most fair to see;
Three garlands twining round life's tree;
Three gems of pure, ethereal light;
Three paths all lovely, pure and bright;
Three rays of light from Heaven's throne;
Where naught but happiness is known.

SPECIAL NOTICE.

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MR. STRANG TO MR. BURGESS.—No. 3.

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70. The balance of your par. 4 is too puerile. I had simply laid down that well established facts and principles in sciences, such as the rotundity of the earth and the size and relations of the planets, and the elementary principles of the *natural sciences* be appealed to *in the first instance* as unquestioned truths, leaving the opposing party to dissent from them and give his reasons; and you pretend to understand me that therefore the order of debate is changed, and the burden of proof thrown on the negative.

71. I expect in the course of this discussion to appeal to astronomy. Must I, in order to lay a foundation for such an appeal, first write out and *demonstrate* all the principles in the science of astronomy, and *prove* by witnesses all the *facts* on which those principles are founded? On my making such an appeal, concisely stating facts in regard to the size and situation of the planets and satellites in the solar system, and building upon those facts an argument to show that God was exerting a present power over them, would you deem it justifiable in a debater seeking for truth to say, "you have not proved astronomy; you have merely assumed it; and I require proof?" Must I write a full treatise on every science with a demonstration of every principle involved, before I can depend on it in the argument? If so, I have to write out an Encyclopedia before beginning the discussion, and have committed myself for several years labor to prove to a man who thinks himself too wise to be a christian that the earth is not flat like a pancake, nor built upon the backs of turtles, and show him the reason why Lake Michigan does not spill out every time the earth turns over.

72. I confess I have spent much more time on this matter than its importance calls for, and cannot conceive that any man with even a moderate share of common sense will say otherwise than with me, that the elementary principles of the natural sciences be appealed to in the first instance, and that the party who disputes the correctness of those elementary principles which have received the common assent of the learned, gives his reaons.

73. In paragraph 2 you draw a most sage conclusion. If such errors are for want of understanding, you had better give up discussion. If of mere captiousness, it would be as well to stop talking of *love of truth*. What kind of evidence is good to prove the rotundity of the earth? The testimony of men of certain facts, and the calculations of mathematicians and astronomers founded thereon. What kind of evidence then is good to prove the existence of God? The testimony of men of facts, and the equally scientific deductions therefrom of his existence.

74. In par. 10 you intimate that the statements of travelers (and I presume therefore all human testimony) should not be received when contrary to experience. Then the king of Siam was right in treating the Dutch embassador as a liar, and driving him from his court, when he told of water congealing and men traveling on it and driving loaded teams over it. It was contrary to all experience in his country that water should become hard, and exceedingly unreasonable to pretend that men and horses could travel on it.

75. Further, you say, if we are to believe accounts of the supernatural, we must be left to the guidance of less than one in a million. Untrue. A majority of men give their testimony of the supernatural, using that word as you appear to, in the popular sense. But if it were true that the supernatural was proved by less than one in a million, so is the natural, in many cases. The existence of the Antarctic continent is proved by less than one in ten millions. Who doubts it? The existence of some of the planets is hardly proved by one in 50,000,000. Yet no man questions it.

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77. Your recommend to "*prove all things*" is very well, but in most strange company, by the side of reasons for rejecting all human testimony. Certainly I cannot understand the balance of the paragraph to mean otherwise than that we should *experiment all things*, and believe nothing till we had put it to the test of experience. I repeat that most of our knowledge of geography and geology is hear say, and necessarily ever must be. More can be learned by one week's study of Morse's geography than a man can accumulate by personal observation in all his life. More by a thorough study of Bakewell's geology than one man's experience would suffice to accumulate if he could devote centuries of existence to its investigation. And you are the first man I have ever met who could see in this that we have "little reason to depend on the testimony of men of science."

78. In par. 13, alluding to my assertion that God has been seen of men, and that in this the testimony of all mankind concurs, you ask, *why do we differ?* I answer, we do not. True, you differ from the rest of us. And doubtless there are a few others who concur with you. I saw one not long since who denied that animals were possessed of sensation, another who denied that the earth moves, and two who disputed the existence of tides. I have not the least doubt that each of them will find more concurring with them, even in civilized countries, than you will with you. Indeed by your premises the most of us ought to concur with them on the two latter points, for we have neither seen the tides nor examined for ourselves whether the earth was in motion or quiescent. Even our ablest teachers depend on hear say for it.

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93. How does reason and experience confirm the evidence of the senses? What is experience but sensation? Do you mean that experience confirms itself? What is reason but conclusions from facts, ascertained by the senses? How can reason say a thing is not, which the senses perceive to be? I tell a nation of the tropics that water has congealed, and I have walked on it and drawn loads over it, and he says it is contrary to reason and experience, and he will believe it. I tell an Indian that I have looked through a telescope and saw men and dogs walking on the hills fifty miles off, and he answers, "all white men very uncertain, *you great liar*."—I tell him unacquainted with geography that the Indian Ocean is directly on the opposite side of the earth, and that the inhabitants of Madacascar stand with their feet pointing directly towards ours, and their heads the opposite, and he exclaims, impossible! they would fall down. All *reason* and *experience* is against it. The ocean would spill out, and the men could not hang on. And when I assert that water can be congealed in a red hot skillet, probably all but the chemist and a few who are not excessively wise will think I am merely gumming them. They are quite sure that it is contrary to *reason* and *experience*. Equally so when I assert the existence of spiritual beings, you, for just the same reason, say it is contrary to reason and experience.

94. I doubt not that your experience may fail to prove a world of spirits, as it would probably fail to prove another continent; but

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93. How does reason and experience confirm the evidence of the senses? What is experience but sensation? Do you mean that experience confirms itself? What is reason but conclusions from facts, ascertained by the senses? How can reason say a thing is not, which the senses perceive to be? I tell a nation of the tropics that water has congealed, and I have walked on it and drawn loads over it, and he says it is contrary to reason and experience, and he will believe it. I tell an Indian that I have looked through a telescope and saw men and dogs walking on the hills fifty miles off, and he answers, "all white men very uncertain, *you great liar*."—I tell him unacquainted with geography that the Indian Ocean is directly on the opposite side of the earth, and that the inhabitants of Madacascar stand with their feet pointing directly towards ours, and their heads the opposite, and he exclaims, impossible! they would fall down. All *reason* and *experience* is against it. The ocean would spill out, and the men could not hang on. And when I assert that water can be congealed in a red hot skillet, probably all but the chemist and a few who are not excessively wise will think I am merely gumming them. They are quite sure that it is contrary to *reason* and *experience*. Equally so when I assert the existence of spiritual beings, you, for just the same reason, say it is contrary to reason and experience.

94. I doubt not that your experience may fail to prove a world of spirits, as it would probably fail to prove another continent; but

no man's experience can prove that an object does not exist. And reason only applies to facts ascertained or supposed, and cannot prove either that any thing does or does not exist. You think the universal testimony of mankind of a world of spirits can be false.—It is naturally possible, but not morally. So their testimony of the existence of meteors *may* be false. The doubters in the latter case are probably the most numerous. And they can give better reasons for their doubts, if any thing is a reason, against a fact.

95. In par. 22 you have simply confounded agreement of proof with agreement in opinion. You will perceive by looking over my article again that I have not offered opinions as proof. From par. 16 to 27 inclusive, I have shown that men of all ages, from the earliest history to the present time, of all the nations of the earth, of every kindred and race, of every rank, from the king, the sage and the philosopher, to the barbarian, the beggar and the slave, and of every faith by which men have been associated or divided, notwithstanding contradiction and hatred in all else, and even ignorant of each other's existence, have all concurred in giving testimony of the existence of God and a world of spirits.

96. I do not see with you that it is necessary to examine samples in order to *guess* the value of the masses. It is better to examine the masses and *know* their value. Nevertheless I will not refuse you a few samples, reminding you that we take the mass of human testimony as the real proof, of which these samples are mites:—

97. 1st. The appearance of a spectre to Brutus after the death of Cæsar, and previous to the battle of Phillippi. See Plutarch's Lives. 2d. The Dæman which acted as cicerone to Socrates. 3d. The appearance of God to Moses to send him into Egypt. Ex. iii. 4th. His appearance on mount Sinai to give law to Israel. 5th. The appearance of God to Elijah in the cavern. 6th. The visit of two angels to Lot in Sodom. 7th. The appearance of the Lord to Isaiah in the Temple at Jerusalem. 8th. The descent of the spirit at the baptism of Jesus Christ. 9th. The manifestation of Christ to his disciples after his death, upon the mount of Olives. 10th. The angel bringing the Revelations to John. 11th. The angel laying the plates of the Book of Mormon before its witnesses. 12th. The conferring of the priesthood on myself by the ministration of angels.

98. Time and space forbid to write out these several cases at length. As they are but twelve in as many thousand, doing so would be useless, and writing out the whole would be impracticable. I am pleased with what you say of unknown causes, (par. 24,) but were you to apply the same rule to that class of facts that you do to this, you would simply deny the facts, and say it was contrary to reason and experience, that such and such things should happen. Your objection to the evidence of a God is not that there is any natural impossibility in it, but simply that you don't know any such thing.

99. In par. 25 you say, I "cannot show one fact," &c. Possibly not by your rule of evidence. If a million of men say they have seen spirits, that does not show it, because that is contrary to your experience and to the king of Siam's reason. For he, like you, would not believe what he had never seen, that water congealed.

100. I do not know who you call Utilitsrians. If they are a class who, in order to take facts as they find them, establish a rule of evidence that some things, not naturally impossible, cannot be proved, I beg not to be one of them. I take facts as I find them in religion, just as I do in geology, and do not say a thing is contrary to reason and experience, because it is new to me.

101. There is abundance of historic testimony, as you say, to prove the existence of St. Petersburg and the Pope, which I do truly call it insanity to deny. But there is more historic testimony of *the same* kind to prove a God, as well as a world of spirits, and you *do deny it*. To return your own words upon you, "you cannot introduce one fact to prove it."

102. You have attached importance to the suggestion that God must be seen *in the exercise of his authority*, that we may know him as the governor of the universe. Pray, then, how many can know that Great Britain has a queen? Is there any thing peculiar in her *exercise of authority*, by means of which the fact should be recognized? Her principal acts of authority are signing laws, commissions and warrants of execution. To a stranger there would be little difference in her appearance and that of a theatrical supernumerary, dressed in dramatic regalia writing valentines or filling up posters.

103. Whether you may have supposed I would flinch from an unpopular assertion, or hoped to gain an advantage by my not flinching, or what your object was in asking for my answer to your question, "who has seen the Lord of the universe in the exercise of his power?" I care not. I beg to remind you that the discussion does not give you the license of such a question, but it will not be refused. I like to see things done in order, but out of place I tell you **I HAVE SEEN THE LORD OF THE UNIVERSE IN THE EXERCISE OF HIS POWER.**

104. I have, as you say, in several cases coupled doubting with insanity. You take issue. Will you tell in which of those cases doubting is not insanity? Atheists have had the credit for a long time of being great reasoners. It is only because their opponents were men who dare not appeal to reason. Like the Catholics, they now have to enter the lists on a new field. They in turn flinch from the ordinary rules of evidence.

105. I shall not dispute your right to use words as you please.—But I remind you that I use different words to express different ideas; and that with me such words as *agreement, evidence, proof, testimony*, &c., &c., are not synonymous.

106. As a general reply to the whole of your first number, you have not taken the first step in making a logical answer to my first number. I have arrayed before you the mass of historic evidence every where existing of the being of a God. You have not shown the fallacy of this testimony either in mass or in detail. You have not attempted to make any answer whatever to it, except that which has been given and answered thousands of times on the discovery of almost every phenomenon in nature. You have introduced no opposing evidence. Regarding, therefore, my first position as well taken, I subscribe myself truly and sincerely,

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Its loss, no doubt, will be more forcibly felt by the people of this place than any other; because, even the most dreamy, will hardly think of soon seeing another such an ornament—and, because it was on the eve of changing hands, and being converted into a commodious building of useful education, such as the west greatly needs, and such as no one ought to be envious of.—*Nauvoo Patriot.*

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GOSPEL HERALD.

VOL. III. No. 37.] VOREE, WIS., THURSDAY. NOV. 30, 1848. [WHOLE No. 101.

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PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.
TERMS:
TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.
All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 2.

Racine, November 16th, 1848.

MR. JAMES J. STRANG,—SIR:—I received your second communication before I had fairly answered your first.

29. In paragraph 29 your next proposition is, that "man learned articulate language of God, and man's schoolmaster was a being superior to man." I have no doubt that the schoolmaster was superior to the scholar in whatever the scholar learned from him, but this by no means proves the schoolmaster to be a supernatural being. If a superhuman being in any other sense, then nature may be said to be superhuman in whatever it is superior to the human. I believe, too, that a child is one of the most imitative animals in nature. Long before they can imitate distinctly the language of man, they will imitate other animals, or, in short, any other sound in nature within the compass of their voice.

30. Do you not wonder that God should have troubled himself to teach Adam such a variety of languages? But, perhaps, you do not think the Mosaic account of creation was written by divine influence. You may not believe that all the varieties of the human race proceeded from one man and woman. You may not believe that infinite power, wisdom and goodness made such a beggarly commencement of our race as to oblige a brother and sister to take each other as husband and wife, which the same God afterwards strictly forbids. And our modern phisiologists think wisely, as its tendency is to degenerate, not improve our race.

31. You say man could not originate articulate language himself. Is it more original than lighting a fire, cooking, smoking or even wickedness, making tools and machines, or any thing by which man is peculiarly distinguished? The same arguments which you apply to prove language to be of supernatural origin would prove cooking, smoking, wickedness, &c., to be of supernatural origin also. Would not this lead us to inquire where this "being possessed of *intelligence, motive and will*" learned to articulate? Perhaps some other being taught him, and so on beyond the bounds of proof or probability. Is this less assumption than what in Paley and Chalmers you condemn?

32. As I admit the natural language of all animals, I do not think it necessary to follow you through every paragraph to reply to all your positions, but I will answer those which I think you wish me to notice most particularly, and should I omit any thing of which you desire additional notice, please remind me of it.

33. In par. 3 you say, "man by nature has no articulate language." I think you will allow that we have by nature all the faculties necessary for articulation, with great love of imitation, and sufficient air withal to vibrate as we will, having all the essentials of articulation. I want to see if there are not some sounds at least that man has learned from nature. My strong faith in nature, of which I know something, leads me to seek the origin of language in nature rather than in the supernatural, of which I know that I know nothing.

34. Is there not a curious similarity in some of our words to the sounds which they represent in nature? For example, thunder, dunder in the Dutch, tonnire in French, (my knowledge is too limited to illustrate this point as I could wish,) the lightning's flash, the *thunder's roll*, slap, crash, splash, &c. I have read in the shipwreck in Byron's Don Juan quite a masterpiece in that way, but have not the work or the memory to quote it. Now there's the sound C and S. Don't you think we might learn that sound from a serpent or a goose, without making Gods of them? But our vanity kicks at the idea of having a goose for a teacher. Then comes the duck, crying, quack, quack, quack, quack, till I begin to think whether he means me, for presuming to think I could discuss divinity. What with the maaa of one animal, and the baaa of another, and the wooo of one bird, and the cuccoo of another, I cannot help thinking that *nature* is better entitled to be called schoolmaster or mistress than all the rest of supernatural beings that ever peopled the regions of imagination. From nature we were born, by her we are sustained, and to her we must return, and, judging from appearances, to be regenerated or born again, and again, and again, eternally.

35. I think I have shown that some sounds of our language were most probably learnt from nature, while you but affirm they came from the supernatural. Another objection is, that language is progressive. Did it come from God? Could man improve it? This would be to make man superior to God, the natural superior to the supernatural. Another objection is, the variety of languages.—Would not a wise parent have given us one perfect language, instead of a number of imperfect ones? More than any one of his children could possibly learn in a lifetime. As I said before, *God is not wise, or he did not do it.*

36. Even admitting that our language was perfect and not progressive, would that indicate its supernatural origin? while there are plenty of examples in nature of the perfect and non-progressive, and of the imperfect and progressive also. Yet we cannot trace the origin of either beyond the bounds of nature, to which they seem inseparably allied. Do not plants and animals contain evidences of progress towards perfection, from birth to maturity? and at maturity of perfection without progress?

37. In par. 43 you cite the case of a boy found in the swamps of Alabama, and in par. 45 of Caspar Hausar. In both you show examples of persons with the faculties of imitation, but who had been effectually excluded from the sounds of articulate language. I never supposed that a person confined in solitude would have originated a perfect language any more than I think he would originate a steam engine. Both appear to me to be the work of society, where each, having the advantage of the experience of many, sees one thing in advance of his fellows. A new application of the powers of nature for the promotion of our happiness, while the linguist finds a new combination of sounds expressive of the new born thought.

GOSPEL HERALD.

VOL. III. No. 37.] VOREE, WIS., THURSDAY. NOV. 30, 1848. [WHOLE No. 101.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 2.

Racine, November 16th, 1848.

MR. JAMES J. STRANG,—SIR:—I received your second communication before I had fairly answered your first.

29. In paragraph 29 your next proposition is, that "man learned articulate language of God, and man's schoolmaster was a being superior to man." I have no doubt that the schoolmaster was superior to the scholar in whatever the scholar learned from him, but this by no means proves the schoolmaster to be a supernatural being. If a superhuman being in any other sense, then nature may be said to be superhuman in whatever it is superior to the human. I believe, too, that a child is one of the most imitative animals in nature. Long before they can imitate distinctly the language of man, they will imitate other animals, or, in short, any other sound in nature within the compass of their voice.

30. Do you not wonder that God should have troubled himself to teach Adam such a variety of languages? But, perhaps, you do not think the Mosaic account of creation was written by divine influence. You may not believe that all the varieties of the human race proceeded from one man and woman. You may not believe that infinite power, wisdom and goodness made such a beggarly commencement of our race as to oblige a brother and sister to take each other as husband and wife, which the same God afterwards strictly forbids. And our modern phisiologists think wisely, as its tendency is to degenerate, not improve our race.

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And Typo multiplies impressions corresponding to the words of man, and circulates them throughout the habitable globe. Judging our future progress by the past, does it indicate any thing but the progressive development of the powers of nature and human nature? Thus extending our faith and hope in nature, which so bountifully rewards our toil; and contracting continually our faith n the supernatural, so barren for the benefit of man.

38. And here I would observe how limited are the attributes of your deity, compared to the omnipotent, omnipresent, omniscient deity of our fathers'. There seems scarcely enough left of him to swear by, let alone to revere. Though I must do you the justice to say that you extend his family relations far beyond the confines of the orthodox. I believe the Greeks had Gods as numerous as the powers of nature, but the God of Israel allowed not the worship of any but himself. Have a care, sir, how you speak of others in conjunction with the great "I AM." Do not these things show that we make our Gods, instead of our Gods making us? I think AS OUR KNOWLEDGE OF NATURE ADVANCES, OUR FAITH IN THE SUPERNATURAL RECEDES.

39. In reply to par. 47, I think it more probable that as all nations have been found with articulate languages, and only a few persons (the exceptions) without them, that national languages have been the work of nations through successive generations, proved by their continual progress with the inventions of all ages.—How far the sounds we use differ from those used by our fathers, may be partially seen by the change of spelling; but the difference between the sounds we use and those used by our first parents is more than we can determine.

40. In par. 48 you say, "it is hardly conceivable that a man destitute of language *should know the want* of it." I think just the reverse. When do you feel the want of a word most to express an idea? *When you have it, or when you want to have it. And you* say further, "it is not by any means conceivable that a people destitute of language should possess arts and sciences." Is not the desire or want of knowledge the cause of the successful endeavor to attain it? and the desire for language to express it the probable cause of the successful effort in its formation?

41. In par. 50 you ask, "can I dream that such A being should *invent* a language?" &c. I have said I thought language was the work of society. And here I would remark that the idea in nature always precedes the name, and, consequently, as ideas multiply, words to represent them are multiplied also. The child seeks the name after the object, not before.

42. What do we mean by the word "invent," but a new combination or application of the parts and powers of nature to effect a desired result? What is the desired result in the use of language? To express our thoughts, feelings or desires. Other animals express their feelings of joy, grief, &c., in a limited manner corresponding to their desires. But we desire to tell the causes of our joy and grief, our thoughts, calculations, ideas of consequences, causes, &c., and we use arbitrary sounds within the compass of our voice, expressive of the same. Here consists all the mystery of "*invention*."

43. As sound or articulation depends on the form of the vibrating surface, and the material of which it is composed and the medium by which it is acted on or put in motion, to originate a new sound we must originate a new form. Are there more forms in nature than the plane and the curve? Can we do more than transfer the forms already possessed? or, by a new combination of form, produce a new combination of sound, but no *new sound or form whatever?*

44. In par. 49 I think you use the pronouns in such a manner as to require the inference that as man is weak individually he could not collectively originate a language. Mankind have many languages. How they were formed is best shown by the way in which they are extended and reformed.

45. In par. 54 you say, "thus philosophy accords with all tradition, and justifies the divine record, that man was made out of the dust of the earth." I see by Genesis chap. 2, ver. 19 and 20, (to which I presume you allude,) "and out of the ground the Lord God formed every beast of the field, and brought them unto Adam to see what he would call them; and whatsoever he called every living creature, that was the name thereof. And Adam gave name to all cattle, and to the fowl of the air, and to every beast of the field." Where is the evidence in "philosophy, tradition" or the "divine records" of God having taught articulate language to man? Yours for the promotion of truth, EDWIN BURGESS.

CATHOLIC DISCUSSION.

MR. STRANG TO MR. RAFFERTY.—No. 7.

MR. RAFFERTY:—I have read your second letter, (called out by my private note,) and have turned back and read your introductory letter carefully over, and I cannot ascertain what that certain question was upon which you sought information of me. So far from it, it clearly appears to me that you sought to give information, and taking that view of the matter I give you credit for a good degree of ability in stating and defending the faith of your church.

The body of your letter is made up of affirmations, well arranged and skillfully stated, concerning the Roman Catholic Church, all designed to show that it is the true church of Christ, and in the end you ask for information concerning its extinction. I should infer from the letter that that was the point of it, and the issue between us was on my affirmation that the Apostolic Church, established by Christ on earth, was extinct, but you have precluded my so understanding you by saying that I have branched off on almost every thing else but the real question at issue; whereas my six letters are all on that one question. And further, you say the information sought by you is known to me; whereas you dispute the extinction of the Apostolic church, and therefore hold that it is not known to any one.

I have not taken a zig zag course in treating your letter, or the points embraced in it, but have, in a straight forward manner, met its points and proved its assertions false. In my first I showed that the priesthood, in virtue of which Peter was head of the church, did not exist in the Roman Church, and that the Popes were not his successors. In my 2d I showed that the Church was not built on Peter, as a foundation, but on the revelation of the word of God. In my 3d I showed that the Roman Church have no priesthood.—In my 4th I have shown that the Roman Church do not keep up the external forms of an Apostolic call to the priesthood. In my 5th I have shown that the Roman Church have not even the pattern or shadow of the Apostolic hierarchy. In my 6th I have shown that the Roman Church have departed from the faith, and adopted instead of it a leading article in the distinctive creed of heathenism.

If this is not perfectly apropos in showing that the Roman Church is not the Church of Christ, will you please tell me what is? And if it is in point at all, it is conclusive. As you do not claim that any other church is the true church, if I have shown that the Roman is not the true, as between us I have shown that the true Apostolic Church is extinct. To you I did not deem it necessary to say any thing of the Protestant churches. For as they are all derived from the Roman, if it had not the authority of God, they could not derive such authority from it, and if it had such authority, it used it against them for their schisms and heresies.

With you I look upon all the various orders of sectaries as things of the time to pass away. The true church is the foundation and source of all true and permanent reforms. But I have yet to learn that the Roman church has any of the elements of reform. The ablest of her champions, the Rev. John Milner, in his great work, the "End of Religious Controversy," makes her retrogressive, or, at the very best, stationary.

I perfectly concur with you, that there can be but one true religion; and in saying so I wish to be understood that there is but one true church of God on earth, and out of it there is no salvation.—Besides the elaborate reasons I have given heretofore for believing

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and knowing that the Roman church is not that church, and those I propose to give in carrying on this discussion in regular order, I give briefly and nearly in your words, that the Roman church is not the true church. First. Because it is not adapted to different ages and nations, but only to half civilized nations and to the ages of non-progression. Second. Because it affords people no reasonable ground of certainty in regard to their faith. Third. Because its method of instruction is not adapted to the nature of man. Fourth. Because it shows an unaccountable and ridiculous partiality on the part of the Savior, and vindictive hatred by God to the human race, and holds them forth as a pair of vindictive tyrants, seeking an excuse for tormenting the creatures they have made. Fifth. Because, as a christian society, its leading characteristics are rebellion against God. I cannot return your sixth reason upon you, for I do not know which creed you speak of, and of course do not know which is the ninth article. I claim to myself the credit of violating nearly every article of the creed of St. Athanasius. My recollection is that the Nicene creed is much the same thing.

If the Catholic clergy are well satisfied with your ability to defend the faith of the church, as you seem to think, why do they refuse to publish or even to notice the discussion? This fact is decisive. Your long silence, after your first, gave good reason to believe that they had shut your mouth. If they have not, they DARE NOT *have the discussion go before their followers.* Milner's "END OF CONTROVERSY" they will trust every where, because he gained a perfect victory over every thing bearing the name of Protestantism. But your correspondence with the Mormon prophet they will trust no where, because they feel that I have not left you an inch of ground to stand upon.

The question you ask concerning my quotation of the fifth chapt. of Heb. shows that you do not know what I have written. If you have read my articles, you are aware that I maintained that both a call by revelation and an ordination by the hands *of those who have the authority* are requisite to confer a valid priesthood. Do you flatter yourself that you can get rid of the former by asking a vain question concerning the latter? I have shown that the Catholic clergy have no priesthood, because they are not called by revelation. Can you get over that by barely suggesting that I have not said as much as might be said on some other point?

There is no use in attempting to flinch from the true issue. As a debater, attempting to maintain the authority of the Roman church, you are bound to follow me through and show either that the Popes of Rome are SUCCESSORS to ST. PETER IN THE APOSTLESHIP, or that Peter held the keys of the kingdom in virtue of the Bishopric, and not the Apostleship. You are bound to show that Christ did found the church on Peter, the man, or that the Roman church is now founded on revelation. You are bound to show either that the Roman church is governed now not by a Pope, but by Apostles, or that the Apostles did not transmit their authority to successors, but to inferiors. You are bound to show also that the faith of the church has been changing, evanescent and transitory, and that that is now a truth in christianity which was once a gross heresy, and that the very grossness of heathenism has become a Godly truth.

These are matters that neither you nor the Catholic clergy dare meet. Evidently you supposed you were entering the lists with some kind of new fangled Protestantism, deriving its religion from Catholicity, and then calling its mother the whore of Babylon and the mother of harlots. I beg to inform you that I am none of these. I am no upstart who, in defiance of the authority of the church, are trying to reform the church. My foundation is the rock that ages have not removed. I build not on the errors, faults or failings of others, but on the truths which God has revealed, and that *dispensation* of the gospel which *he has committed to me.* The controversy between us is not because, like a Protestant, I am less than a Catholic, but because, like a saint, I am more. The same weapons that you use on them with success, with many more I turn on you with effect.

I shall proceed as time admits to show other points in which the Roman church comes short of the Apostolic pattern. In the mean time I remain truly and sincerely, JAMES J. STRANG.

POSTAGE ON LETTERS AND PAPERS SENT TO FOREIGN COUNTRIES.—The following is compiled from the circular of the Post Master General of Oct. 2d, 1848:—

"Letters may be sent unpaid or pre-paid to Bremen, 34 cents; Hamburgh, 40; Oldenburgh, 39; Hanover, 40; Lubec, 46; Austria, 52; Coburgh, 46; Darmstadt, 46; Baden, 52; Brunswick, 40; Prussia, 46; Saxony, 46; Gotha, 46; Cassel, 46; Bavaria, 56; Frankfort, on the Maine, 46; Wurtemburgh, 46. Single letters limited to half ounce, except Austria, Baden and Bavaria, which are limited to quarter ounce. Altona, 40 cents; Keil, 45; Copenhagen and Denmark generally, 56; Stockholm and farthest part of Sweden, 73; Basle and Switzerland generally, 55; Bergen, Christiana and farthest part of Norway, 62; St. Petersburgh, or Cronstdat, 58; Alexandria, Cairo or Greece, 71; Eastern towns of Italy, 52; Constantinople, 71. Single letters quarter ounce, except in Sweden, Denmark and Russia, half ounce.

"It is recommended to pay on letters to all these countries, only the United States postage, which is 34 cents on all single rate letters. To France the rate is 10 cents under ½ oz., except in British or American packet ships, when the rate is 34 cents, and must be pre-paid. To Canada over 300 miles from the line, must be pre-paid 10 cents. British possessions, (except Canada,) including Nova Scotia, must be pre-paid 34 cents. To Canada, under 300 miles from the line, must be pre-paid 5 cents. Newspapers and pamphlets to all the above places must be pre-paid 6 cents each, except Canada and France, which are 3 cents, and those for the Continent should be enveloped with narrow bands, otherwise they will be rated letter postage on the Continent."

THE TWO SEXES.—The following true and interesting paragraphs are extracted from an article by Mrs. Sigourney, whose mind is the dwelling of life and beauty:—

"Man might be initiated into the varieties and mysteries of needle-work; taught to have patience with the feebleness and waywardness of infancy, and to steal with noiseless step about the chamber of the sick; and woman might be instructed to contend for the palm of science; to pour forth eloquence in Senates, or to wade 'through fields of slaughter to a throne.' Yet revolting of the soul would attend this violence of nature, this abuse of physical and intellectual energy; while the beauty of social order would be defaced and the fountain of earthly felicity broken.

"We arrive, therefore, at the conclusion, the sexes are intended for different spheres, and constructed in conformity to the respective destinations by Him who bids the oak brave the fury of the tempest and the Alpine flower lean its cheek on the bosom of eternal snow.—But disparity does not necessarily imply inferiority. The high places of the earth, with their pomp and glory, are indeed accessible only to the monarch of ambition, or the grasp of power; yet those who pass, faithful and with unapplauded zeal, through the humble round of duty, are not unnoticed by the 'Great Taskmaster's eye,' and their endowment, through accounted poverty among men, may prove durable riches in the Kingdom of Heaven."

TEXT.—*Owe no man any thing.* Keep out of debt. Avoid it as you would war, pestilence and famine. Shun it as you would the devil.

and knowing that the Roman church is not that church, and those I propose to give in carrying on this discussion in regular order, I give briefly and nearly in your words, that the Roman church is not the true church. First. Because it is not adapted to different ages and nations, but only to half civilized nations and to the ages of non-progression. Second. Because it affords people no reasonable ground of certainty in regard to their faith. Third. Because its method of instruction is not adapted to the nature of man. Fourth. Because it shows an unaccountable and ridiculous partiality on the part of the Savior, and vindictive hatred by God to the human race, and holds them forth as a pair of vindictive tyrants, seeking an excuse for tormenting the creatures they have made. Fifth. Because, as a christian society, its leading characteristics are rebellion against God. I cannot return your sixth reason upon you, for I do not know which creed you speak of, and of course do not know which is the ninth article. I claim to myself the credit of violating nearly every article of the creed of St. Athanasius. My recollection is that the Nicene creed is much the same thing.

If the Catholic clergy are well satisfied with your ability to defend the faith of the church, as you seem to think, why do they refuse to publish or even to notice the discussion? This fact is decisive. Your long silence, after your first, gave good reason to believe that they had shut your mouth. If they have not, they DARE NOT *have the discussion go before their followers.* Milner's "END OF CONTROVERSY" they will trust every where, because he gained a perfect victory over every thing bearing the name of Protestantism. But your correspondence with the Mormon prophet they will trust no where, because they feel that I have not left you an inch of ground to stand upon.

The question you ask concerning my quotation of the fifth chapt. of Heb. shows that you do not know what I have written. If you have read my articles, you are aware that I maintained that both a call by revelation and an ordination by the hands *of those who have the authority* are requisite to confer a valid priesthood. Do you flatter yourself that you can get rid of the former by asking a vain question concerning the latter? I have shown that the Catholic clergy have no priesthood, because they are not called by revelation. Can you get over that by barely suggesting that I have not said as much as might be said on some other point?

There is no use in attempting to flinch from the true issue. As a debater, attempting to maintain the authority of the Roman church, you are bound to follow me through and show either that the Popes of Rome are SUCCESSORS TO ST. PETER IN THE APOSTLESHIP, or that Peter held the keys of the kingdom in virtue of the Bishopric, and not the Apostleship. You are bound to show that Christ did found the church on Peter, the man, or that the Roman church is now founded on revelation. You are bound to show either that the Roman church is governed now not by a Pope, but by Apostles, or that the Apostles did not transmit their authority to successors, but to inferiors. You are bound to show also that the faith of the church has been changing, evanescent and transitory, and that that is now a truth in christianity which was once a gross heresy, and that the very grossness of heathenism has become a Godly truth.

These are matters that neither you nor the Catholic clergy dare meet. Evidently you supposed you were entering the lists with some kind of new fangled Protestantism, deriving its religion from Catholicity, and then calling its mother the whore of Babylon and the mother of harlots. I beg to inform you that I am none of these. I am no upstart who, in defiance of the authority of the church, are trying to reform the church. My foundation is the rock that ages have not removed. I build not on the errors, faults or failings of others, but on the truths which God has revealed, and that *dispensation* of the gospel which *he has committed to me.* The controversy between us is not because, like a Protestant, I am less than a Catholic, but because, like a saint, I am more. The same weapons that you use on them with success, with many more I turn on you with effect.

I shall proceed as time admits to show other points in which the Roman church comes short of the Apostolic pattern. In the mean time I remain truly and sincerely, JAMES J. STRANG.

POSTAGE ON LETTERS AND PAPERS SENT TO FOREIGN COUNTRIES.—The following is compiled from the circular of the Post Master General of Oct. 2d, 1848:—

"Letters may be sent unpaid or pre-paid to Bremen, 34 cents; Hamburgh, 40; Oldenburgh, 39; Hanover, 40; Lubec, 46; Austria, 52; Coburgh, 46; Darmstadt, 46; Baden, 52; Brunswick, 40; Prussia, 46; Saxony, 46; Gotha, 46; Cassel, 46; Bavaria, 56; Frankfort, on the Maine, 46; Wurtemburgh, 46. Single letters limited to half ounce, except Austria, Baden and Bavaria, which are limited to quarter ounce. Altona, 40 cents; Keil, 45; Copenhagen and Denmark generally, 56; Stockholm and farthest part of Sweden, 73; Basle and Switzerland generally, 55; Bergen, Christiana and farthest part of Norway, 62; St. Petersburgh, or Cronstadt, 58; Alexandria, Cairo or Greece, 71; Eastern towns of Italy, 52; Constantinople, 71. Single letters quarter ounce, except in Sweden, Denmark and Russia, half ounce.

"It is recommended to pay on letters to all these countries, only the United States postage, which is 34 cents on all single rate letters. To France the rate is 10 cents under ½ oz., except in British or American packet ships, when the rate is 34 cents, and must be pre-paid. To Canada over 300 miles from the line, must be pre-paid 10 cents. British possessions, (except Canada,) including Nova Scotia, must be pre-paid 34 cents. To Canada, under 300 miles from the line, must be pre-paid 5 cents. Newspapers and pamphlets to all the above places must be pre-paid 6 cents each, except Canada and France, which are 3 cents, and those for the Continent should be enveloped with narrow bands, otherwise they will be rated letter postage on the Continent."

THE TWO SEXES.—The following true and interesting paragraphs are extracted from an article by Mrs. Sigourney, whose mind is the dwelling of life and beauty:—

"Man might be initiated into the varieties and mysteries of needle-work; taught to have patience with the feebleness and waywardness of infancy, and to steal with noiseless step about the chamber of the sick; and woman might be instructed to contend for the palm of science; to pour forth eloquence in Senates, or to wade 'through fields of slaughter to a throne.' Yet revolting of the soul would attend this violence of nature, this abuse of physical and intellectual energy; while the beauty of social order would be defaced and the fountain of earthly felicity broken.

"We arrive, therefore, at the conclusion, the sexes are intended for different spheres, and constructed in conformity to the respective destinations by Him who bids the oak brave the fury of the tempest and the Alpine flower lean its cheek on the bosom of eternal snow.—But disparity does not necessarily imply inferiority. The high places of the earth, with their pomp and glory, are indeed accessible only to the monarch of ambition, or the grasp of power; yet those who pass, faithful and with unapplauded zeal, through the humble round of duty, are not unnoticed by the 'Great Taskmaster's eye,' and their endowment, through accounted poverty among men, may prove durable riches in the Kingdom of Heaven."

TEXT.—*Owe no man any thing.* Keep out of debt. Avoid it as you would war, pestilence and famine. Shun it as you would the devil.

Hate it with a perfect hatred. Abhor it with an entire and absolute abhorrence.

Dig potatoes, break stones, peddle tin ware, do any thing that is honest and useful, rather than run in debt. As you value comfort, quiet, independence, keep out of debt. As you value good digestion, a healthy appetite, a placid temper, a smooth pillow, sweet sleep, pleasant dreams, and happy wakings, keep out of debt. Debt is the hardest task-master, the most cruel of all oppressors. It is a millstone about the neck. It is an incubus on the heart. It spreads a cloud over the whole firmament of a man's being. It eclipses the sun, it blots out the stars, it dims and defaces the beautiful blue of the sky. It breaks up the harmony of nature, and turns to dissonance all the voices of its melody. It furrows the forehead with premature wrinkles, it plucks the eye of its light, it drags all nobleness and kindness out of the port and bearing of a man. It takes the soul out of his laugh, and all stateliness and freedom from his walk. Come not under its accursed dominion. Pass it by as you would pass a leper, or one smitten by the plague. Touch it not. Taste not of its fruit, for it shall turn to bitterness and ashes on your lips. Finally, I say to each and all, but especially to you, young men, keep out of debt.

CHOLERA.

Our intelligence regarding this prevailing scourge of the human race, reaches to the 15th of August, from Trebizond; 19th from Constantinople; and 21st from Smyrna. At Trebizond it seemed to be on the decline, though it carried off 600 of 1200 attacked. Among the deaths are Mrs. Stoddard, the wife of an American missionary, and a Capuchin friar. At Constantinople the disease continued much the same; but at Smyrna the deaths were some 30 per diem. Scarcely any attacked survived, and death had ensued after, in some cases only a few minutes, and in most cases, only a few hours. Unlike the general character of the disease, it has manifested itself more among the higher than the lower orders, and a greater proportion of Europeans have been attacked than at Constantinople. At Magnesia, eight hours distant from Smyrna, the deaths number thirty-five daily. Nearly two thirds of the town population of Smyrna have fled to Bournabat and Boedja, and even carpenters are not to be found to make fruit drums and opinm chests, to the great impediment of trade. From Egypt the accounts from Cairo are to the 10th August, and from Alexandria to the 21st idem, both showing a decrease. The returns from the former report 202 cases on the 15th, 103 on the 16th, 184 on the 17th, 103 on the 18th, and 174 on the 19th. From Alexandria,97 cases on the 19th, 75 on the 20th, and 190 on the 21st.

It appears from official reports that the cholera has spread to Esthonia and Lithunia. At Riga, the number of persons who have been seized with the cholera, from the time it broke out to the 18th of August amounts to 5,926, of whom 3,840 recovered, 1,914 died, and 582 are still under treatment. The epidemic has been more fatal at Mittan; of 780 persons who were attacked, up to the 31st of August, 303 have died, and only 54 have recovered. Since the beginning of July the cholera has also broken out in Siberia,where it had not penetrated in former years. At Stettin where it broke out on the 10th, there had been 204 victims up to the 30th. On the 23d of August there were at St. Petersburg 42 new cases, 37 recoveries, and 15 deaths. The number under treatment has diminished to 438. At Larrissa, Serres, and Natolia, the cholera is also raging with great intensity, and great numbers are dying.—*Ex. paper.*

BURNING OF THE MORMON TEMPLE.

We regret to state, that on the morning of the 9th instant, the Temple of the Mormons at Nauvoo was destroyed by fire. However much the religion of the Mormons may be condemned, every good citizen will condemn this act of the incendiary as one of the grossest barbarism. Situated on the bluff of the river, it commanded a prospect as far as the eye could reach, and as lovely as the eye ever rested upon. Strangers from all parts of the country were attracted to the place, to see this monument of misdirccted labor and religious error. A few years would in all probability have converted it into a temple of science. Its destruction has inflicted no material injury on the Mormons,—to the surrounding country, it will be a serious loss. The citizens on both sides of the river reprobate the act as wanton and malicious in the extreme.

The fire presented a most sublime spectacle. It commenced in the cupola, and as the flames shot up to the sky, they threw a lurid glare into the surrounding darkness. Great volumes of smoke and flame burst from the windows, and the crash of the falling timbers was distinctly heard on the opposite side of the river. The interior of the building was like a furnace; the walls of solid masonry were heated throughout and cracked by the intense heat. The melted zinc and lead were dropping from its huge blocks during the day. On Tuesday morning the walls were too hot to be touched. The naked walls still stand, and if not demolished by the hand of man, for centuries may stand, a monument of the enthusiasm of its misguided worshippers. Its destruction is a decided comment on the spirit of the nineteenth century.—*Keokuk Register.*

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State of Wisconsin, } In Justices Court.
Walworth county, ss. }

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Seth Hamlin. }

To the above named defendant,—Sir:—Take notice, that a writ of attachment has been issued against you by the above named Justice, in favor of the above named plaintiff, and that your property has been attached to satisfy the demand of the said plaintiff; and unless you appear before the said Justice on the 16th day of December next at one o'clock, P. M., at his office in the village of Lyons in said county, judgment will be rendered against you, and your property will be sold to pay the debt of the plaintiff. By order of the Court. GILBERT WATSON, *Plaintiff.*

November 25th, 1848. 37m.

ESTRAY.

Came into the inclosure of the subscriber, in Voree, about the 1st of Nov. inst. a light brindle cow, with a little white on the tail and belly, supposed to be five years old. The owner is requested to prove property, pay charges and take her away.

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GOSPEL HERALD.

VOL. III. No. 38.] VOREE, WIS., THURSDAY, DEC. 7, 1848. [WHOLE No. 101.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

Beaver Island, October 25th, 1848.

MR. EDITOR:—As various and diversified reports have gone abroad in regard to Beaver Island, being represented by some as a fertile, productive and beautiful place, of easy access to steamboats, while, on the other hand, it is represented as being entirely *non est inventus*, situated far from the steamboat channel, insomuch that they seldom ever call there at all—I propose, in as brief a manner as possible, to state a few truths, without either underrating or overrating the facts. What I say shall be truth, all truth, and nothing but the truth. As regards the fertility of the soil, I shall only say that we have as yet scarcely given it a trial, other than in the potatoe crop, but finer potatoes I never saw in any country than is raised here, and they are always in good demand at 50 cents per bushel. I see no reason why that other crops should not do well. You might inquire why that we have not given other crops a trial. You must recollect that the Island is as yet a new place, covered with thick timber. And the truth is, there is so much other business in good demand that we have not as yet taken time to clear and fence.

We have, to be sure, raised corn and other garden vegetables, not however enough to call them crops, merely garden sauce. We shall probably by another season be prepared to give crops generally a trial. We can clear our land (only give us time) for nothing by chopping the timber into cord wood, which is never worth less than 50 cents per cord. There has been this season a dock built on the west side of the bay, and the probability now is that there will next season be one built on the south side of the bay.—There is where the most of the hard wood lies. Wood could be put on a dock there 25 cents per cord cheaper than on the dock which has been here for years, because it is now drawn to the water's edge and unloaded, then reloaded on a scow and taken across the bay, which does not cost less than 25 cents per cord. It was last year the same way on the west side of the bay. Wood amounts to $1,25 per cord on the wharf, and a scarce article at that. It is sold as fast as it possibly can be got on, and a little more so, as the fellow said.

I have taken a list of all the steam crafts that have arrived here this season so far, with the respective periods at which they arrived. The whole number of arrivals up to the present date is fifty-three, and that under the most disparaging circumstances. The wood, especially on this side, (the west side,) has been universally poor, having been cut some two years it has lost much of its substance. And further, there was no certainty of their getting any of that, in consequence of there not being teams enough on the Island to draw it fast enough. Just about half of the boats call at each dock. It is by no means seldom that there is to be seen a boat at each wharf. The propeller Oregon has called almost regular.—She would have called at every trip up and down, could she have had good wood. So also would the St. Joseph, both of which stop at the new dock. While, on the other side, the Republic and the Oneida most generally call.

Now provided that these boats could have been sure of good wood, without any risk of disappointment, three of them would have been regular in their calls, and probably the fourth. Last year we had but one regular boat. Two would be a great plenty for a place like this, with the transient ones that would inevitably call. This is a brief statement, and I believe without exaggeration. Let us now briefly notice the objections made against the Island. It is said by our transient visitors generally that the Island is unproductive. Now I am not at all surprised at this. At the present landing place immediately back they strike a pine forest, and, as a natural consequence, the soil is sand, but they ought to recollect that they are on a large Island, larger than three common sized townships. Perhaps they do not know this fact, or realize it if they do know it. But let them just go back a short distance, and they will find something besides pine. On the south of the bay they would not even have to go back. There tillable land comes within a few rods of the lake. With these remarks in regard to the Island, I shall close, wishing to all well wishers peace, prosperity and success. Yours respectfully, GREELY THE 7TH.

P. S. Since writing the above there has been seven more arrivals, making 60. The largest number that called any one month was 12, in October. The next was 11, in September.

For the Gospel Herald.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. xiii. 13.

Yes, charity is the greatest. It is the bond of perfectness. But faith is the first grand moving principle of all intelligences. It is the main spring of all our actions, of all our doings, of our very existence. Yes, of the existence of the great ruler of all creation.—Without it we could not exist. And without it God himself could not exist for one moment. Yes, it requires faith in the great Jehovah to arrange the heavens and the earth, to create men, to sustain the heavenly orbs, the vast systems of worlds, the animal and vegetable kingdom. Yea, in fact, every thing in heaven, earth or hades that live, move or have a being. But in sweet communion with faith is hope, which is an anchor to the soul, both sure and steadfast.

Yes, how beautifully they blend together. We live by faith, we act by faith, and every thing we do we do by faith. The same with hope. We live in hope, we work in hope, lie down to rest in hope, arise in the morning refreshed in hope: "For the creature (man) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom. viii. 20. We sow in hope, we reap in hope. In hope the merchant leaves his native home and friends, and launches upon "the deep, deep sea" in quest of foreign climes to procure their treasures, and in hope returns to his home laden with the blessings of different and distant countries. Indeed, as Paul said while contemplating the same

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"And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. xiii. 13.

Yes, charity is the greatest. It is the bond of perfectness. But faith is the first grand moving principle of all intelligences. It is the main spring of all our actions, of all our doings, of our very existence. Yes, of the existence of the great ruler of all creation.—Without it we could not exist. And without it God himself could not exist for one moment. Yes, it requires faith in the great Jehovah to arrange the heavens and the earth, to create men, to sustain the heavenly orbs, the vast systems of worlds, the animal and vegetable kingdom. Yea, in fact, every thing in heaven, earth or hades that live, move or have a being. But in sweet communion with faith is hope, which is an anchor to the soul, both sure and steadfast.

Yes, how beautifully they blend together. We live by faith, we act by faith, and every thing we do we do by faith. The same with hope. We live in hope, we work in hope, lie down to rest in hope, arise in the morning refreshed in hope: "For the creature (man) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom. viii. 20. We sow in hope, we reap in hope. In hope the merchant leaves his native home and friends, and launches upon "the deep, deep sea" in quest of foreign climes to procure their treasures, and in hope returns to his home laden with the blessings of different and distant countries. Indeed, as Paul said while contemplating the same

subject: "Hope is the anchor of the soul, both sure and steadfast, reaching within the vail, where Jesus the forerunner has gone."—But what are faith and hope without charity? They are nothing but sounding brass or a tinkling cymbal. O! that charity which purifies the heart and is the bond of perfectness, is the greatest of all. It is the sum of the whole matter. It exists in the bosom of the great God of Abraham, Isaac and Jacob, in all the vast works of creation, in the minutest object the God of nature has formed. It is God himself. For God is love. H. P. BROWN.

EXISTENCE OF GOD.

MR. STRANG TO MR. BURGESS.—No. 4.

Voree, Dec. 2d, 1848.

DEAR SIR:—In reading your article number two, on the existence of God, in reply to my argument that man learned language of God, I find that you have relied principally on these two assertions: 1st. That man learned language by hearing natural sounds, such as thunder and the voice of animals. 2d. That language is progressive, and therefore could not have been received from a superior at some past period.

108. If man derived his language from beasts, birds and from natural sounds, he has derived from that which they are not in possession of. For beasts, birds and various natural objects make and utter sounds, but they are none of them articulate sounds, and are destitute of meaning. Neither in sound or in the purpose of the sound is there any likeness. Among the fifty thousand words of the English language you have instanced less than a dozen as having a sound corresponding to natural sounds. Yet you have, in these few words, gone beyond the fact. There is nothing in the voice of the serpent or the goose which would teach man *S* or *C*.—The fact that these letters are so unlike in sound (though *representing* the same sound in some words) is conclusive. Neither serpent or goose can articulate either. The only point of similarity is this: The goose and serpent both hiss. And man, in speaking these letters, (to which his organs are *not* naturally adapted,) sometimes lisps, and the lisp approximates to a hiss.

109. It is only because articulate language is not natural to him, and he has not by nature organs for articulation, that he resembles them at all. So, too, you may write *maaa* and *baaa* for a sheep, and *woou* for I know not what, and *bow wow* for the bark of a dog, but there is no real similarity in the sound of the word written and the noise signified. You would hear these words read by a thousand different persons and never suspect one of them of mimicking sheep, dogs or any other animals. So we may write "*quack*" for the voice of a duck, but you never mistake that word spoken by man for the voice of that fowl. There is not a similarity in the sound. There is not a similarity between articulate and inarticulate sounds. Our use of words, so unlike the voices of animals to designate and signify the sounds they make, is the strongest possible evidence that articulate language was not derived from natural sounds.

110. In the instance of the word *thunder* in English and *tonnire* in French you exhibit the lameness of this position very forcibly.—*Thunder* and *tonnire* do not sound similar to one another, and consequently cannot be similar to the same thing. But the sound of thunder is so exceedingly various that it is impossible that any one sound should be its natural representative. No articulate sound is ever similar to it. This fact is proved by the fact that in theatrical performances, when it is necessary to imitate it, the human voice is never employed for that purpose.

111. Man learns to imitate many natural sounds, both of animals and of inanimate nature. But his mimickry makes no part of his articulate language. Whenever he imitates nature he ceases to speak. Not one of all the natural sounds is a word in articulate language.

112. If I could even concede that there was a similarity in the words which represent certain natural sounds and in the sounds represented, yet it would not help to carry out your idea of the natural origin of articulate language. This mode of reasoning would only account for the origin of such words as represent sounds, a very small class of words in the vocabulary of any language. Can you imagine any similarity in the word *blue* and the *thing* represented by it? in the word *truth* and the *fact* represented by it?

113. What similarity is there in the word *goodness* and the *thing*? What in the word *sin* and the *act*? What in the *word* THING and the *object*? What is the point of similarity between the word *and*, *if* and *but*, and the *ideas* represented by them? Or if you do not mean that *sounds* in nature have taught men this part of language, *what* part of nature did?

114. I am aware that much has been said by different writers of the similarity of language, and the thing expressed by it, in particular words and sentences. A critical examination will reduce this similarity to a very narrow compass. The couplet,

"When Ajax strives some rock's vast weight to throw,
The line too labors, and the words move slow."

has been given as an example of sound corresponding with sense.—There is not one articulate sound in this sentence which would not be perfectly appropriate in expressing any sense, no matter how different. The author, by a skillful selection of short syllables, has put it in the power of the reader to make the sound correspond with the single idea of slow motion.

115. The following is the exact opposite:—

"Not so when swift Camilla scours the plain,
Flies o'er th' unbending corn, and skims along the main."

Here a skillful combination of short syllables, which the variety of English synonyms puts in the reach of the author, enables the reader to make the sound correspond with the single idea of swiftness.

116. Pursuing the skillful selections of Mr. Murray, we find the following example of a noisy stanza to express the idea of certain work, attended with great noise:—

"Loud sounds the axe, redoubling strokes on strokes;
On all sides round the forest hurls her oaks
Headlong. Deep echoing groan the thickets brown;
Then rustling, crackling, crashing, thunder down."

In this example the sole similarity of sound to sense consists in the fact that the author has selected those words to express his ideas, which are spoken with a full quick sound. So far from there being a real likeness in our sounds and the ideas expressed by them, it is an evidence of ability and skill in a writer to so combine his words as to produce some trifling resemblance. Should any one say, "in cutting down the oak trees all round the repeated blows of the axe make a great noise, and in the fall there is a very noisy cracking and crushing of limbs and old dry brush and bushes, with a noise like a clap of thunder when the tree strikes the ground," he would, by the use of different words, express the same idea without the similarity of sound and sense.

117. The similarity supposed to exist in the word and sound of *thunder* is in the *u-n-d*, consequently *under*, *sunder*, *blunder*, *conundrum*, and I know not how many more words, are similar in sound to the idea of thunder, and just as similar as the word *thunder*.—And therefore they ought to signify the same thing, if the argument of a natural origin of articulate language is good for anything. If the word *crash* has any similarity in sound to the idea it expresses, so has the word *ash* a similarity to the same thing. But according to my idea of sounds the words hemlock and baswood come just as near expressing the idea of a crash as does the word ash. I have

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witnessed many a crash both in the natural and the mechanical, but never in any of them did I hear the letters *c-r-a-s-h* or any of them uttered either separately or combined into a word.

118. The sum of the whole matter is this: That very few words represent the idea of a sound, and no others can have anything similar to the thing they signify. 2d. The few words that do represent sounds are not like the sounds they represent. 3d. That the same sounds are used to express every variety of idea by a very trifling variation in their combination. 4th. There are no articulate sounds in nature. Consequently man could not have obtained articulate language by imitating nature.

119. To this I might add, further, that man is not constituted for the uttering of articulate sounds. The adaptation of the speaking organs to it is the work of long and painful effort. All of us find a difficulty in uttering some of them. And most of us speak many of them imperfectly, or not at all, all our lives. Whereas we can utter all the sounds of our natural language from infancy without experience or an instructor. Nor is there any connection whatever between our natural and articulate language. If man, destitute of articulate language, could by any manner of means feel the want of any other language than that of the passions as he has it by nature, and therefore endeavor to improve, the improvement he would attempt would necessarily and inevitably be by extending the use of his natural language.

120. The very imitativeness which you have appealed to (par. 29) would lead him to imitate the natural expressions of other animals, as does the monkey, instead of inventing a new mode of expressing ideas. And if articulate language was formed in imitation of natural sounds, the words articulated would be like natural sounds; whereas there is not one voice in all visible nature, animate or inanimate, which approximates to the articulate. And the articulate language is not a contingent or improvement of the natural language, but is a distinct faculty, to which the natural is only a contingent.

121. In par. 31 you inquire if my argument to prove that articulate language is supernatural does not also prove "cooking, making tools, &c., supernatural?" Have it so, if you please. I shall not question it until you show them natural. Further, you inquire where this "being possessed of *intelligence*, *motive* and *will* learned to articulate?" *Of whom did the robin learn to sing, or the child to cry?* There is nothing done in nature but what is natural to something. They to whom it is natural do it untaught. Man cannot speak untaught. Therefore it is not natural to him.

122. A further reason given by you for holding that language is the creature of society is, that it is progressive. This is mere assertion. That it is mutative I shall not question. That as new ideas grow up some apparently new combinations of sound are brought into use to express them, I am perfectly aware. But whether language is capable of expressing ideas more perfectly now than two thousand years ago is a question of a different kind. All writers on universal grammar agree that the ancient languages were quite the most regular in the formation of their words. Many of them are praised for the richness, copiousness and precision of their expression. And with all the improvements of modern times the new sciences constantly find their vocabulary in the ancient languages.

123. But the probability is that originally there was what you seem to think divine wisdom would dictate—one perfect language, from which all modern languages are retrogressive derivations.—Having not the least doubt of such a fact, I shall not enter upon the examination of it here, because it makes no part of the question at issue. With all the pretended progression of modern times, it has not added one to the number of articulate sounds. And though it has changed the combination of them, it cannot be shown that it has diminished the number by a single one, and the modern combinations being far less convenient and much more irregular than the ancient, the pretended progression melts away to injurious changes.

124. And it is a curious and important fact that through all the mutations of articulate combinations without the addition, or, so far as we know, the loss of one single sound, no man has ever spoken one single articulate word till it was taught to him. There being in nature a certain number of articulate sounds, that number cannot be increased or diminished. Man being destitute of the natural knowledge of these, never sets himself to using them as he does to laugh and cry. Not being naturally found to use them, he learns them with difficulty, and perhaps fails on some entirely, especially if he is not set to learning them in early life, while the organs of speech are subject to great changes. Having learned this language of those that possess it, he can teach it to his posterity.—He could no more take it up in the first instance than could any other animal. But those to whom it is natural could no more be without it than could the bird without his song, or the child without his voice of crying.

125. In par. 40 you say you do think "it conceivable that a man destitute of language should know the want of it." Now articulate language is not analogous to anything in nature but itself.—Does man ever desire a thing which is not in existence and is not analogous to anything in existence? If he can desire such a thing, give an example. If he cannot, then he could not desire an articulate language till he knew that some being possessed it.

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127. Man's desires in the mere state of nature, totally destitute of improvement, have not that unlikeness to the brute which you represent; (par. 42;) but if they had, his desire and his attempt at the remedy of his natural defects would be to improve what he possessed, or to get something that some body else possessed.—That is, he would either endeavor to improve his natural language, or to obtain a better one that some other being was possessed of; not to make some new thing of the formation or use of which he had not the slightest idea.

Truly and sincerely,

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More Territory.—It is confidently stated that a proposition is before the Senate, in secret session, for the purchase of the territorial rights, privileges, &c., of the Hudson's Bay and Pujent's Sound companies, at one million of dollars. The proposition of these English companies has the sanction of the British Government, and is strongly pressed upon the Senate by Mr. Secretary Buchanan. The correspondent of the *Journal* states that the proposition meets favor with Webster, Calhoun, Benton and Hannegan.—*Ex. paper.*

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☞ The following suggestive remarks are from the "Western World" for October:—

"Since our last issue the steamship California has left our shores for the Pacific, the first of a line to traverse the coast of California, Oregon, and Panama. The simple fact of her departure, with perhaps some sterotyped compliment to her builders and owners, is all that is said on the occasion. But is a pregnant fact; one whose results will be incalculably great. Just look at it a moment. Yonder lies the bright and blue Pacific, under whose almost cloudless sky repose whole Archipelagoes of fair and fertile islands: vieing in beauty with the classic isles of the Levant, as one star vies with another in brilliancy. Well, well do we know them and their manifold beauties. We knew them first in those now distant days, when swarms of dark eyed damsels swarm out to the ship the moment the hoarse cable grated throu' the hawser; when they were to the general fancy, (what they were *not*, however, in fact,) but a synonyme of Arcadian purity and simplicity. We have known them since they commenced their rapid career of civilization; since many a cottage of coral has taken the place of the cocoa hovel, and the modest dress of the European that of the demoralizing *tapa*. We have long thought that Polynesia, ("region of many islands,") would one day furnish the most desirable residences in the world, but not until some way of reaching them were at command other than by the long, dangerous, and expensive Cape Horn route. Let the California steamers be successful, and we shall soon bring the Pacific coast and island within a short, cheap and pleasant journey. Thither will the enterprising of all trades and classes repair, as their interests, pleasures and tastes may prompt, deterred by no long and perilous sea voyage.

Still farther Westward, just opposite the coast of California, lies populous China. Her instinct is to trade. It is the very law of her life. She is Conneticut on a vastly extended scale. Her ports are closed by the jealous power-holders, not by the people. They have a world of good things to part with in exchange for the world of good things we could send them. Once let a busy Yankee commerce find its way to Oregon and California, supplied and animated by rapid and regular steam communication with the United States, and a *branch* traffic would at once spring up with those noble and populous seaports which line the Northeastern coast of China. As long as the Pacific was so far distant, when the voyage thither was round the bleak and dangerous "Horn" resources at which we thus most imperfectly glanced, were almost beyond our reach. The *steamboat*, however, will change the face of this whole matter.—The mines of coal which have long been known to exist on the "West coast," will be worked; sequestered islands will become colonies; and the great peak of Mount ou Roah, (magnificent compeer of the topmost of the Himmalayas,) will be the landmark of fleets of busy vessels engaged in a delightful and lucrative commerce. We look upon the departure of the steamship California as a fact of deep significance, and such it will be found.

THE ENGLISH ESTABLISHMENT.—A recent pamphlet, published in England, states that the clergy of the established church of England, Wales and Ireland received for their service, £8,896,000. Their churches embrace six millions four hundred thousand people. The clergy of all the other demominations of the Christian Church in the same countries, embracing fourteen millions six hundred thousand people, receive, according to the statement in the pamphlet just referred to, only £1,024,000. Can this state of things endure? will it be perpetuated? The expense of sustaining the clergy in all the other countries in Christendom, including France, the United States, Spain, Portugal, Hungary, Italy, Austria, Switzerland, Prussia, Germany, Small States Holland, Netherlands, Denmark, Sweden, Russia, Christians in Turkey, South America, &c., &c., with a population of 198,728,000 is estimated at £8,842,000—a sum less than the amount expended in support of the English establishment.—*Ex paper.*

HOT SPRINGS OF ARKANSAS.—These springs are one among the wonders of creation. They are worthy a travel of many hundred miles merely to look at. They are located in Hot Spring county, fifty-five miles west of Little Rock, on a creek which empties into the Washita river, six miles distant, in latitude 34½. The creek, which rises in the mountains some four miles above, winds its way between two hills, running north and south, with a valley between, which is in some places fifty, and in some one hundred yards wide. On the side of one of the hills, which is very precipitous, and rises to the height of four hundred feet, the Hot Springs break out in various positions from the margin of the creek to the summit of the hill. The number of springs is said to be about seventy-five or eighty, within a space of a few hundred yards; but the number is not uniform, new springs breaking out and old ones filling up. There are numerous cold water springs within a few yards of the hot ones. The heat of the water is sufficient to scald a hog or fowl, to boil eggs or wash clothes, without the aid of fire.

The creek is so much heated by the springs that horses and cattle will not drink of it for a mile below. The United States claim the Hot Springs as a reservation; individuals claim them under preemption. The consequence is that only temporary improvements are or will be made until the title is confirmed. These Springs are destined to attract great attention for their invaluable healing properties, as well as natural curiosity. In the same vicinity is the Magnetic Cave, a large bed of magnetic rock, and the Crystal mountain, where beautiful crystals of various forms are found.—In several of the mountains are found the best quarries of whetstone known in the United States. Accommodations for invalids are greatly improved the present year.—*Nashville Whig.*

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THE ASIATIC CHOLERA.

The approach of this dreadful scourge, its slow but sure progress westward, and consequently its apprehended re-appearance on the American continent, have been the subject of much comment in various journals of this country and England. The following article from the *London Morning Chronicle*, describing its origin and former course through the Old World, with some prominent peculiarities of the disease, is full of interest, and commends itself strongly to the attention of the reader :—

"The unknown must be blended with the terrible to produce the sublimity of fear; traditionary impressions of by-gone horrors grow week and faint as contemporary witnesses die away; and an entire nation cannot be thrown into a phrenzied state of alarm in 1848, by precisely the same cause, and in precisely the same manner as in 1832. The threatened approach of the Asiatic cholera is contemplated with the most perfected calmness, almost amounting to indifference, this time; and we are far from wishing to disturb an equanimity, which may do something to avert, and a great deal to mitigate the evil. And, at the same time, it is best to familiarize ourselves with its features, however loathsome, and be prepared to recognize and grapple with it from the first hour it manifests itself. The East Indies are its birth and resting place. It broke out in the Delta of the Ganges in 1817, and arrived in England in 1831, occupying sixteen years on the journal. Just sixteen years have elapsed since it disappeared from England, and started fresh from the Bengalese. Its comet-like course, therefore, would seem to be subject to rules, although these have hitherto baffled science. Nothing can be more irregular than its course. It jumps over enormous spaces, and then retraces its steps, as if to repair the omission. It runs down one bank of a river for several hundred miles, and never touches the other bank. It has dealt the same with streets.

"In Paris, it has happened that all the inmates in the upper and lower stories of a house lay dying whilst not a single person in the middle stories fell ill. We have on record, (says Col. Rowls, as quoted in Mr. Chailiee's pamphlet,) an instance of one side of a ship in Madras roads being struck by cholera, while the other side was untouched; nor did the men on the side not attacked by it afterwards suffer, although they attended upon their afflicted companions and buried them, that is, threw them into the sea as they successively died. This gentleman adds that the cholera is considered by the native Indian doctors to arise from animal miasma, consisting of migratory insects analogous to those known as blights. But this theory has found no favor with the medicinal men of Europe, who, however we rejoice to say, have at length decided, by an overwhelming weight of experience and authority, that the disease is not contagious. Science has its heroes as well as war, and its martyrs as well as religion. More than one French physician placed himself in direct contact with a patient in the worst stage, in order to bring the contagion question to the proof,

"The first known case in Great Britain broke out in Sunderland, in October, 1831. The greatest number of deaths was in the densly populated quarters near the river; but the average mortality of the metropolis was not much increased, and the bills of mortality lead to the conclusion that the influenza is as destructive in this country as the cholera. The scene of the most fearful ravages of the cholera was France, or rather Paris, which it reached on March 2d, 1832; passing over the intervening localities, and springing from the English to the French capitol at a bound.

"Terror at first did not seem to keep pace with the danger. The plague had surprised the Parisians in the midst of the festivities of Mid-Lent, and the intrepid French character seemed first to brave the destructive malady. The streets and boulevards were thronged with masks as usual; the promenaders mustered in great numbers.—People amused themselves with looking at caricatures in the shop windows, the subject of which was the cholera morbus. The theatres were filled in the evening.

"There were young men, who, in the extravagance of their foolhardiness, plunged into unusual excesses. Since we are to die tomorrow, they said, let us exhaust all the joys of life to-day. Most of these rash youths passed from the masked ball to the Hotel Dieu, and died before sunset next day. The higher classes were not spared in Paris; and as many of them as could find the necessary conveyances took flight. But the royal family set a noble example by remaining; and the heir apparent, the lamented Duke of Orleans, made a persoual tour of inspection through the hospitals. Cassimir Perier (the President of the council) accompanied him, and this was an incontestible proof of courage on the part of a man who had long carried the seeds of death within him, whose nerves were irritable to excess, and who shuddered at the mere idea of a coffin. He never recovered from the impression, and he died three weeks afterwards.

"There was a period when the deaths in Paris were calculated at 1300 or 1400 a day. Hearses fell short, and recourse was had to artillery wagons. These having no springs, the violent jolting burst the coffins, the bodies were thrown out, and the pavement was stained with them. The people went mad with terror, believed the wildest fictions, and indulged in the most dreadful atrocities. It was rumored that the deaths were all owing to poison, and that there was no such thing as cholera at all. Then you might behold all the horrid secrets of modern civilization displayed in the rolling billows of a seething population. From those darksome quarters where misery hides its forgotten head, the capitol is suddenly inundated by multitudes of bare armed men, whose gloomy faces glared with hate. What sought they? What did they demand? They never told this, only they explored the city with prying eyes, and run about with ferocious mutterings. Murders soon occurred.

"A Jew was killed because he laughed in a strange manner and carried a packet of white powder (which turned out to be camphor) in his hand. A young man was butchered for looking into a wine seller's window, and a coal-porter made his dog tear the dead body. Private subscriptions poured in on all sides; every imaginable precaution was taken by the authorities; the medical men made superhuman efforts, but no common method of treatment having been agreed upon, the most opposite systems were pursued, even in the same hospital or the same ward. The attendants had to execute directly opposite orders for cases perfectly identical; the patient who was dosed with punch, saw ice given to the man in the next bed, and thinking himself used only as a subject for experiments, he died with rage in his heart.

"Although no specific has yet been discovered, it seems agreed that the stimulating mode of treatment is the best. Bad or unwholesome food of every sort is mentioned as a predisposing cause."

By the latest advices from Europe it appears to be steadily advancing in the course it took in 1831, and, says a London correspondent of the Washington National Era, "the hope that it will be arrested in its progress is altogether visionary." But there are several facts which render its approach less a subject of alarm than it was formerly. More accurate knowledge has been obtained as to the manner in which it is propagated, and surer remedies have been discovered. The Sanitary Commission, appointed by the English Government to investigate this subject, have made a report, in which they say :—

"The Asiatic cholera appears to be carried by a poison diffused in the atmosphere, which acts with peculiar intensity on the mucus membrane of the alimentary canal. The irritation set up in the membrane, in most cases, is not violent at first, but if it be allowed to continue unchecked many hours, it produces such a change in

THE ASIATIC CHOLERA.

The approach of this dreadful scourge, its slow but sure progress westward, and consequently its apprehended re-appearance on the American continent, have been the subject of much comment in various journals of this country and England. The following article from the *London Morning Chronicle*, describing its origin and former course through the Old World, with some prominent peculiarities of the disease, is full of interest, and commends itself strongly to the attention of the reader:—

"The unknown must be blended with the terrible to produce the sublimity of fear; traditionary impressions of by-gone horrors grow week and faint as contemporary witnesses die away; and an entire nation cannot be thrown into a phrenzied state of alarm in 1848, by precisely the same cause, and in precisely the same manner as in 1832. The threatened approach of the Asiatic cholera is contemplated with the most perfected calmness, almost amounting to indifference, this time; and we are far from wishing to disturb an equanimity, which may do something to avert, and a great deal to mitigate the evil. And, at the same time, it is best to familiarize ourselves with its features, however loathsome, and be prepared to recognize and grapple with it from the first hour it manifests itself. The East Indies are its birth and resting place. It broke out in the Delta of the Ganges in 1817, and arrived in England in 1831, occupying sixteen years on the journal. Just sixteen years have elapsed since it disappeared from England, and started fresh from the Bengalese. Its comet-like course, therefore, would seem to be subject to rules, although these have hitherto baffled science. Nothing can be more irregular than its course. It jumps over enormous spaces, and then retraces its steps, as if to repair the omission. It runs down one bank of a river for several hundred miles, and never touches the other bank. It has dealt the same with streets.

"In Paris, it has happened that all the inmates in the upper and lower stories of a house lay dying whilst not a single person in the middle stories fell ill. We have on record, (says Col. Rowls, as quoted in Mr. Chailiee's pamphlet,) an instance of one side of a ship in Madras roads being struck by cholera, while the other side was untouched; nor did the men on the side not attacked by it afterwards suffer, although they attended upon their afflicted companions and buried them, that is, threw them into the sea as they successively died. This gentleman adds that the cholera is considered by the native Indian doctors to arise from animal miasma, consisting of migratory insects analogous to those known as blights. But this theory has found no favor with the medicinal men of Europe, who, however we rejoice to say, have at length decided, by an overwhelming weight of experience and authority, that the disease is not contagious. Science has its heroes as well as war, and its martyrs as well as religion. More than one French physician placed himself in direct contact with a patient in the worst stage, in order to bring the contagion question to the proof,

"The first known case in Great Britain broke out in Sunderland, in October, 1831. The greatest number of deaths was in the densly populated quarters near the river; but the average mortality of the metropolis was not much increased, and the bills of mortality lead to the conclusion that the influenza is as destructive in this country as the cholera. The scene of the most fearful ravages of the cholera was France, or rather Paris, which it reached on March 2d, 1832; passing over the intervening localities, and springing from the English to the French capitol at a bound.

"Terror at first did not seem to keep pace with the danger. The plague had surprised the Parisians in the midst of the festivities of Mid-Lent, and the intrepid French character seemed first to brave the destructive malady. The streets and boulevards were thronged with masks as usual; the promenaders mustered in great numbers.—People amused themselves with looking at caricatures in the shop windows, the subject of which was the cholera morbus. The theatres were filled in the evening.

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"The Commission have also ascertained the fact that the cholera is not contagious, but is propagated by impure air, caused by a neglect of drainage, and the accumulation of filth. Thus, that community which is the cleanest, and not that which is least exposed to contact with its victims, is most likely to escape the scourge.

"The premonitory symptoms of this disease afford timely warning for the use of effectual remedies. The first symptom is a looseness of the bowels. This may be accompanied with pains in the bowels, or it may not. If proper remedies are applied at this period, the disease is generally and easily checked."

MAN—HIS MENTAL POWER.

[Extract from a speech of Horace Mann.]

Now a man is weak in his muscles: he is strong only in his faculties. In physical strength how much superior is an ox or a horse to man—in fleetness, the dromedary or the eagle. It is through mental stength only that man becomes the superior and governor of animals. But it was not the design of providence that the work of the world should be performed by muscular strength. God has filled the earth and imbued the elements with energies of greater power than all the inhabitants of a thousand planets like ours.—Whence come our necessaries and our luxuries? those comforts and appliances that make the difference between the houseless, wandering tribe of Indians, in the far West, and a New England village? They do not come wholly or principally from the original, unassisted strength of the human arm, but from the employment, through intelligence and skill, of those great natural forces with which the bountiful Creator has filled every part of the material universe. Caloric, gravitation, expansibility, compressibility, electricity, chemical affinities and repulsion, spontaneous velocities—these are the mighty agents which the intellect of man harnesses to the car of improvement. The application of water, wind, and steam, to the propulsion of machinery, and to the transportation of men and merchandize from place to place, has added ten thousand fold to the actual products of human industry. How small the wheel which the stoutest laborer can turn, and how soon will he be weary! Compare this with a wheel driving a thousand spindles or looms, which a stream of water can turn, and never tire.—A locomotive will take five hundred men, and bear them on their journey hundreds of miles a day. Look at these same five hundred men, starting from the same post, and attempting the same distance, with all the equestrian's toil and tardiness. The cotton mills of Massachusetts will turn out more cloth in one day than could have been manufactured by all the inhabitants of the eastern continent during the tenth century. On an element, which in ancient times was supposed to be exclusively within the control of the gods, and deemed impious for human power to intrude, even there the gigantic forces of nature, which human science and skill have enlisted in their service, confront and overcome the raging of the elements—breasting and careering triumphantly around the globe. The velocity of winds, the weight of waters, and the rage of steam, are powers, each one of which is infinitely stronger than all the strength of all the nations and races of mankind, were it gathered into a single arm. And all these energies are given us on one condition—the condition of intelligence—that is, of education. Had God intended that the work of the world should be done by human bones and sinews, He would have given us an arm as solid and as strong as the shaft of a steam engine, and enabled us to stand, day and night, and turn the crank of a steamship while sailing to Liverpool and Calcutta. Had God designed the human muscles to do the work of the world, then, instead of the ingredients of gun powder or gun cotton, and the expansive force of heat, He would have given us hands which could take a granite quarry and break its solid acres in suitable symmetrical blocks, as easily as we now open an orange. Had He intended us for bearing burdens, He would have given us Atlantean shoulders, by which we could carry the vast freights of rail car and steam ship as a porter carries his pack. He would have given us lungs by which we could blow fleets before us, as wings to sweep the ocean wastes. But instead of iron arms, and Atlantean shoulders, and the lungs of Boreas, he has given us mind, a soul, a capacity of knowledge, and thus of appropriating all these energies of nature to our own use.—Instead of a telescopic and microscopic eye, He has given us power to invent the telescope and microscope. Instead of ten thousand fingers, He has given us genius inventive of the power loom and the printing press. Without a cultivated intellect man is among the weakest of all the dynamical forces of nature; with a cultivated intellect he commands them all.

A thousand slaves may stand by a river, and to them it is only an object of fear or of superstition. An intelligent man surpasses the ancient idea of a river god; he stands by the Penobscott, the Kennebec, the Merrimac or the Connecticut; he commands each to do more work than could be performed by a hundred thousand men—to saw timber, to make cloth, to grind corn—and they obey.—Ignorant slaves stand upon a coal mine, and to them it is only a worthless part of the inanimate earth. An intelligent man uses the same mine to print a million of books. Slaves will seek to obtain the same crop from the same field year after year, though the *pabulum* of that crop is exhausted; the intelligent man, with his chemist's eye, sees not only the minutest atoms of the earth, but the imponderable gases that permeate it, and he is rewarded with a luxurient harvest. Nor are these advantages confined to those departments of nature where her mightiest forces are brought into requisition. In accomplishing whatever requires delicacy and precision, nature is as much more perfect than men, as she is more powerful in whatever requires strength. Whether in great or in small operations, all the improvement in the mechanical and the useful arts comes as directly from intelligence as a bird comes out of a shell, or the beautiful colors of a flower out of the sunshine.—The slaveworker is forever prying at the short end of Nature's lever, and using the back instead of the edge, of her finest instruments.

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THE MONARCHIES OF EUROPE.

We see in Vienna, the capitol of Austria, the people rising, the army fraternizing with them, and driving the Emperor and his Cabinet out of the metropolis, and cruelly murdering the Minister of the War Department. We see Hungary and other Austrian provinces in arms, and in a frightful state of revolution. The petty princes of Germany have been compelled to come under a single confederacy. Prussia and Denmark have been at war—outbreaks have occurred in Berlin and Frankfort, and in several other parts of the continent. Sicily is at war with Naples, and Russia threatens war against England and France, if either interfere against the interests of Naples, as if England and France had not as much right to interfere as Russia has to order them to abstain. Lombardy and Venice, from Austria, may form an independent kingdom; in short, thrones appear everywhere to be crumbling to pieces—the people are determined to have a change of Government. If revolutions were confined to a siugle monarchy, a confederacy of kings could restore order; but each sovereign has enough to do to keep his own people in order, and the army, in many instances, is losing its fidelity to the sovereign.—*New York Star.*

PRESIDENTIAL ELECTION.—The following is the result of the political canvass, which has just passed. It will be seen that Gen. Taylor is elected President by a respectable majority. Cass has just half the States nevertheless. Van Buren has not a single electoral vote, but he had a large popular vote, and by it has probably changed the result in some States:—

TAYLOR.		CASS.	
Massachusetts	12	Maine	9
Connecticut	6	New Hampshire	6
Rhode Island	4	Ohio	23
Vermont	6	Indiana	12
Delaware	3	Missouri	7
New Jersey	7	Virginia	17
Maryland	8	South Carolina	9
Pennsylvania	26	Alabama	9
New York	36	Illinois	9
Kentucky	12	Texas	4
Tennessee	13	Iowa	4
Georgia	10	Mississippi	6
Louisiana	6	Wisconsin	4
North Carolina	11	Michigan	5
Florida	3	Arkansas	3
	163		127

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NEVER GIVE UP.

Never give up—it is wiser and better
Always to hope than once to despair.
Fling off the load of doubts' cankering fetters,
And break the dark spell of tyrannical care.

Never give up, or your burden may sink you;
Providence kindly has mingled the cup;
And in all trials, or troubles, bethink you,
The watchword of life is, never give up.

Never give up—there are chances and changes,
Helping the hopeful, a hundred to one;
And through the chaos, high wisdom arranges,
Ever success, if you'll only hope on.

Never give up, for the wisest is boldest,
Knowing that providence mingles the cup;
And of all the maxims the best is the oldest,
Is the true watchword, never give up.

Never give up, though the grape shot may rattle,
Or the full thunder cloud over you burst;
Stand like a rock, and the storm or the battle
Little shall harm you, though doing their worst.

Never give up, if adversity presses,
Providence wisely has mingled the cup;
And the best counsel in all your distresses,
Is the stout watchword of never give up. A. C.

POETRY.

In life's rosy morning,
In manhood's firm prime,
Let this be the motto
Your footsteps to guide:
In storm and in sunshine,
Whatever assail,
We'll onward and conquer,
And NEVER SAY FAIL.

DIED,

At Racine, November 4th, 1848, sister Livonia Butterfield, in her 34th year.

STATE OF WISCONSIN, } In Justices Court.
Walworth county, ss. }

Gilbert Watson, } Before Wm. P. Lyon, J. P.
vs.
Seth Hamlin. }

To the above named defendant,—Sir:—Take notice, that a writ of attachment has been issued against you by the above named Justice, in favor of the above named plaintiff, and that your property has been attached to satisfy the demand of the said plaintiff; and unless you appear before the said Justice on the 16th day of December next at one o'clock, P. M., at his office in the village of Lyons in said county, judgment will be rendered against you, and your property will be sold to pay the debt of the plaintiff. By order of the Court. GILBERT WATSON, *Plaintiff.*

November 25th, 1848. 37m.

ESTRAY.

Came into the inclosure of the subscriber, in Voree, about the 1st of Nov. inst. a light brindle cow, with a little white on the tail and belly, supposed to be five years old. The owner is requested to prove property, pay charges and take her away.

Voree, Nov. 21st, 1848. JAMES J. STRANG.

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NEVER GIVE UP.

Never give up—it is wiser and better
Always to hope than once to despair.
Fling off the load of doubts' cankering fetters,
And break the dark spell of tyrannical care.

Never give up, or your burden may sink you;
Providence kindly has mingled the cup;
And in all trials, or troubles, bethink you,
The watchword of life is, never give up.

Never give up—there are chances and changes,
Helping the hopeful, a hundred to one;
And through the chaos, high wisdom arranges,
Ever success, if you'll only hope on.

Never give up, for the wisest is boldest,
Knowing that providence mingles the cup;
And of all the maxims the best is the oldest,
Is the true watchword, never give up.

Never give up, though the grape shot may rattle,
Or the full thunder cloud over you burst;
Stand like a rock, and the storm or the battle
Little shall harm you, though doing their worst.

Never give up, if adversity presses,
Providence wisely has mingled the cup;
And the best counsel in all your distresses,
Is the stout watchword of never give up. A. C.

POETRY.

In life's rosy morning,
In manhood's firm prime,
Let this be the motto
Your footsteps to guide:
In storm and in sunshine,
Whatever assail,
We'll onward and conquer,
And NEVER SAY FAIL.

DIED,

At Racine, November 4th, 1848, sister Livonia Butterfield, in her 34th year.

STATE OF WISCONSIN, Walworth county, ss. } In Justices Court.

Gilbert Watson, vs. Seth Hamlin. } Before Wm. P. Lyon, J. P.

To the above named defendant,—Sir:—Take notice, that a writ of attachment has been issued against you by the above named Justice, in favor of the above named plaintiff, and that your property has been attached to satisfy the demand of the said plaintiff; and unless you appear before the said Justice on the 16th day of December next at one o'clock, P. M., at his office in the village of Lyons in said county, judgment will be rendered against you, and your property will be sold to pay the debt of the plaintiff. By order of the Court. GILBERT WATSON, *Plaintiff.*

November 25th, 1848. 37m.

ESTRAY.

Came into the inclosure of the subscriber, in Voree, about the 1st of Nov. inst. a light brindle cow, with a little white on the tail and belly, supposed to be five years old. The owner is requested to prove property, pay charges and take her away.

Voree, Nov. 21st, 1848. JAMES J. STRANG.

GOSPEL HERALD.

VOL. III. No. 39.] VOREE, WIS., THURSDAY. DEC. 14, 1848. [WHOLE No. 103.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

From Ackerman's First Book of Natural History.

DIFFERENT RACES OF MANKIND.

The whole world is supposed to contain about *ten hundred and fourteen millions* of human beings. Those who are of the same *general structure* and *color*, form a race. There are *five* great varieties of races, which derive their names from the grand divisions of the earth that they chiefly inhabit. They are the European or White race, American or Red race, Asiatic or Mongolian race, Malay race, and African or Negro race.

The Sacred Scriptures inform us that all these races are the children of the same first parents; that the delicate European and the jet black African are brothers, descended from the same ancestry.—The difference between these races has been produced like that which we see in horses, dogs, and many other animals, partly by the difference of climate and food, and partly by other causes unknown.

Variety of color seems to depend on external causes principally, for while the Moorish ladies, who are shut up in their houses and are rarely exposed to the sun's rays, have complexions of the most dazzling whiteness, the women of the lower ranks, even in their youth, acquire a color approaching that of soot. The mountaineers of Abyssinia are as fair as the Spaniards, while the inhabitants of the plains are almost black.

Some naturalists have supposed that the original color of the human race was black; but this supposition is undoubtedly untrue, for we see in the case of the negroes when transported from their native burning regions to those countries situated in mild and temperate climates, that they do not retain their original sooty color from generation to generation, but become considerably lighter in appearance. We often hear of white children with black parents, but never hear of black children with white parents; consequently we may conclude that white is the color most natural to mankind. We should also remember that that portion of the earth upon which our first parents were created, is now the native land of the most beautiful people upon the face of the earth—the Circassians.

EUROPEAN RACE.

This race have regular features and forms; the face is straight and oval, the mouth usually small, although the tongues of some are remarkably long; the nose thin; the hair long; and the cheeks more or less red. It includes the Europeans and all their descendants in both hemispheres, as well as the Turks, Circassians, Persians, Jews, Abyssinians, the natives of Hindoostan, and the Moors who inhabit the northern part of Africa. Over such a great extent of country, there is much difference in the features, complexion and size; but this race is the most beautiful, and surpasses all others in knowledge, activity and courage: and with this race have originated the most valuable institutions, and the most important and useful inventions.

The Turks are ignorant, have wild and extravagant notions of religion, possess great self-importance; are treacherous to their enemies, and think nothing of violating their vows made to friends.—Those who know more languages than their own, often conceal the knowledge, to avoid the disgrace attached to it. The best name bestowed upon a christian, is *dog*; and even this is sometimes changed for other terms of reproach. A soldier of the Turkish foot guards, who attended upon foreigners, was called a *hog driver*; thus showing their contempt for foreign nations. But in describing the Turks, we should not forget that they have *one* national virtue, that of *honesty*. Their words are as good security in their commercial dealings, as bonds in other countries. Children are sent to make purchases and are seldom wronged, and the shops are secured only with a string in the master's absence.

Many of their customs show a very degraded state of society.—Mutes, or the deaf and dumb, are sought for by the Pachas, as acceptable presents to the Sultan; and there are many of these servants at his palace, who can see, but not tell; suffer, but not complain. Dwarfs and deformed persons are also attached to the court, as in various eastern countries.

The Moors of Barbary are proverbial for their cruelty, indolence, ignorance and fanaticism. The inhabitants of the cities are as indolent as the Turks. Merchandize is measured by the arm, from the elbow. The females, when they would honor a person of high standing, raise sudden and piercing shrieks, and the manners and customs generally are those of a very rude state of society.

The houses of the Jews, in Barbary, and all their sacred relations, are open to every Moor who will violate them. A Jew may be pelted and beaten by men and boys, and when riding, if he meets a Moor, he is forced to dismount to show respect to the rude barbarian. The Moors are much attached to their horses, and they use a bit that will stop the horse in an instant, when going at full speed.

The extent of their education is to read in the Koran, the Mohammedan bible, and write. The boys at school use a board and piece of chalk, with which they write.

AMERICAN RACE.

The original natives of America form a second race, not less different in color, than distinct in habitation, from the rest of mankind. All the tribes of this vast continent, except the Esquimaux Indians, which resemble the Laplanders, are of a red or copper color. They have black, thick straight hair, and thin beards, which they, in general, like the Mongul and Malay nations, pull out by the roots.—They have high cheek bones, small noses, and the eyes are deeply seated in the head. They paint the body and face with various colors, and consider the hair upon any portion of their bodies, except the head, as a deformity. All the Indians have a serious appearance, and however cruel to their enemies, they are kind and just to their friends and to each other.

In the southern part of South America is found the tallest race of men in the world, called Patagonians. They are often nearly seven feet in height and rarely less than six feet.

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The native Americans are said to be more backward in facing danger than the people of Europe; but no sooner does it appear unavoidable, than their courage is excited to a great height, and they are ready to suffer or inflict the most cruel tortures, displaying the utmost composure during the greatest agonies; a remarkable instance of which was exhibited by Guatimozin, one of the kings of Mexico. At the time the Spaniards, with the cruel Cortez at their head, took the city of Mexico, they were greatly disappointed in not finding the expected treasures of gold and silver. They therefore suspected that the king had caused his treasures to be concealed, and in order to make him tell where he had secreted them, the cruel Spaniards placed Guatimozin and his chief minister upon a bed of live coals. His minister, unable to endure this dreadful agony, uttered a shriek and turned his eye upon the king, as if asking permission to disclose the secret. To this the king replied calmly, "Am I on a bed of roses?" This rebuke silenced the minister, and he said no more, patiently enduring his agonies till he was freed by death.

Though many of the Indian tribes are equal in stature to the Europeans, still they are far from being as strong, which is probably owing, in some degree, to the climate and the scantiness or bad quality of their food. Most of these people, like savage nations in general, lead a wild, independent and wandering life; subsisting on the animals which they kill in the chase, on wild fruit, roots, and fish.

This mode of living produces in them a peculiar train of virtues and vices; patience and hospitality, indolence and rapacity, content and sincerity, which also mark the character of the savage in every part of the world.

ASIATIC RACE.

This race comprises the Tartars, Chinese, Japanese, Mongolians, Siberians, Fins, Laplanders of Europe, and the Esquimaux Indians of America; they all probably originated from the Tartars. Their general characteristics are, heads almost square, wide mouths, high cheek bones, small flat noses, their eyes little, and sunk in their heads, large thick eye brows, and their color more or less yellow.—The Tartars are extremely strong and very robust; their thighs are large, and their legs short. The Calmucks are the ugliest of all this race. All the Tartar tribes lead a wandering life, and dwell in tents made of hair and skins. They build no towns, and only cultivate the ground to a small extent for the purpose of raising millet, which they eat with mares' milk.

Tartars live principally upon horse flesh and the flesh of camels. Their principal wealth consists in horses, in the management and care of which the greater part of their time is employed, and they at last bring them to such perfect obedience that they seem to understand every motion of their riders. They practice robbery by profession, and think it not dishonorable so long as they do not practice it on their own tribe.

The Laplanders, Esquimaux Indians, Greenlanders, &c., resemble each other in their manners, stature and ignorance. They are generally not above four feet in height. Among all these nations the women are as deformed as the men, and so nearly do they resemble each other that it is difficult to distinguish them.

The Danish Laplanders have a large black cat, to which they tell all their secrets, and which they consult in all their affairs. Among the Swedish Laplanders there was formerly, in every family, a drum for consulting with the devil. Although these nations are robust and nimble, yet they are so cowardly that they never can be brought into the battle field.

They make use of skates nearly three feet long and six inches broad. With these they skate upon the icy snow so rapidly that they easily overtake the swiftest animals. Upon these skates they descend the steepest mountains, and climb the most craggy precipices; and in these exercises the women are not less skillful than the men. They live principally on dried fish, the flesh of reindeer and bears. Their bread is composed of pounded fish bones, mixed with the inside tender bark of the pine tree.

The Chinese possess little honor or benevolence; and the females, as in all unenlightened countries, have to suffer a life of labor and seclusion, and are the slaves rather than the companions of man. The chief garment is a long loose robe, reaching almost to the ground, over which is worn a silk girdle with a knife in a sheath, and the two sticks, which are used instead of forks, suspended therefrom. Their teeth are colored yellow or green, and the nails of the higher classes are permitted to grow several inches in length, which are preserved in bamboo sheaths. The shoes of a Chinese lady are about four inches in length, and two in breadth. This deformity is considered a beauty; and a female thus mutilated can walk only with the greatest difficulty.

MALAY AND NEGRO RACES.

The Malay race has a dark brown complexion, with large features, broad noses and large mouths. This race includes the inhabitants of Malacca, Australia, Polynesia and the Asiatic islands. Those who live in the hottest of these islands are almost as black as negroes, as the Papoos of New Guinea; but the most of them have much better forms and features.

The Negroes form the fifth and most distinct race of mankind.—This gloomy race is found to blacken all Africa south of the tropic of Cancer, with the exception of Abyssinia, the inhabitants of which are olive colored.

The Negroes are as remarkable for the smoothness of their skin, as for their jet black color. Their hair is short, wooly and soft; and the beard is also similar to the hair, but it soon turns gray, which the hair is never known to do; so that many have white beards and black hair at the same time. Their eyes are of a deep hazel color, their noses flat and short, their lips thick, mouth wide, and their teeth of an ivory whiteness.

The Negro nations differ from each other like those of the other races. The Negroes also have their own particular countries celebrated for the beauty of their inhabitants, as well as Europeans.—Those of Guinea are considered the homliest of the black tribes, and they emit an unpleasant odor, while those of Mozambique are considered the most beautiful, and have no disagreeable smell.

Farther southward the inhabitants become somewhat paler, and are called Caffres, though in their features there is little or no difference. The Hottentots form another nation, and inhabit the most southern part. They are of a brown olive color, and their cheek bones are so prominent as to cause the face to appear almost triangular.

The climate seems to weaken their mental powers still more than those of the body, and in general they are found to be stupid, indolent and mischievous. Those colonies of Arabians who settled in the inland parts of Africa have lost their beauty, forgotten their ancient learning, and can scarcely be distinguished from the original inhabitants. The Portuguese, who about two centuries since settled along this coast, have become almost as black as the Negroes, and are said by some travelers to be even more barbarous.

The foundations of society have been broken up, and the character of the Negroes much depraved, by the inhuman slave trade.

For the Gospel Herald.

JEALOUSY.

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THE TURKISH EMPIRE.

The present condition of the Turkish empire is full of interest, both in a political and prophetic point of view; the following remarks by Dr. Durbin, who lately visited the East, shows that the Moslem power is ready to fall.

We find in the internal condition of Turkey the same state of decay, and the same dependence upon Christian powers. The Pacha of Egypt was but very lately hovering over the capitol of the Sultan, and would have driven his master out of the seraglio, had not the diplomatic notes and the cannon of the Christian powers arrested his progress, and driven him out of Asia Minor and Syria, and confined him to Egypt. The Turkish government has no power to preserve order within its provinces; and to be under the protection of the consulate of any Christian power, is of vastly greater advantange than to be under the shield of the Ottoman Empire.

The external and internal and political weakness of the Turks is not more striking than the decay of their religion, trade, manufacture, and population. The charm of their faith is broken by the destruction of their political power; and infinitely, with respect to their own religion, is spread widely among all, but particularly the upper classes. The decline of their religion inspires even the Christian with a momentary sadness, when he sees every where the mosques and religious monuments fallen to decay, and not a hand lifted to restore the crumbling walls, or prop the tottering domes.—Commerce and manufactures have well nigh become extinct throughout the empire, and exist now only where they have been preserved by the native Christians, or revived Frank enterprise. Decay of trade has produced a great decrease and depreciation of coin, so that a Spanish dollar, that had only been worth five piasters formerly, was, when I was in the East, worth twenty-two piasters at Alexandria, twenty-four at Smyrna, and twenty-seven at Constantinople.

But the decrease of the population is the most marked symptom of decay. At first, this decrease occurred chiefly among the native Christians, who melted away under the intolerable oppression of the Moslems; but for the last few centuries, it has taken place among the Moslems themselves. The traveler is struck with astonishment, and filled with melancholy as he beholds the crowded and countless cemeteries, and vast solitudes, where, but a few generations past, flourished populous cities, towns, and villages; the turbans on the tombstones testify that a Mohammedan, and not a Christian population is buried there. So I found it everywhere in Palestine, Syria, and Asia Minor, and so Mr. Walsh describes it for a distance of three hundred miles from the capitol, through Roumelia to the Danube naturally one of the most fertile portions of the earth.

There is not a road in Palestine or Syria along which even an ox-cart could be drawn for a mile, except on the level surface of some natural valley; and everywhere in Asia Minor the traveler stumbles on the broken pavements, now disused, which at once attests the former prosperity and present decay of the country.

The extent of this decay of population cannot be accurately ascertained, as no census is ever taken. The various countries composing the empire possess natural capabilities sufficient to support the declarations of history, that they teemed with population at the time of their first subjection to the Mohammedan power. Compare their condition now with what it was then, we shall not exaggerate the decrease of population when we say, that three-fourths of it has disappeared, and the progress of decay is increasing, rather than diminishing. It is impossible to proximate with certainty the present population of Turkey. The Divine Providence seems to indicate that the days of the Empire of the False Prophet are numbered.

The general expectation, the prevailing presentiment among the Turks themselves, and the irresistible decay of the empire, point to dissolution. The fearful consequences apprehended from the attempt of the great powers to distribute the various countries of Turkey among themselves, suggest the restoration of Christian states upon the soil where Christianity first triumphed, and long held dominion. The black and bloody history of Mohammedanism is a sufficient warrant for Christian powers to put an end to its political existence; and if not, let them withdraw their support from Turkey, and give countenance to the efforts of her Christian subjects, and these will soon number her days, and restore the dominion of the cross from Albania to Akabah, and from the Euphrates to the Mediterranean.

WEAR A SMILE.—Which will you do—smile and make others happy, or be crabbed and make every one around you miserable?—The amount of happiness you can produce is incalculable if you show a smiling face, a kind heart, and speak pleasant words.—Wear a pleasent countenance; let joy beam in your eyes, and love glow on your forehead. There is no joy like that which springs from a kind act or a pleasant deed—and you may feel it at night when you rest, at morning when you rise, and through all the day, when about your business.

"A smile; who will refuse a smile,
The sorrowing heart to cheer?
And turn to love the heart of guile,
And check the falling tear?

A pleasant smile for every face,
Oh, 'tis a blessed thing;
It will the lines of care erase,
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HONESTY.—Two years ago last August I visited the city of New York for the first time in my life. While passing over on the Amboy steamboat a number of news-boys came round offering papers for sale. As usual I bought two or three, and paid in *cents*.—In a few minutes I was deeply engaged in the search for news of the nations, when I was disturbed by a news-boy jogging me and saying, "one of the cents you gave me was a quarter," reaching it out at the same time. I gave him the money, with many thanks and good wishes, and have never heard of him since; but it is safe to say he is prospering in some honorable occupation. I should like to see his honest face again.

☞ In a letter to the Peace Congress at Brussels, Mr. Cobden estimates the total armed force of Europe, exclusive of national guards, police, &c., at 2,350,000 men, and the total expense at £200,000,000 sterling per annum.—*Ex. Paper.*

iquity. Of the prudent she says that he will never accomplish his work, and of the zealous that he is an enthusiast. She lays snares for the righteous, and makes the meek an offender for a word. She delights in secrets, and feeds her lovers thereon. She speaks evil of dignities, and disrespectfully of the Lord's anointed. It is her meat to create distrust between friends, and her drink to break the ties of brotherhood. She is ever ready to prove her assertions by her favorite witnesses, viz.: "they said," and "a very confidential friend." By these, with her own insinuations "that I know something," and a secret confidentially whispered in the ear, she too often succeeds in leading the doubting or the unwary astray. My son, hearken not unto her whisperings, for they are iniquitous.—They who hearken unto them have no rest. Sleep departs from their eyes, and slumber from their eye lids. She leads them in the ways of death, and in the paths of hell. WISDOM.

THE TURKISH EMPIRE.

The present condition of the Turkish empire is full of interest, both in a political and prophetic point of view; the following remarks by Dr. Durbin, who lately visited the East, shows that the Moslem power is ready to fall.

We find in the internal condition of Turkey the same state of decay, and the same dependence upon Christian powers. The Pacha of Egypt was but very lately hovering over the capitol of the Sultan, and would have driven his master out of the seraglio, had not the diplomatic notes and the cannon of the Christian powers arrested his progress, and driven him out of Asia Minor and Syria, and confined him to Egypt. The Turkish government has no power to preserve order within its provinces; and to be under the protection of the consulate of any Christian power, is of vastly greater advantange than to be under the shield of the Ottoman Empire.

The external and internal and political weakness of the Turks is not more striking than the decay of their religion, trade, manufacture, and population. The charm of their faith is broken by the destruction of their political power; and infinitely, with respect to their own religion, is spread widely among all, but particularly the upper classes. The decline of their religion inspires even the Christian with a momentary sadness, when he sees everywhere the mosques and religious monuments fallen to decay, and not a hand lifted to restore the crumbling walls, or prop the tottering domes.—Commerce and manufactures have well nigh become extinct throughout the empire, and exist now only where they have been preserved by the native Christians, or revived Frank enterprise. Decay of trade has produced a great decrease and depreciation of coin, so that a Spanish dollar, that had only been worth five piasters formerly, was, when I was in the East, worth twenty-two piasters at Alexandria, twenty-four at Smyrna, and twenty-seven at Constantinople.

But the decrease of the population is the most marked symptom of decay. At first, this decrease occurred chiefly among the native Christians, who melted away under the intolerable oppression of the Moslems; but for the last few centuries, it has taken place among the Moslems themselves. The traveler is struck with astonishment, and filled with melancholy as he beholds the crowded and countless cemeteries, and vast solitudes, where, but a few generations past, flourished populous cities, towns, and villages; the turbans on the tombstones testify that a Mohammedan, and not a Christian population is buried there. So I found it everywhere in Palestine, Syria, and Asia Minor, and so Mr. Walsh describes it for a distance of three hundred miles from the capitol, through Roumelia to the Danube naturally one of the most fertile portions of the earth.

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DEPRECIATION OF LIFE.

The consequences of violations of the law of life, are seen in the diseases, the debility, and the premature death that come upon almost all mankind. Threescore and ten are the years appointed for man; but few and feeble are they who thus fulfill their days on earth; and it needs no prophet to tell us that, until we learn to live according to God's appointments, we must fall short of this measure.

The average duration of life differs very widely in different places, and still more widely among different classes of society. But in all it is short of nature's intention. The average age of all, who died in Massachusetts during three years, ending May, 1844, was 33.74 years. And from calculations made from the records of various periods, the average duration of life was, in

England and Wales,	33.74 years.
Prussia,	27.67 "
Sweden,	27.00 "
Russia,	19.18 "
Concord, Mass.,	38.87 "
Dorchester, "	32.54 "
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In the most favored of these towns and countries there was an average loss of three-sevenths of life, and the most unfavored more than five-sevenths.

In analyzing the people into different classes, according to their social condition, it is found that the burden of death lies much heavier upon the poor and the ignorant than upon the prosperous and the intelligent. The Report of the Poor Laws' Commissioners upon the sanitary condition of the laboring classes of England presents some astonishing facts in illustration of this position. The average of life of the families, including fathers, mothers, and children, of the comfortable and poor, was, in

	Comfortable.	Poor.
Derby,	49 years.	21 years.
Bethnal Green,	45 "	16 "
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The same was shown in other parts of England. I found similar facts in Dorchester, Mass. I analyzed the bills of mortality for twenty-seven years, and found the average age of farmers, who owned their farms, including parents and their families, was

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Of the poor,	27 "

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	44 years.
Of the poor,	24 "

Wherever I have been able to obtain the facts, I have found a similar difference of value of life among the prosperous and among the indigent. I doubt not the same would be shown in Hartford, and throughout this and all the other States. Here we have the irresistible fact, that from the wealthy and intelligent, from two-sevenths to one-half their life is taken away, and among the poor from one-half to four-fifths is lost.

Nor is this all, that we fall short of our destiny on earth. Even this short period, averaging throughout the world much less than thirty-five years, is diminished at every stage, reduced at every turn, taxed throughout with innumerable burdens. The whole catalogue of diseases, whose name is legion, is born by our race.

Deduct the months during which we are prostrated by disease, and under the control of others—deduct the seasons when, though we are not diseased, yet are invalids, with constitutions broken and powers wasted, dragging on a wearisome existence in premature old age—deduct the periods when our energies are somewhat paralyzed, and our strength so far reduced below its just standard, that we cannot enter upon the full tide of active business, which men in health freely venture upon, and therefore enjoy less and accomplish less than other men—deduct the periods when we are slightly ailing, whether from cold, from headache, or other trifling cause, when our frames are sluggish and our resolutions dormant, when we cannot do in the day and the hour, its own appointed work—deduct the times when we are heavy, stupid and inactive, when our energies are absorbed in digesting improper or excessive food—lastly, deduct the moments when we are irritable in temper, timid of purpose, or gloomy in spirit, when our moral powers are weakened and disturbed, and our mental faculties confused or oppressed—add to all these deductions the thirty or forty years that we lose by premature death, and then deduct the whole from a complete human life, threescore and ten years from two thousand, five hundred and fifty-five days of health, unimpaired by any sickness, and unalloyed by any pain; and it is wofully manifest how small a portion of our natural destiny we obtained out of the means and faculties which a generous Providence has placed in and about us.

Seeing that our short comings of life are so great and so manifest, it is worth a serious inquiry to learn the cause, and a resolute endeavor to remove it.

It cannot be questioned, that this depreciation and shortening of life are mainly chargeable to the general ignorance of the conditions of our existence on earth, and to a consequent failure to fulfill them. The knowledge of the Laws of Physical Life has not been and is not now considered requisite for the conduct of our lives. Nor are the young instructed in these, in order to prepare them to meet and avert the ills that flesh is heir to. Physiology has not been included among the necessary studies of our schools, nor have men in older life thought it worth their while to attend to it. The laws of gravitation are so universally understood, that no man is so simple as to dig his ditch for water to run up hill. All are so familiar with the laws of mechanics as to make a ready and correct use of the inclined plane, the screw, and the wheel and axle.

Chemistry and its words have become almost as familiar as household words; and in our employments, and in our domestic operations its principles are not usually violated. But the principles of Physiology have been regarded as belonging to one of the occult sciences, which might interest the student, but had nothing to do with the practice of every day life.

We therefore see men managing their farms and carrying on their mechanical operations in wisdom, while they manage their own bodies in folly. Before a man assumes the care of a machine, he examines its parts, he learns its uses, the means of its movement, and the purposes to which it is to be applied. With this knowledge, he is ready for his responsibilty. He provides the proper material, with which it is to move; and that upon which it is to operate. But for the management of his own vital machinery he makes no preparation. Hence he makes such mistakes in the conduct and use of his own body, as he would be ashamed to show in regard to his wagons, his water-wheels, or his spinning-jenny.

If a man, when he has woven his web, should put into his loom a parcel of sticks and wire, and then set the loom in motion, just for the pleasure of seeing it move, or perhaps in the hope that the loom would, out of these hard materials, make cloth as well as out of cotton and wool, he would do a very foolish act; but not more foolish than, when he has eaten enough for nutrition, he eats indigestible and innutritious matters, just for the pleasure of eating. No engineer would pour upon the gudgeons and pistons of his engine acids instead of oil, just for a change, because this would be in opposition to his knowledge of the laws of mechanics, and spoil his machine. Yet he will pour wine and brandy, and tobacco

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If a dyer should use his old dyes over and over, and expect to produce fast and deep colors, or if the chemist should use acids over and over, and expect to produce good salts, he would show himself so ignorant of his business as to lose employment. Yet men will breathe air over and over, and seem to expect that, by these imperfect means, they shall purify the blood.

If the laws of life were as well understood as the laws of matter, we should see no more mistakes in the management of our bodies, than we do in the management of our machinery; and if Physiology were as well taught in school and elsewhere as Natural Philosophy, its principles would be as familiar, and as ready for use.

The remedy, then, for these evils and errors, is to incorporate the study of Physiology in the course of universal education. Give this science a prominence in all our schools, in proportion to its importance, to its bearing upon human health and human life.—Then will men be saved great suffering, and be so far prepared to fulfill their natural destiny on earth.—*Dr. Jarvis.*

ECONOMY OF TIME.

Most of the men who have died enormously rich, acquired their wealth not in huge windfalls, but by minute and careful accumulations. It was not one vast sum bequeathed to them after another which overwhelmed them with opulence, but it was the loose money which most men would lavish away—the little sums which many would not deem worth looking after—the pennies and shillings of which some would keep no reckoning, these were the items which, year after year, piled up, reared the pyramid of their fortune. From these money makers let us learn the nobler avarice of time. A German critic could repeat the Iliad in Greek. How many weeks did he bestow on the task of committing it to memory? He had no weeks to spare for such a purpose, for he was a physician in busy practice; but he contrived to master it all during the brief snatches of time, when passing from one patient's door to another. In the life of Dr. Mason Good, a feat of similar industry is recorded. His translation of Lucretius (a Latin poet) was composed in the streets of London, during his extensive walks to visit his numerous patients. Another instance of literary industry is recorded of Dr. Burney, the musician; with the help of pocket grammars and dictionaries, he acquired considerable knowledge of the Italian and French languages, when passing from one place to another to give professional instructions. In order to achieve some good work which you have much at heart, you may not be able to secure an entire week, or even an uninterrupted day. But try what you can make of the broken fragments of time. Glean up its golden dust; those raspings and pairings of precious duration, those leavings of days and remnants of hours, which so many sweep out as the waste of existence.

Perhaps if you be a miser of moments, if you be frugal and hoard up odd minutes, and half hours, and unexpected holydays, your careful gleanings may eke out a long and useful life, and you may die at last, richer in existence than multitudes whose time is all their own. The time which some men waste in superfluous slumber, idle visits, and desultory application, were it all redeemed, would give them wealth of leisure, and enable to execute undertakings, for which they deem a less worried life than theirs essential. When a person says, I have no time to pray—no time to read the Bible—no time to improve my mind, nor do any kind turn for a neighbor, he may be saying what he thinks, but he should not think what he says.

☞ The poor of England are every day becoming a darker and deeper problem for the statesmen of that country to solve. Many of them still refuse to look the fact in the face that it is British institutions that are grinding down the British people, and annually adding to the fearful amount of poverty and crime. The London Herald thus pictures the early training of thousands of the metroplis, and this is paradise compared to the training of the minds:—

"It is idle to talk of secular education—it is idle to talk of religious instruction, whilst the great mass of the people have no homes.—How are we to teach, how are we to instruct; what can the schoolmaster achieve, what the preacher when the intellects which the one would elevate, and the hearts which the other would teach, are left to the cruel training of the streets? Thousands and tens of thousands of our children have no other education, no other christianity, than the education and christianity of the pavement. The hard flag-stones are their text-book, the foul gutter is their Pierian spring. They lisp blasphemy and indecency; they take God's name in vain before they know the meaning of the words they utter. Savages, in the midst of civilization, they are more irreclaimable than the savages of the wild and the desert. It is the want of a home that has made them so. They are hardened, because from their very infancy they have been environed by indurating circumstances. Within the softening influences of domesticity it has never been theirs to abide. They have been turned adrift when scarcely able to walk unaided. Another infant has taken its place at its mother's breast; and the child of two years has made its acquaintance with the pavement. And so commences that out-of-door education, which fills our streets with profligate women and thieves."

☞ Ackerman's First Book of Natural History—Mark Miller Racine, Wis., Cady & Burgess, N. Y., 1848, pp. 286. This is a useful elementary book for schools, got up in the best mechanical style, embelished with numerous cuts. In its arrangement the work is adapted to the wants of schools in a line of science hitherto scarcely studied. In its arrangement only the most interesting parts of nature are treated of; beginning with the planetary and starry system, then the philosophy of storms, volcanoes and various phenomena of inanimate nature; then of the different races of men; afterwards of the various kinds of beasts, birds, fishes, reptiles and insects, and of their instincts and habits, and finally of the external senses, &c. The following concerning the stormy petrel, a little bird that gives warning of storms at sea, is too good not to be repeated:—

"O'er the deep! o'er the deep!
Where the whale, and the shark, and the sword-fish sleep—
Outflying the blast and the driving rain,
The Petrel telleth her tale—in vain:
For the mariner curseth the wandering bird,
Who bringeth him news of the storm unheard.
Ah! thus does the prophet, of good or ill,
Meet hate from the creature he serveth still!
Yet *he* ne'er falters. So, Petrel, spring
Once more o'er the wave on thy stormy wing!"

On another page we copy the article on the various races of men, and regret that we have not the cuts to accompany it.

THE WISCONSIN FARMER.—Mark Miller, Esq., of Racine, proposes to issue monthly on and after the first of Jan. next an agricultural paper, bearing the above title. From Mr Miller's past experience as a publisher, his means in hand, and his skill, not only as a *printer*, put also as an *engraver*, we look for a first rate paper, worth many times the subscription price, which is *only* 50 *cents*. The publisher promises his patrons from 5 to 8 engravings in each No. Subscriptions received at Sheldon's, Burlington.

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Most of the men who have died enormously rich, acquired their wealth not in huge windfalls, but by minute and careful accumulations. It was not one vast sum bequeathed to them after another which overwhelmed them with opulence, but it was the loose money which most men would lavish away—the little sums which many would not deem worth looking after—the pennies and shillings of which some would keep no reckoning, these were the items which, year after year, piled up, reared the pyramid of their fortune. From these money makers let us learn the nobler avarice of time. A German critic could repeat the Iliad in Greek. How many weeks did he bestow on the task of committing it to memory? He had no weeks to spare for such a purpose, for he was a physician in busy practice; but he contrived to master it all during the brief snatches of time, when passing from one patient's door to another. In the life of Dr. Mason Good, a feat of similar industry is recorded. His translation of Lucretius (a Latin poet) was composed in the streets of London, during his extensive walks to visit his numerous patients. Another instance of literary industry is recorded of Dr. Burney, the musician; with the help of pocket grammars and dictionaries, he acquired considerable knowledge of the Italian and French languages, when passing from one place to another to give professional instructions. In order to achieve some good work which you have much at heart, you may not be able to secure an entire week, or even an uninterrupted day. But try what you can make of the broken fragments of time. Glean up its golden dust; those raspings and pairings of precious duration, those leavings of days and remnants of hours, which so many sweep out as the waste of existence.

Perhaps if you be a miser of moments, if you be frugal and hoard up odd minutes, and half hours, and unexpected holydays, your careful gleanings may eke out a long and useful life, and you may die at last, richer in existence than multitudes whose time is all their own. The time which some men waste in superfluous slumber, idle visits, and desultory application, were it all redeemed, would give them wealth of leisure, and enable to execute undertakings, for which they deem a less worried life than theirs essential. When a person says, I have no time to pray—no time to read the Bible—no time to improve my mind, nor do any kind turn for a neighbor, he may be saying what he thinks, but he should not think what he says.

☞ The poor of England are every day becoming a darker and deeper problem for the statesmen of that country to solve. Many of them still refuse to look the fact in the face that it is British institutions that are grinding down the British people, and annually adding to the fearful amount of poverty and crime. The London Herald thus pictures the early training of thousands of the metroplis, and this is paradise compared to the training of the minds:—

"It is idle to talk of secular education—it is idle to talk of religious instruction, whilst the great mass of the people have no homes.—How are we to teach, how are we to instruct; what can the schoolmaster achieve, what the preacher when the intellects which the one would elevate, and the hearts which the other would teach, are left to the cruel training of the streets? Thousands and tens of thousands of our children have no other education, no other christianity, than the education and christianity of the pavement. The hard flag-stones are their text-book, the foul gutter is their Pierian spring. They lisp blasphemy and indecency; they take God's name in vain before they know the meaning of the words they utter. Savages, in the midst of civilization, they are more irreclaimable than the savages of the wild and the desert. It is the want of a home that has made them so. They are hardened, because from their very infancy they have been environed by indurating circumstances. Within the softening influences of domesticity it has never been theirs to abide. They have been turned adrift when scarcely able to walk unaided. Another infant has taken its place at its mother's breast; and the child of two years has made its acquaintance with the pavement. And so commences that out-of-door education, which fills our streets with profligate women and thieves."

☞ Ackerman's First Book of Natural History—Mark Miller Racine, Wis., Cady & Burgess, N. Y., 1848, pp. 286. This is a useful elementary book for schools, got up in the best mechanical style, embelished with numerous cuts. In its arrangement the work is adapted to the wants of schools in a line of science hitherto scarcely studied. In its arrangement only the most interesting parts of nature are treated of; beginning with the planetary and starry system, then the philosophy of storms, volcanoes and various phenomena of inanimate nature; then of the different races of men; afterwards of the various kinds of beasts, birds, fishes, reptiles and insects, and of their instincts and habits, and finally of the external senses, &c. The following concerning the stormy petrel, a little bird that gives warning of storms at sea, is too good not to be repeated:—

"O'er the deep! o'er the deep!
Where the whale, and the shark, and the sword-fish sleep—
Outflying the blast and the driving rain,
The Petrel telleth her tale—in vain:
For the mariner curseth the wandering bird,
Who bringeth him news of the storm unheard.
Ah! thus does the prophet, of good or ill,
Meet hate from the creature he serveth still!
Yet *he* ne'er falters. So, Petrel, spring
Once more o'er the wave on thy stormy wing!"

On another page we copy the article on the various races of men, and regret that we have not the cuts to accompany it.

THE WISCONSIN FARMER.—Mark Miller, Esq., of Racine, proposes to issue monthly on and after the first of Jan. next an agricultural paper, bearing the above title. From Mr Miller's past experience as a publisher, his means in hand, and his skill, not only as a *printer*, but also as an *engraver*, we look for a first rate paper, worth many times the subscription price, which is *only* 50 *cents*. The publisher promises his patrons from 5 to 8 engravings in each No. Subscriptions received at Sheldon's, Burlington.

THE LEADING PERIODICAL IN AMERICA.

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This war raged from 1756 to 1763, and most all the European powers were engaged in it. It originated in a dispute between England & France relating to the Canadas; the French encroached on a tract of country claimed by the English, in the wilderness, uncultivated, and unhabited, excepting by savages; and this war has often been called a "strife about so many acres of *snow*." The miseries which it occasioned in the interior of Europe, have been seldom equaled—and at length, the Grand Seignor invited the European ministers at his Court to hold a conference, and after stating to them the great abhorrence he felt at the bloody war then raging between so many *Christian* nations, offered his mediation for effecting a general peace! The offer of the Mohammedan peace maker was not accepted, but rejected with pride and scorn, and hostilities were continued, until *poverty brought peace*. The war is represented by historians, as one of the most successful that England was ever engaged in. One hundred ships of war were taken from the enemy or destroyed, and £12,000,000 sterling acquired in prize money; but these glorious successes cost the nation 250,000 human lives, and upwards of £111,000,000 sterling! The slaughter of the opponent and allies of Great Britain in this dreadful contest, was little less than 800,000 men!—*Ex. paper*.

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The prospect here is good at present. The honest are listening. My relatives here are convinced of the truth, with many more of the honest. I have a large circuit here, and calls are made continually on me for preaching more than I can possibly fill. I never saw as much need of preaching here as now. I have calls at Long Point, where I formerly labored. The brethren there want me to come. I do not see how I can, unless you can send an Elder to assist me. I would be glad if you could send fifty. They all could be employed in West Canada. Do not fail in sending one if possible, and that as soon as possible. I have found one Mormon on my circuit. He came from near Brockville. Yours in the everlasting covenant,

JOHN SHIPPY.

HUDSON BAY COMPANY.—A letter from Washington says:—"It is reported that Mr. Buchanan has declined to resume the negotiation with the agents of the Hudson Bay Company, for the purchase of their actual possessory rights, and their far more extensive claims in Oregon. It would appear that the British Government has interposed with an injunction upon the officers of the company, restraining them from transferring to the United States any of the rights secured to it by the treaty. The principal of these is the right to the free navigation of the Columbia. This looks as if the British Government intended to assert some national rights in that territory.—It is not at all unlikely that serious trouble will grow out of the British pretensions in that quarter under the treaty. The idea of giving up the point of an exclusive navigation of that river, is no more be entertained than a proposition to open the Mississippi to the unrestricted commerce of the world."

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☛ The physicians at Constantinople have recommended the use of figs with great success, as a preventive of cholera. The fruit is said to exercise a healing influence upon the stomach and bowels, and is highly useful in diseases which manifest themselves in a derangement of the digestive functions, and commonly precede an attack of the cholera.

THE VENAL SANCTUARY.

BY THE REV. JAMES GILBORNE LYONS, L. L. D.

Where in our churches is the place of the poor? I ask this question with shame and sorrow. Where is the place for the poor? Admit that here and there a poor person has a seat. Where is it? Is he invited to sit with us "in a good place?" or do we say to him, "stand thou there, or sit under my footstool?"—Right Rev. Bishop Ives.

"*I will bring your sanctuaries unto desolation.*" Lev. xxvi. 31.

I trod the hallowed ground that bore
A Christian temple tall and proud,
When at each wide and lofty door
Went streaming in a gorgeous crowd:—
A welcome day bid all rejoice—
A fair and ancient festival,
And the glad organ's mighty voice
Shook the strong roof and Gothic wall.

Full many a token mark'd the fold,
Where rich and high believers met,
The sacred volume clasp'd in gold,
The costly robe, and drowsy seat:—
Priests, people, altar, chancel, choir,
Arch, column, window, porch and gate—
That ample fane from vault to spire
Look'd solemn all the calmy great.

But mark! An old and weary man—
A stranger clad "in raiment vile,"
With falling steps and features wan,
Went tottering up the fair broad aisle:—
They cast him out—Oh faithless race!
On a rude bench—unseen—remote,—
Found guilty, in that hour and place,
Of—a lean purse and threadbare coat!

Yes! and if He who sav'd the lost
Stood fainting on that haughty floor,
Array'd in weeds of little cost,
Meek as He sought our world before,
In spite of words which none might blame,
And works of goodness freely done,
That sordid post of wrong and shame
Would greet—Jehovah's only Son.

Oh for a prophet's tongue or pen
To warn the great in wealth and birth,
Who build their God a house, and then
Plant there—the meanest pomps of earth:—
To brand that Church which spurns the poor
From every vain and venal pew,
Where "cloth'd in purple" herd secure,
To kneel or sleep—the lordly few!

Give me the shed, low, bare and plain,
Where love and humble truth abide,
Rather than earth's most noble fane
Defil'd by selfish pomp and pride:—
Give me the damp and desert sod,
Wall'd in by dark old forest trees,
Roof'd over by the skies of God,
But perish temples such as these!

☞ The abolition of slavery in Missouri, through gradual emancipation, is being discussed in the St. Louis papers.

IMPORTANT INDIAN TREATY.—Wm. Medill, Superintendent of Indian affairs, passed through this city last night, having bought out all the right of the Menominee Indians in Wisconsin territory, by which the United States have acquired the title to 4,000,000 acres of territory in Wisconsin, embracing land on the Fox and Wisconsin rivers, and laid down in the recent maps as parts of Brown, Portage and Wisconsin counties. It embraces Little and Big Bull Falls, Whitney's Mills, &c.

The treaty is a very fair one for both parties. The Indians get about $300,000; and, out of this, a specific sum is set apart for a manual labor school, a grist mill, blacksmith's shop, and the support of a miller for fifteen years. The Indians remove themselves, and thus save those swindling operations which are gone into by contractors in their removal. There are no reservations for speculators. Thus the whole matter is a plain business transaction between the Indians and the Government. There are no reserves in the matter to make trouble.—*Chicago Democrat.*

EXPORT OF BREADSTUFFS.—The shipments of Breadstuffs from New York for Europe for the week ending Oct. 30th, were 42,537 barrels of flour, 109,460 bushels of corn, and 5,712 bushels of wheat. The shipments from Philadelphia for the week ending Oct. 27th were 12,251 barrels of flour, 1,040 barrels of meal, 1,040 barrels of meal, 18,812 bushels of wheat, and 36,352 bushels of corn. The total exports of Breadstuffs from this country from Sept. 1st up to the latest dates is, 197,860 barrels flour, 12,055 barrels meal, 356,844 bushels wheat, 2,418,566 bushels corn.

ASSASSINATIONS IN ROME.—Lately, assassinations and attempted assassinations have been of constant occurrence in Rome. An American bishop was severely wounded, and a priest was murdered in the public streets. The Rev. Mr. Hearne, late of Manchester, England, was stabbed while taking an evening walk, but he succeeded in arresting his assassin as he aimed a second blow.—*Wisconsin Standard.*

TREASURE TROVE.—A person in England lately rumaging among his family documents, found written on the back of an old deed some words indicating that a pot of gold was buried in a certain place in the garden. It was at first regarded as a hoax, but on digging up the spot an iron pot came to light containing 15,000 guineas, and a scrap of parchment much decayed, on which was written —"The devil shall have it sooner than Cromwell."

DIED,

In Concord, Jackson county, Mich., on the 20th ult., L. D. GRAHAM. Also, in Parmer, Mich., on the 23d ult., JOHN GRAHAM both of dysentery.

STATE OF WISCONSIN, Walworth county, ss. } In Justices Court.

Gilbert Watson, vs. Seth Hamlin. } Before Wm. P. Lyon, J. P.

To the above named defendant,—Sir:—Take notice, that a writ of attachment has been issued against you by the above named Justice, in favor of the above named plaintiff, and that your property has been attached to satisfy the demand of the said plaintiff; and unless you appear before the said Justice on the 15th day of December next at one o'clock, P. M., at his office in the village of Lyons in said county, judgment will be rendered against you, and your property will be sold to pay the debt of the plaintiff. By order of the Court. GILBERT WATSON, *Plaintiff.*

November 25th, 1848. 37m.

THE VENAL SANCTUARY.

BY THE REV. JAMES GILBORNE LYONS, L. L. D.

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To the above named defendant,—Sir:—Take notice, that a writ of attachment has been issued against you by the above named Justice, in favor of the above named plaintiff, and that your property has been attached to satisfy the demand of the said plaintiff; and unless you appear before the said Justice on the 16th day of December next at one o'clock, P. M., at his office in the village of Lyons in said county, judgment will be rendered against you, and your property will be sold to pay the debt of the plaintiff. By order of the Court. GILBERT WATSON, *Plaintiff.*

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GOSPEL HERALD.

VOL. III. No. 40.] VOREE, Wis., THURSDAY, DEC. 21, 1848. [WHOLE No. 104.

GOSPEL HERALD,

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TERMS:

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EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 3.

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MR. JAMES J. STRANG,—SIR:—In printing my first there are a few errors and omissions. Par. 20, "and making their God after" *(the image of)* "their own desires," &c. Par. 25, the word *(God)* seems to me the representative of an unknown cause. Par. 26, here I *await* your answer, "not *want* your answer." Perhaps it was the fault of my writing.

47. I shall not accuse you of having "grossly perverted my meaning?" when I quoted Genesis. "In the beginning God created the heavens and the earth." I said nothing and meant nothing about God making the world out of nothing, nor did I argue as though he did. So all you have said on this subject is nothing to the question at issue. And when you state that in this matter as in others I have fallen into a common error, I think you show too much of that authority which too often takes the place of evidence in the minds of those who are more governed by faith in authority than facts in nature.

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56. In reply to par. 69, though you do not admit that facts which are not self-evident require proof, when a fact is denied we argue as though they required proof, which I think you admit. I do not say this to give you useless trouble. You say, further, "professing, as I do, to seek truth rather than triumph, I must be beside myself to think of demanding proof of what I know to be true because it is not self-evident." I did not think of demanding proof of what I know to be true, for what I know to be true must be evident to myself.

EDWIN BURGESS.

(To be continued.)

Voree, December 13th, 1848.

DEAR BROTHER:—Bro. ——— ——— brought to me a letter from you (when he came to Conference) in which, among other things, you requested me to write to you, and gave me also a dollar to *pay me* for my time. This was well; for my time is nearly all occupied in serving my brethren; and with all their kindness my family are sometimes neglected. But as I read your letter, and pocketed the dollar, I said, "the poor have the gospel preached to them." Recollecting the vast amount of requests and inquiries accumulated before me, I could not have it in my heart to change the order of answering. Many of the saints cannot send the dollar, but they have the same need of spiritual aid. It will be a glorious time when there are no more poor among the saints of God; when he shall make them all rich together, in a common possession sufficient for the wants of all. Sometimes I get somewhat discouraged at the prospects before us, fearing that the day of our deliverance is far off, and that the Lord delayeth his coming. But his coming shall be as that of the flood, when men think not. Few will he find having faith. Many will be destroyed, for he will make the earth empty, and there will be few men left.

You speak as though there was a vacuum, a something wanting in your mind. I doubt not nearly all the saints can say the same. Once the shepherds have been careless of the flocks committed to their charge. Now the flocks are careless of the shepherds whom God has set over them. The spiritual leaders are not sustained with the prayers, the faith or the confidence of the saints. We are not a flock in a fold, but a flock scattered, and act like strangers and enemies to one another. We come together in little companies, glance our scorning eyes at one another; a few leaders butt; the lambs are trampled on, trodden under foot and forgotten. It is no wonder we are so poor, diminished and scrawny a flock. No wonder the shepherds have so much trouble with the flock, and with all their trouble do it so little good.

I truly believe more efforts have been made and more pains taken to get members out of the church than to bring members in for the last three years. More to wound and break afresh old wounds than to heal and strengthen. No man can do a good deed but it is attributed to an ill motive. There are very few that calumny does not pursue. However ridiculous a story is put afloat on any one, the man that doubts it is suspected of being *particips criminis*.—The man that admonishes an offender is deemed contaminated by his association. If he hopes for reform, the vicious will themselves cry him down as the apologist of iniquity. I know of but one way to flee from these evils, and that has been recommended so often *in vain* that I have hardly a face to repeat it. A little external pressure—persecution from without—would go far to unite us in bonds of brotherhood. It would prevent much apostacy. But these are not the days to try us in patience, but in faith. There are in my acquaintance many saints possessed of an abundance in farms, houses, &c., who are not in the least anxious about gathering. Nothing but persecution will drive them to the places God has appointed for them. Two or three such would put the saints in Voree on a footing of competence and abundance for all time to come. The Order of Enoch have here land enough for one or two thousand.—They need a little help *now* in paying for it and building on it. By and by they will not need it, or it will be too late. Three thousand dollars judiciously laid out at Beaver gives us the undisputed control and exclusive occupation of the Beaver Islands (sufficient for a small county) for all time to come. Who cares for the kingdom of God as much as for his farm? This lethargy is too deep to rouse men from it on the promises of God.

If it was necessary that a saint should sacrifice houses and land for the sake of the kingdom of God, we might encourage them with the promise of an hundred fold, with persecution also, and in the world to come life everlasting. But one could do that and not sacrifice one cent. Not one in a hundred of the saints but can leave his present residence, making such disposition of his property as circumstances admit of at all times, and come up to one or the other place of gathering and improve his condition. If some great sacrifice was required, possibly some would come. They have only to believe, obey and live. It is too easy. Few will do it. I sometimes almost pray for persecution. It would make the saints love one another. But God governs, and he will accomplish his purposes in wisdom and righteousness. He has long since tried many of us in severe sufferings and persecution, and many stood them whose faith has since failed. There is something of pride in the perilous hour that nerves us for the struggle, but it is a strong faith that, with much goods and no outward peril, can say, "I know that my Redeemer liveth." When all the flock hear the shepherd we shall live. Sincerely,

JAMES J. STRANG.

BLEATING OF THE LAMBS.

December 6th, 1848.

DEAR BROTHER:—I am like one astray from the flock. I am where I have not a friend to console me in the affairs of the kingdom. No, not one comforting word do I hear. I would ask, is there one left in Zion that can cheer a drooping mind? I sometimes pause and ask myself, am I one of Christ's little ones? Can I be called the least of his? And must I be left here among the Gentiles to perish alone, not one to bear my burden with me? I do not wish to have you think I want to live without being tried, but to only be where I could meet with those I dearly love, that they might strengthen me, for I am feeble minded and weak, and sometimes I am about to say, I will give up the name of Christ. But, dear brother, this I cannot do, because I have known too much by his holy spirit. He has blessed me with too many dreams to warn me from danger; and I have found that the scripture saith ask, and you shall receive; and I asked for knowledge of this work, and have said I knew it by the spirit of God. But I must confess that I have not that to guide me now, but what I have known that I know and will boldly testify to. It is that which no one can take from me.

I fear by my dream that there is trouble in Voree, but if you have trouble bear it with patience as much so as possible, and remember, although I am but feeble, yet I desire your welfare. Though you are but few in number, as you have Jesus at the helm you will come off conquerors, yea, more than conquerors at last; for if the coming of the Son of Man will be like as it was in the days of Noah, of course there will be but few. I often think of brother Graham's text before the Conference. It was, "fear not little flock, for it is your Father's good pleasure to give you the kingdom." What a glorious countenance he wore that evening. I can only look back and be comforted, for nothing but gloomy clouds seem to be gathering over my head.

I do not want you to think I want to be with you because I am

56. In reply to par. 69, though you do not admit that facts which are not self-evident require proof, when a fact is denied we argue as though they required proof, which I think you admit. I do not say this to give you useless trouble. You say, further, "professing, as I do, to seek truth rather than triumph, I must be beside myself to think of demanding proof of what I know to be true because it is not self-evident." I did not think of demanding proof of what I know to be true, for what I know to be true must be evident to myself.

EDWIN BURGESS.

(To be continued.)

Voree, December 13th, 1848.

DEAR BROTHER:—Bro. ——— ——— brought to me a letter from you (when he came to Conference) in which, among other things, you requested me to write to you, and gave me also a dollar to *pay me* for my time. This was well; for my time is nearly all occupied in serving my brethren; and with all their kindness my family are sometimes neglected. But as I read your letter, and pocketed the dollar, I said, "the poor have the gospel preached to them." Recollecting the vast amount of requests and inquiries accumulated before me, I could not have it in my heart to change the order of answering. Many of the saints cannot send the dollar, but they have the same need of spiritual aid. It will be a glorious time when there are no more poor among the saints of God; when he shall make them all rich together, in a common possession sufficient for the wants of all. Sometimes I get somewhat discouraged at the prospects before us, fearing that the day of our deliverance is far off, and that the Lord delayeth his coming. But his coming shall be as that of the flood, when men think not. Few will he find having faith. Many will be destroyed, for he will make the earth empty, and there will be few men left.

You speak as though there was a vacuum, a something wanting in your mind. I doubt not nearly all the saints can say the same. Once the shepherds have been careless of the flocks committed to their charge. Now the flocks are careless of the shepherds whom God has set over them. The spiritual leaders are not sustained with the prayers, the faith or the confidence of the saints. We are not a flock in a fold, but a flock scattered, and act like strangers and enemies to one another. We come together in little companies, glance our scorning eyes at one another; a few leaders butt; the lambs are trampled on, trodden under foot and forgotten. It is no wonder we are so poor, diminished and scrawny a flock. No wonder the shepherds have so much trouble with the flock, and with all their trouble do it so little good.

I truly believe more efforts have been made and more pains taken to get members out of the church than to bring members in for the last three years. More to wound and break afresh old wounds than to heal and strengthen. No man can do a good deed but it is attributed to an ill motive. There are very few that calumny does not pursue. However ridiculous a story is put afloat on any one, the man that doubts it is suspected of being *participis criminis*.—The man that admonishes an offender is deemed contaminated by his association. If he hopes for reform, the vicious will themselves cry him down as the apologist of iniquity. I know of but one way to flee from these evils, and that has been recommended so often *in vain* that I have hardly a face to repeat it. A little external pressure—persecution from without—would go far to unite us in bonds of brotherhood. It would prevent much apostacy. But these are not the days to try us in patience, but in faith. There are in my acquaintance many saints possessed of an abundance in farms, houses, &c., who are not in the least anxious about gathering. Nothing but persecution will drive them to the places God has appointed for them. Two or three such would put the saints in Voree on a footing of competence and abundance for all time to come. The Order of Enoch have here land enough for one or two thousand.—They need a little help *now* in paying for it and building on it. By and by they will not need it, or it will be too late. Three thousand dollars judiciously laid out at Beaver gives us the undisputed control and exclusive occupation of the Beaver Islands (sufficient for a small county) for all time to come. Who cares for the kingdom of God as much as for his farm? This lethargy is too deep to [illegible] men from it on the promises of God.

If it was necessary that a saint should sacrifice houses and land for the sake of the kingdom of God, we might encourage them with the promise of an hundred fold, with persecution also, and in the world to come life everlasting. But one could do that and not sacrifice one cent. Not one in a hundred of the saints but can leave his present residence, making such disposition of his property as circumstances admit of at all times, and come up to one or the other place of gathering and improve his condition. If some great sacrifice was required, possibly some would come. They have only to believe, obey and live. It is too easy. Few will do it. I sometimes almost pray for persecution. It would make the saints love one another. But God governs, and he will accomplish his purposes in wisdom and righteousness. He has long since tried many of us in severe sufferings and persecution, and many stood them whose faith has since failed. There is something of pride in the perilous hour that nerves us for the struggle, but it is a strong faith that, with much goods and no outward peril, can say, "I know that my Redeemer liveth." When all the flock hear the shepherd we shall live. Sincerely,

JAMES J. STRANG.

BLEATING OF THE LAMBS.

December 6th, 1848.

DEAR BROTHER:—I am like one astray from the flock. I am where I have not a friend to console me in the affairs of the *kingdom*. No, not one comforting word do I hear. I would ask, is there one left in Zion that can cheer a drooping mind? I sometimes pause and ask myself, am I one of Christ's little ones? Can I be called the least of his? And must I be left here among the Gentiles to perish alone, not one to bear my burden with me? I do not wish to have you think I want to live without being tried, but to only be where I could meet with those I dearly love, that they might strengthen me, for I am feeble minded and weak, and sometimes I am about to say, I will give up the name of Christ. But, dear brother, this I cannot do, because I have known too much by his holy spirit. He has blessed me with too many dreams to warn me from danger; and I have found that the scripture saith ask, and you shall receive; and I asked for knowledge of this work, and have said I knew it by the spirit of God. But I must confess that I have not that to guide me now, but what I have known that I know and will boldly testify to. It is that which no one can take from me.

I fear by my dream that there is trouble in Voree, but if you have trouble bear it with patience as much so as possible, and remember, although I am but feeble, yet I desire your welfare. Though you are but few in number, as you have Jesus at the helm you will come off conquerors, yea, more than conquerors at last; for if the coming of the Son of Man will be like as it was in the days of Noah, of course there will be but few. I often think of brother Graham's text before the Conference. It was, "fear not little flock, for it is your Father's good pleasure to give you the kingdom." What a glorious countenance he wore that evening. I can only look back and be comforted, for nothing but gloomy clouds seem to be gathering over my head.

I do not want you to think I want to be with you because I am

unwilling to be tried; for I expect God's people will be a tried people. But I see the need of gathering together. I write this to you because I want my spiritual strength renewed. Do not read it and pass me by without writing something to strengthen the feeblest of all the human family. Please give my best respects to all the saints. May the blessings of heaven rest upon them, and may the grace of our Lord Jesus Christ be with you all. Amen. Please excuse my poor writing and bad spelling, for the trouble of my mind is great. The reason of my attempting to write was for comfort and strength from head quarters. Do not forget poor me because I am in Babylon. Do not, I entreat of you, forget a sister who is far away from home.

Bath Mills, Mich., Nov. 24th, 1848.

BROTHER STRANG:—Believing that you feel anxious to hear from those Elders sent out, I would say that I am in the very place you sent me. For I feel it important that men should not only be called of God, as was Aaron, by a prophet, but that they should go when and where the prophet sends. Then by implicitly relying on the promise of their Father in heaven, lo I am with thee, they are sure of success. Thus hath the Lord favored us here, though the Devil growls, priestcraft trembles, sectarians rage, yet we are enabled to so lay before the world the true Apostolic law of induction into the church of Christ, whereby aliens may become citizens of the kingdom, children of God, even sons of God, in that plain unsophisticated way that they become mightily convinced. The long horns of sectarianism are beginning to fall off, and some have already been inducted into the church of Christ, such as I trust will stand up at the coming of Christ, and many more I expect will obey the truth at our Conference next week. There is manifestly a disposition in the Elders in these parts to increase their labors of love, and zealously and understandingly wield the sword of the spirit against the camp of the enemy, and push the battle to the gate with the motto, onward, conquer or die trying. I have been north, preached eight or ten times with great liberty. I think there may be good done yet in Michigan. Brethren, come over and help us. The sickness and death of brother Graham's father and brother have deprived us of the valuable labors of our highly esteemed Apostle S. Graham. His toil and care in their sickness certainly is unparalleled in my acquaintance. If you have two more of the same spirit and faith to send here, Michigan will yield to truth, and we shall fetch up our hundreds. G. BROWNSON.

FAMILY GOVERNMENT.

Why are cases so frequent in which the children of virtuous men grow up vicious and abandoned? There are many nice adjustments necessary to secure the *highest* and *best* results in the education of a child, but the principles necessary for tolerable success must be few and simple. There are two, which we wish had a voice loud enough to thunder in the ears of every parent in the country;—there are two, the breach of one or the other of which will explain almost every case of gross failure on the part of virtuous parents, which we have ever known. They are these:—

1. Keep your children from bad company; and,
2. Make them obey you.

There is no time to enlarge on these points; but it seems to us that habits of insubordination at home, and the company of bad boys abroad, are the two great sources of evil, which undo so much of what moral and religious instruction would otherwise effect.—The current of parental interest is setting towards mere instruction to such an extent as to overrate altogether its power; and the immense injury which comes in from such sources as bad company and insudordination, is overlooked and forgotten. What folly to think that a boy can play with the profane, impure passionate boys which herd in the streets, six days in a week, and have the stains all wiped away by being compelled to learn his Sunday-school lesson on the seventh; or that children who made the kitchen or the nursery scenes of riot and noise, from the age of three to eight years, will pe prepared for anything in after life but to carry the spirit of insubordination and riot wherever they may go. No: children should be *taught*, most certainly, but they must also be *taken care of*. They must be governed at home, and be kept from contaminating influences from abroad, or they are ruined. If parents ask, How shall we make our children obey? we answer, in the easiest and pleasentest way you can, but at all events MAKE THEM OBEY. If you ask, How shall we keep our boys from bad company? we answer, too in the easiest and pleasentest way you possibly can, but at all events KEEP THEM OUT OF THE STREETS. The alternative, it seems to us, is as clear and decided as any which circumstances ever made up for man; you must govern your children and keep them away from the contamination of vice, or you must expect to spend your old age in mourning over the ruins of your family.—*Abbott.*

CANADA—ANNEXATION TO THE UNITED STATES.—The following private letter, says the London Daily News, from an intelligent and loyal colonist in the neighborhood of Miramichi (New Brunswick) has been obligingly communicated to us. The writer, we are assured, is a man the sobriety of whose judgment may be relied upon:—

"MIRAMICHI, Oct. 7.— * * * A great change has come over the spirit of our colony within the last twelve months. I can safely say that it is now nearly ripe for annexation to the United States. This may startle you, but it is not less true than strange. You will see no trace of this in our newspapers, a wholesome fear of going too far still operating as a check upon them; but the question is daily and hourly discussed among all classes, is regularly debated in the clubs, and advocated by men of wealth and standing everywhere. A variety of causes have combined to bring about this state of feeling. In the first place the reduction of the duty on Baltic timber however advantageous to England, has completely destroyed our timber trade, and left us without an export.—The threatened abrogation of the navigation laws closed most of our ship yards, and effectually checked that branch of industry.—Free trade is, no doubt, a very good thing for England; but to enjoy it, England must relinquish the idea of possessing colonies, unless they are managed in a manner as widely different as possible from the present system. There can be no question that the West Indias are utterly ruined; and, in another year, we shall be in an equally bankrupt condition. The people here cannot avoid seeing and hearing that the people of the United States are in a most flourishing condition; that there is abundant business of a profitable kind in all the American cities, for all who seek it; and that wages are double at least, what are paid or can possibly be afforded here. Is it strange, then, that thousands, without waiting for events, should leave this colony and proceed "further west," as the phrase goes! Since June last about 5000 person, residents and natives, have left St. John's for Boston, thence to scatter over the Union. From all parts of the province they go also. * * * * About 4000 emigrants from Ireland have landed during the present season, and of these there are not 400 now remaining, all the rest having "gone west." You will notice that Canada has sent two members of council, Infontaine and Sullivan, to Washington, to negotiate a commercial treaty. Mr. Woodward, the member for St. John's in our assembly, was sent by the Reform Club of St. John's, to urge that New Brunswick be put on the same footing as Canada. The Hon. Wm. Young, of Nova Scotia, has gone

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POMPEII.

The Savior has likened the end of the world to the days of Noah, and of Sodom. They were eating and drinking, planting and building, marrying and giving in marriage, until those events came to pass, and destroyed them,—not knowing, or believing that such destruction was so speedily to overwhelm them. So, says the Savior, will the coming of the Son of Man be.

It is almost impossible to comprehend the awful suddeness of such a catastrophe. We get a faint idea of it in such occurrences as the destruction of the *Lexington* and *Ocean Monarch*, by fire, and that of the *Atlantic* by water; but the scale is so small, that the comparison seems almost at fault. Yet to the individuals who then perished, those events had all the magnitude that the end of the world will have to the individuals who will then perish.

In the destruction of a whole city by a sudden catastrophe, the parallel is more striking. Pompeii and Herculaneum were destroyed about eighteen hundred years since, by an eruption of Mount Vesuvius. The inhabitants of those cities, while about their usual business, or pleasures, must have been startled by the suddenness of that occurrence, as will those living at Christ's advent by his coming.

As Pompeii lay at a greater distance from Vesuvius than Herculaneum, the stream of lava never reached it. It was inhumed by showers of ashes, pumice, and stones, which formed a bed of variable depth from twelve to twenty feet, and which is easily removed; whereas the former city was entombed in ashes and lava to the depth of from seventy to one hundred feet. With the exception of the upper stories of the houses, which were either consumed by red-hot stones ejected from the volcano, or crushed by the weight of the matter collected on their roofs, we behold in Pompeii a flourishing city nearly in the state in which it existed eighteen centuries ago! The buildings unaltered by newer fashions; the paintings undimmed by the leaden touch of Time; household furniture left in the confusion of use; articles even of intrinsic value abandoned in the hurry of escape, yet safe from the robber or scattered about as they fell from the trembling hand which could not stoop or pause for the most valuable possessions; and in some instances the bones of the inhabitants, bearing sad testimony to the suddenness and completeness of the calamity which overwhelmed them. [Pompeii, i. 5, Lib. Entertaining Knowledge.] In the prison, skeletons of unfortunate men were discovered, their leg bones being inclosed in shackles, and are so preserved in the museum at Portici.

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EVIL CONSEQENCES OF SMOKING.

The wide-spread habit of smoking has not yet had due medical attention paid to it and its consequences. It is only by two or three years' observation that Dr. Laycock has become fully aware of the great changes induced in the system by the abuse of tobacco, and of the varied and obscure forms of disease to which especially excessive smoking gave origin. He proceeded to state some of them as they were met with in the pharyngeal mucus membrane, the stomach, the lungs, the heart, the brain, and the nervous system.—The tobacco consumed by habitual smokers varies from half an ounce to twelve ounces per week: the usual quantity from two to three ounces. Inveterate cigar smokers will consume from four to five dozen per week. The first morbid result is an inflammatory condition of the mucus membrane, of the lips and tongue, then the tonsils and pharynx suffer, the mucus membrane becoming dry and congested. If the thorax be examined well, it will be found slightly swollen, with congested veins meandering over the surface, and here and there a streak of mucus. The action of tobacco smoking on the heart is depressing, and some individuals, who feel it in this organ more than others, complain of an uneasy sensation about the left nipple, a distressed feeling, not amounting to faintness, but allied to it. The action of the heart is observed to be feeble and irregular. An uneasy feeling is also experienced in or beneath the pectoral muscles, and oftener on the right side than the left. On the brain, the use of tobacco appears to diminish the rapidity of cerebral action, and check the flow of ideas through the mind. It differs from opium and henbane, and rather excites to wakefulness, like green tea, than composes to sleep; induces a dreaminess which leaves no impression on the memory, leaving a great susceptibility, indicated by a trembling of the hands and irritability of temper. Such are secondary results of smoking.—So are blackness of teeth and gum-biles. There is also a sallow paleness of the complextion, an irresoluteness of disposition, a want of life and energy, and in constant smokers who do not drink, a tendency to pulmonary phthisic. Dr. Wright of Birmingham, in a communication to the author, fully corroborates his opinion; and both agree that smoking produces gastric disorders, coughs, an inflammatory affection of the larynx, and pharynx, diseases of the heart and lowness of the spirits, and, in short, is very injurious to the respiratory, alimentary, nervous system.—*English Literary Gazette.*

LIFE—ITS TRIALS.—To find one who has passed through life, without sorrow, you must find one who is incapable of love or hatred, of hope or fear—one that has no memory of the past, and no thought of the future—one that has no sympathies with humanity, and no feeling in common with the rest of the species.—*Ex paper.*

IMPOSTURE.—Just as the paper was going to press we received a communication from Theopholis W. Nixon, and endorsed by several brethren, intended to sustain him as an Elder. We cannot in this No. do more than to caution all the saints to shun him as they would pestilence. In the next No. we have something to say.

BRIGHAMITE PAPER.—Orson Hyde has issued a prospectus for a new paper, to be called the "*Frontier Guardian.*"

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EVIL CONSEQENCES OF SMOKING.

The wide-spread habit of smoking has not yet had due medical attention paid to it and its consequences. It is only by two or three years' observation that Dr. Laycock has become fully aware of the great changes induced in the system by the abuse of tobacco, and of the varied and obscure forms of disease to which especially excessive smoking gave origin. He proceeded to state some of them as they were met with in the pharyngeal mucus membrane, the stomach, the lungs, the heart, the brain, and the nervous system.—The tobacco consumed by habitual smokers varies from half an ounce to twelve ounces per week: the usual quantity from two to three ounces. Inveterate cigar smokers will consume from four to five dozen per week. The first morbid result is an inflammatory condition of the mucus membrane, of the lips and tongue, then the tonsils and pharynx suffer, the mucus membrane becoming dry and congested. If the thorax be examined well, it will be found slightly swollen, with congested veins meandering over the surface, and here and there a streak of mucus. The action of tobacco smoking on the heart is depressing, and some individuals, who feel it in this organ more than others, complain of an uneasy sensation about the left nipple, a distressed feeling, not amounting to faintness, but allied to it. The action of the heart is observed to be feeble and irregular. An uneasy feeling is also experienced in or beneath the pectoral muscles, and oftener on the right side than the left. On the brain, the use of tobacco appears to diminish the rapidity of cerebral action, and check the flow of ideas through the mind. It differs from opium and henbane, and rather excites to wakefulness, like green tea, than composes to sleep; induces a dreaminess which leaves no impression on the memory, leaving a great susceptibility, indicated by a trembling of the hands and irritability of temper. Such are secondary results of smoking.—So are blackness of teeth and gum-biles. There is also a sallow paleness of the complexion, an irresoluteness of disposition, a want of life and energy, and in constant smokers who do not drink, a tendency to pulmonary phthisic. Dr. Wright of Birmingham, in a communication to the author, fully corroborates his opinion; and both agree that smoking produces gastric disorders, coughs, an inflammatory affection of the larynx, and pharynx, diseases of the heart and lowness of the spirits, and, in short, is very injurious to the respiratory, alimentary, nervous system.—*English Literary Gazette.*

LIFE—ITS TRIALS.—To find one who has passed through life, without sorrow, you must find one who is incapable of love or hatred, of hope or fear—one that has no memory of the past, and no thought of the future—one that has no sympathies with humanity, and no feeling in common with the rest of the species.—*Ex paper.*

IMPOSTURE.—Just as the paper was going to press we received a communication from Theopholis W. Nixon, and endorsed by several brethren, intended to sustain him as an Elder. We cannot in this No. do more than to caution all the saints to shun him as they would pestilence. In the next No. we have something to say.

BRIGHAMITE PAPER.—Orson Hyde has issued a prospectus for a new paper, to be called the "*Frontier Guardian.*"

GOSPEL HERALD.

VOL. III. No. 41.] VOREE, Wis., THURSDAY. DEC. 28, 1848. [WHOLE No. 105.

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EXISTENCE OF GOD.

MR. STRANG TO MR. BURGESS.—No. 5.

Voree, December 18th, 1848.

DEAR SIR :—The first sheet of your No. 3 is received, but as it is to be continued I have concluded not to enter upon the review of it until it is all in my hands, and to proceed with the affirmative proposition that "there is a God, a person possessed of intelligence, motive and will."

129. I undertake to demonstrate, in an absolute manner, not only the being, but the ever-present agency of God in all the phenomena of the material universe. I profess to solve the old problem that has puzzled philosophy in every age, ever uttered by human curiosity, but perhaps never, as yet, answered by pure reason—"What is the true nature of causation?" Beyond all controversy, this must be regarded as the fundemental problem of all real science; for we know nothing, we never can know anything, but causes and effects. All time and eternity form but one vast flowing stream, where these come and go like waves of the sea. All space is but the expanse where these rise and fall in oscillations; as of some etherial fluid of infinite extent, vibrated by a viewless force.

130. All scientific treaties, however pompous their nomenclature, contain but generalizations of these, expressed in mathematical formulas, with greater or less accuracy. I am stating a simple fact, admitted on all hands. Cause and effect are thus corelatives in language and thought. The former is first both in logic and chronology. It is, therefore, the necessary exponent of the latter. Unless its true nature be comprehended, nothing else can possibly be understood. If we err at this great starting point, every subsequent step must prove a blunder in every process of philosophical inquiry.—And accordingly, universal history shows that the false solution of the radical problem has been the fruitful source of all pestilential heresies, both in philosophy and religion.

131. To this mighty question, "what is causation?" four different answers, and no more can be given—the skeptical, the material, the pantheistic, and the rational or philosophic. To assert that man is utterly ignorant of the true nature of causation, is total skepticism. I think there are none who will in a *practical* sense pretend to any such ignorance. However ignorant mankind may be of what they call original, or primary causes, they have generally determined on evidence satisfactory to most men present and immediate causes.—The skepticism which is affected concerning primary causes is not applied to anything which is matter of practice. Though men may be ignorant of the true cause of many of the phenomena of nature, we never refuse investigation of their causes, nor suggest that they are causeless, or that their causes cannot be known.

132. To predicate the doctrine of invariable sequence, as did Hume and Brown, presents the formula of materialism. Idealism is but another phrase of the same false view; for both idealism and materialism at a certain depth are identical, as they both take for granted, that nature is but a dream-show, a mere conjuror's trick of fleeting appearances, where phenomena have only the tie of antecedent and consequent to bind them together in a union that touches no where and produces nothing.

133. The doctrine of invariable sequence is true in the unintelligent world. In the intelligent the same cause does not invariably produce the same effect. This truth will appear by a very simple experiment. If any physical and unintelligent object is made to move along a certain passage, as for instance rolling a ball down an inclined groove, if you place an obstruction in the passage so that the ball will strike it precisely central, and having equal inclination to pass either way, it passes neither. It would remain quiescent until some new force was applied to it.

134. But if a man or intelligent being is going along a passage and finds an obstruction precisely central, he never lodges against it, but always passes to one side or the other, not because he has any stronger propulsion to the side which he takes than the other, but because intelligence will not remain balanced, as a physical and unintelligent object does.

135. If we answer that *emanation* is the only causation, we are landed in pure pantheism. All individual existence vanishes away, and with it all proper ideas of right and wrong, of truth and falsehood; and, in fine, all logical predicates of every name and nature; for if nothing remains but invisible unity, every proposition is impossible, since it would be absurd to assert unity of itself.

136. The only remaining conceivable answer, I deem the rational, the philosophic, the true one—that causation resides in mind; that matter never can be a cause; and, therefore, every phenomenon in the universe is, and ever must be, but the effect of intellectual force exerted by pure volition. This view we now proceed to demonstrate, after the rigorous method of the geometricians.

137. *Matter both in molecules and masses, is absolutely inert.* This property of matter, under the name of *vis inertia*, is now admitted by all scientific writers on general physics. As many of the atheistical school, however, still affect to deny it, I have concluded to demonstrate its truth by a train of argument as I deem wholly unanswerable. I confine myself in this discussion to an argument *a priori* exhibited in a mathematical form, and equally satisfactory with the other, to all who will give it a sufficiently patient attention. The argument here is two fold.

138. The force which moves any body multiplied into its quantity of matter, gives the exact numericial measure of its amount of motion. Thus, the power of *moving*, and the mass *moved*, may be considered as the two facts, or of which the resultant *momentum* is the compound product. This proposition is universally recognized as a general law of physic. No skeptic will be found hardy enough to call it in question.

139. Thus, if we consider a given impulse, A as equal to 10, and a given quantity of matter, B as equal to 15, the motion produced will be equal to 150. Then if the impelling force be viewed as the multiplier, and the mass impelled as the multiplicand—let us sup-

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pose the force reduced to 5, and the motion produced will be equal to 75; if the impelling force be reduced to 2, the motion produced will be equal to 30, and if the force be reduced to nothing, it follows, mathematically, that the motion will be nothing also.

140. But all this seems laboring a perfect truism. For surely, not even Mr. Burgess will venture the insane affirmation that any unintelligent body can, under any circumstances, originate its own motion, or will ever move at all without the application of some extraneous impulse. Thus is the passivity of matter demonstrated as clearly as any theorem in Euclid.

141. But the second argument, tending to the same result, though no more conclusive, is perhaps still more beautiful to a lover of logicial analysis. It may be stated thus in the form of a destructive dilemma, each alternative bifucating into two subsidiary branches of a like character.

142. If matter may be supposed to possess in itself any inherent tendency to move at all, such tendency must necessarily exist either in the molecules or in the masses. Let us first suppose that it is in the molecules. Then if the molecules tend in themselves to motion, such motion must be either in one direction, north, south, or some other course, in free space, or in all directions at the same time.

143. If such tendency to move in the molecules be in one direction alone, they will move only in that direction; and all free motion is ever in the straight line, and as parallel lines can never meet, how far soever either way they be produced, the separate molecules on such a hypothesis could never impinge, cross, or conceivably interfere with each other's action, and there could not possibly be any relative motion in any event; in fine, no perceptible or appreciable motion at all.

144. But if the tendency to move in the molecules be in all directions at the same time, such a tendency would self-evidently amount to a state of equilibrium; and here again, there could be no motion. For it is plain to the capacity of even a child, that if equal forces be exerted against every point of the surface of a billiard ball, such forces would equiponderate with each other, and no effect could result from their conjunctive action.

145. In the second place, let us assume that the tendency to motion is among the masses, which are but aggregates of molecules. On this supposition, the tendency predicated must either be to indefinite expansion—according to the hypothesis of the French materialist, Azais—or to indefinite concentration.

146. Let us particularly bear in mind, at this stage of the argument, that the dilemma in all its branches is based upon the assumption, that there is no such property in matter as *inertia*, and consequently all motion would be of inconceivable velocity, since there would be no resistance to retard it.

147. If then, the masses of matter tend to indefinite expansion, such a result would be instantaneously consummated: and as space is infinite, all things—the planets, suns, and pale nebulosities of the upper firmament—the rocks, rivers, mountains and seas of this lower sphere, would vanish away in impalpable, viewless haze, like the panorama of a sick man's dream.

148. But if the motion in the masses be only to a common centre, that would also take place, swift as thought, and the whole material of creation would rush with a dreadful crash into one compact solid mass, lifeless and silent.

149. And according to every hypothesis, if *inertia* be denied, one body could not possibly abrade, or work any change in another: the hand of an infant would suffice to propel a cannon-ball, swift as a thunder-bolt, through the fields of space; but then the obstruction of even a withered weed, or rose leaf floating on the wind, would also stay its motion as easily as the mural side of a granite mountain.

150. Thus the *inertia* of all matter, whether in the form of molecules or masses, is demonstrated beyond all question. The man who can really believe that matter has power to move itself, must be ignorant of the first principles of natural philosophy.

151. NO EFFECT CAN OCCUR IN THE MATERIAL UNIVERSE WITHOUT MOTION. For, without a change of state, there can be no effect; and there can be no change of state without a change of place, either among molecules or masses; and every change of place implies motion. While the particles of matter continue to occupy the same points in space, the prediction of an effect in reference to them, is positively absurd. All the phenomena of nature imply motion as a necessary condition.

152. We see this truth exemplified in the play of all mechanical powers. We see it in the regular mutations of vegetable and animal life; in the sublime evolutions of the stars; the radiations of vibratory light, heat and imponderable agents. We behold it in the flow of water, the fall of dew, the songs of birds, and the warbles of the wind. It is a great doctrine, preached by the fire-tongue of thunder in the cloud, and chanted nightly by the solemn base of the ocean surge, rolling on a thousand shores.

153. Every insect that cries shrill from its sere autumn leaf, proclaims it; and the little child feels it, as he counts with his fingers the beats of his own heart. In fine, I defy all the skeptics in the world to designate one single, possible effect, in all the circuit of material creation, without motion as an absolute logical condition, strictly and essentially necessary to its manifestation. Now, let us put the two foregoing propositions together in their methodical order, and see what conclusion results.

154. I. Matter cannot move itself, and, of course, cannot move other matter without moving itself first of all. II. There can be no effect without motion. Then doth it follow irresistably that every effect must be produced by mind, as its true and only cause. Thus is our fundamental proposition demonstrated, as we proposed in the beginning of this number.

155. Before we proceed to the second, or special division of the argument, let us pause a moment to consider what is essentially and absolutely implied in the very idea of causation in itself. Every cause, to originate effects, must act, so far forth, at least, as to produce motion. And to act, three things are clearly necessary. The given cause must have the power or will, the knowledge and the desire, or the emotion to act.

156. As this is a point of the highest importance, and rather remote from the process of ordinary thought, I may be permitted to illustrate it by a familiar example. Suppose that I could endue the pen, with which I am tracing these lines, with volition or power to act; that alone would evidently not be sufficient to effect action.—The pen must have something more than simple power. It must know *how* to act. I must then add the knowledge necessary to the development of its power.

157. But neither will these two properties suffice for the endowment of causation. The pen will not act merely because it has power to act, and knows *how* to exert its power; it must have some emotion or love, conferring the desire to put forth its power according to its knowledge. I then add on this third quality of emotion, and it will immediately move, if not restrained by the presence of some superior force.

158. All this seems to me as clear as an axiom in geometry.—For surely nothing can act without the power, and that power can never be exerted without volition, and that volition will never be put forth without motive, and that motive must be perceived and be in itself desirable. And these three attributes belong to all causes alike—the power, the motive and the will.

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159. The conclusion, then, is, inevitable that intellectual force is the cause of all physical motion, and that SOME INTELLIGENT BEING GIVES MOTION TO THE MATERIAL UNIVERSE. *This* BEING, *possessed of intelligence, acting from motive, and by his will, and* GOVERNING *the* UNIVERSE, IS WHOM WE CALL GOD. Names are nothing to the argument. Thus have I have demonstrated the exercise. Call him natural or supernatural, I care not. Say it is one being or many, I I care not. Say it is several equals, or a superior and inferiors, I care not. The intelligent power that gives motion to suns and planets, as well as to mites and molecules, is GOD. Truly and sincerely, JAMES J. STRANG.

☞ It is long since we have called on our *patrons* for what they *owe* us, but this is not because we are able to do without it. It is because we do not wish to be forever dunning. If the Herald is deserving of support at all, it deserves a better support than it gets.—We do not say that unless our brethren do better by us it will be suspended, for we do not expect to stop its publication in any probable event. But there are many saints doing good business, living well, and making money, who do not subscribe for the Herald merely because they cannot afford to pay for it, and many more equally well off who read it weekly and never pay one cent for it, who know, or ought to know, that in so doing they are literally taking the bread of life out of the mouths of our children. This number makes one hundred and five issued within three years, and all that time kept up at the cost of the entire loss of one man's labor. Most of the time two persons have toiled incessantly night and day unpaid to keep it up. It is a sin that we should be left to this.

The Herald is now supported by the associated Order of Enoch, who keep it up for the sake of the cause. They are poor and ill able to bear burdens, yet many of the brethren act as though they could bear anything. In endeavoring to bring their expenses within their income, and keep the law of God, tea, coffee, sugar, spices, green and dried fruit, luxuries of every kind, have been dispensed with on their tables. In clothing they have adopted a plainness from which Quakers might learn *many lessons*. But what is saved in this way will not do every thing. It is not one burden merely that is thrown on them. At the last Conference the Order fed out 130 *bushels of grain* to the teams of brethren from distant places, for which they never received *one cent*, and shared the other expenses in proportion. These things ought not to be. We have as much right to some of the things of earth as have others. Should we suspend the publication, many of those who have done nothing to keep it up would accuse us of want of faithfulness.

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In this place, on the 24th inst., by Pres. JAMES J. STRANG, Mr. FRANCIS COOPER to Miss CATHARINE A. FOX, both of Voree.

159. The conclusion, then, is, inevitable that intellectual force is the cause of all physical motion, and that SOME INTELLIGENT BEING GIVES MOTION TO THE MATERIAL UNIVERSE. *This* BEING, *possessed of intelligence, acting from motive, and by his will, and* GOVERNING *the* UNIVERSE, IS WHOM WE CALL GOD. Names are nothing to the argument. Thus have I have demonstrated the exercise. Call him natural or supernatural. I care not. Say it is one being or many, I care not. Say it is several equals, or a superior and inferiors, I care not. The intelligent power that gives motion to suns and planets, as well as to mites and molecules, is GOD. Truly and sincerely,

JAMES J. STRANG.

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What you mean by requiring of the Herald to give reasons for saying that Nixon was an impostor and a scamp, long since cut off from the church, or make the plaster as large as the wound, we are utterly at a loss to understand. We can make nothing at all of it, unless it is that you intend to charge the editor with slandering Nixon, and demand of us satisfaction therefor. A little experience will doubtless convince you that the Herald, as the official organ of the church, is more worthy of credence than every adventurer and impostor who may think proper to call himself a saint, and pretend to have suffered injustice at our hands.

Brothers Page, Bacon, Stevens and Chidister say, "we feel disposed to give him the hand of fellowship;" and brother Page says, "I feel disposed to fellowship him until" the Herald gives reasons, &c. You probably did not consider, when writing this, that it was a simple declaration of schism; that it is equivalent to saying you will disregard the acts of the church, until those by whom they are done prove to your satisfaction that they did what they ought to have done in the premises. We do not consider it our duty every time an excommunicated person says he is a good saint and has been unjustly dealt by to take him into our fellowship until the high council or some other tribunal prove that they have cut him off, and that he deserved it. We have so much respect for the priesthood that God has set in the church that when we learn that they have delivered one over to the buffetings of Satan, we have as little thought of fellowshiping the man as his keeper. Such are to us heathen. If they have any disposition to godliness they will return to the church in humility and penitence. If any injustice has unwittingly been done them in the administration of God's law, they will go to the superior authority to rectify it. Not run round among the scattered saints to sow discord, and practice hypocritical piety.

We have not the least disposition to go back and state when and what for Theopholis W. Nixon was cut off from the church. We published nearly a year since that he was "a gross impostor and a worthless scamp, (then,) long since cut off from the church." If you think there has been "no occasion to say so," we have no disposition to add proof or explanations; satisfied that if the question of the duty of respecting authority is to be put to the test of experience you could not well get a subject who will sooner justify his condemnation. We have not the least disposition to treat your communication with unkindness. We presume you did not appreciate the consequence of declaring fellowship for an excommunicated person. In answer to a communication of a different kind, we should be happy to give you any information you might desire.

Our counsel to you is, to fellowship whom the church fellowship, and with such as she has cast cut to have nothing to do; no, not so much as to eat; remembering that unto us whom God has made ministers of the dispensation of the fulness of times HE has committed the keys of his kingdom, and the power that whomsoever we bind on earth shall be bound in heaven. As shepherds of the whole flock of God, we have warned both the sheep and the lambs of this impostor, this wolf in sheep's clothing. While you are *fellowshipping* him and parleying with us, who shall save you from his devouring? Remember that it is as God's ministers that we have delivered him into the hands of Satan, and not as ministers of our own will. It is not we, but God who has done it.

Mantua, Portage Co., Ohio, Nov. 12th, 1848.

President James J. Strang:—

Dear Sir,—The First President of the Church, the duly appointed successor of Joseph Smith, I have thought of writing for some time, and the sequel of this letter will enable you to determine whether the advice I ask is proper. I now stand a candidate for baptism, and there is none here who is willing to act in the office of his priesthood at present. I might have been baptized by the Elders of the church under the Twelve, but was not willing. In asking counsel I will give an item of my life. From my infancy my parents strove to teach me the fear of the Lord. At ten I united with the Seventh Day Baptist church. I remained a member twenty-three years. Four years ago brother Justus Morse, a High Priest of the church at Nauvoo, came here. Intense curiosity induced me to investigate and know what this was about which the world made so much ado. After long investigation I found that the kingdom of heaven was near at hand. I remained until last August a believer that the church at Nauvoo was the only church of the saints, although I thought not proper to be baptized by any I had seen.

At that time I visited Elder Wm. Wilson, of Hudson, Ohio.—He presented to me the testimonials of your appointment as successor to our beloved prophet Joseph. Upon examination, although slow to believe, I became satisfied of the present state of things; that you was President of the church, and that the sheep had a shepherd. I was filled with joy and pleasure that, after so long darkness, a brighter day had dawned. Brother Wilson did not feel willing to act in his office until he had been to Voree. Feeling desirous of entering the church, I visited Kirtland. The evening of the ninth of this month I called on Elder Amos Babcock, the only member of the church in that place. He did not feel willing there to act in his office, and said that Elder Page was expected there soon.

If I do not find an opportunity soon of coming into the church, I shall visit Voree for that purpose. In coming into the church I desire to walk in all things according to its requirements, and by the grace of God be prepared to do all the duties required at my hand. On this thing I do not need advice, as it is a known duty of all who want salvation to obey the gospel of our Savior. But on another thing I ask advice. I have within ten years past had strong impressions of duty, whether from a right or a wrong spirit I cannot tell, to become a preacher of the gospel, and bear the news of salvation to my fellow men. But no door ever appeared to open. Another thing. When I became convinced of the truth of the work of the last day I was exercised with a laborious travail of mind for my brethren of my former covenant. I loved them as the children of God; and that they might become the heirs of salvation was my intense desire and labor for a long time, and it has been a thing rather visionary with me that I should some time visit that people.

In fine, if I have ever had any desire or impression of duty to go to any people it is to them, but still the will of God be done. Another thing. Arrangements have been made in time past with me and my father's family, now in Rhode Island, for me and family to go there and tarry awhile for our mutual profit and comfort in temporal things, but my object more properly is, that I may have an opportunity of teaching them the way of life, and I should then be in the midst of the people I have spoken of. The time is near by when I desire to be ready to gather with my brethren to a place of safety. And if I have a work to do I desire to be about it. Being entirely away from the church, I know not what to do. I feel anxious to do the will of the Lord. I asked Elder Babcock to counsel me on this. He rather advised me to go, but more particularly advised me to write to you for advice upon this thing, whether to go or not or whether to remove to Voree. I have written to you as the shepherd of the flock. I have opened myself to you as simple as I could, and if, upon reading this, you would deem it proper to send me a word of advice upon these things, it would be received with the deepest satisfaction, for I desire to obey counsel. My prayer to God is, that his blessing may rest upon you and the whole church, and that every member be ready to obey every requirement of heaven. I shall send you one dollar in this letter to be used as you shall

What you mean by requiring of the Herald to give reasons for saying that Nixon was an impostor and a scamp, long since cut off from the church, or make the plaster as large as the wound, we are utterly at a loss to understand. We can make nothing at all of it, unless it is that you intend to charge the editor with slandering Nixon, and demand of us satisfaction therefor. A little experience will doubtless convince you that the Herald, as the official organ of the church, is more worthy of credence than every adventurer and impostor who may think proper to call himself a saint, and pretend to have suffered injustice at our hands.

Brothers Page, Bacon, Stevens and Chidister say, "we feel disposed to give him the hand of fellowship;" and brother Page says, "I feel disposed to fellowship him until" the Herald gives reasons, &c. You probably did not consider, when writing this, that it was a simple declaration of schism; that it is equivalent to saying you will disregard the acts of the church, until those by whom they are done prove to your satisfaction that they did what they ought to have done in the premises. We do not consider it our duty every time an excommunicated person says he is a good saint and has been unjustly dealt by to take him into our fellowship until the high council or some other tribunal prove that they have cut him off, and that he deserved it. We have so much respect for the priesthood that God has set in the church that when we learn that they have delivered one over to the buffetings of Satan, we have as little thought of fellowshiping the man as his keeper. Such are to us heathen. If they have any disposition to godliness they will return to the church in humility and penitence. If any injustice has unwittingly been done them in the administration of God's law, they will go to the superior authority to rectify it. Not run round among the scattered saints to sow discord, and practice hypocritical piety.

We have not the least disposition to go back and state when and what for Theopholis W. Nixon was cut off from the church. We published nearly a year since that he was "a gross impostor and a worthless scamp, (then,) long since cut off from the church." If you think there has been "no occasion to say so," we have no disposition to add proof or explanations; satisfied that if the question of the duty of respecting authority is to be put to the test of experience you could not well get a subject who will sooner justify his condemnation. We have not the least disposition to treat your communication with unkindness. We presume you did not appreciate the consequence of declaring fellowship for an excommunicated person. In answer to a communication of a different kind, we should be happy to give you any information you might desire.

Our counsel to you is, to fellowship whom the church fellowship, and with such as she has cast out to have nothing to do; no, not so much as to eat; remembering that unto us whom God has made ministers of the dispensation of the fulness of times HE has committed the keys of his kingdom, and the power that whomsoever we bind on earth shall be bound in heaven. As shepherds of the whole flock of God, we have warned both the sheep and the lambs of this impostor, this wolf in sheep's clothing. While you are *fellowshiping* him and parleying with us, who shall save you from his devouring? Remember that it is as God's ministers that we have delivered him into the hands of Satan, and not as ministers of our own will. It is not we, but God who has done it.

Mantua, Portage Co., Ohio, Nov. 12th, 1848.

PRESIDENT JAMES J. STRANG:—

DEAR SIR,—The First President of the Church, the duly appointed successor of Joseph Smith, I have thought of writing for some time, and the sequel of this letter will enable you to determine whether the advice I ask is proper. I now stand a candidate for baptism, and there is none here who is willing to act in the office of his priesthood at present. I might have been baptized by the Elders of the church under the Twelve, but was not willing. In asking counsel I will give an item of my life. From my infancy my parents strove to teach me the fear of the Lord. At ten I united with the Seventh Day Baptist church. I remained a member twenty-three years. Four years ago brother Justus Morse, a High Priest of the church at Nauvoo, came here. Intense curiosity induced me to investigate and know what this was about which the world made so much ado. After long investigation I found that the kingdom of heaven was near at hand. I remained until last August a believer that the church at Nauvoo was the only church of the saints, although I thought not proper to be baptized by any I had seen.

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ANCIENT MEXICO.

The following quotations from Prescott's "Conquest of Mexico," —and we cannot quote from this author without commending him for his ability and faithfulness,—may be here introduced with great propriety, as affording in a few words his reflections upon the fall of that ancient empire, and particularly as they embrace the elements of the causes which produced that fall.

After speaking of the wonders of the conquest, of its romantic and legendary features, he says:—

"Yet we cannot regret the fall of an empire which did so little to promote the happiness of its subjects, or the real interests of humanity. Notwithstanding the lustre thrown over its latter days by the glorious defence of its capitol, by the mild munificence of Montezuma, by the dauntless heroism of Guatemozen, the Aztecs were emphatically a fierce and brutal race, little calculated, in their best aspects, to excite our sympathy and regard. Their civilization, such as it was, was not their own, but reflected, perhaps imperfectly, from a race whom they had succeeded in the land. It was in respect to the Aztecs, a generous graft on a vicious stock, and could have brought no fruit to perfection. They ruled over their wide domains with a sword, instead of a sceptre. They did nothing to ameliorate the condition or in any way promote the progress of their vassals. Their vassals were serfs, used only to minister to their pleasure, held in awe by armed garrisons, ground to the dust by imposts in peace, by military conscriptions in war. They did not, like the Romans, whom they resembled in the nature of their conquests, extend the rights of citizenship to the conquered. They did not amalgamate them into one great nation with common rights and interests. They held them as aliens, even those who, in the valley, were gathered round the very walls of the capitol. The Aztec metropolis, the heart of the monarchy, had not a sympathy, not a pulsation, in common with the rest of the body politic. It was a stranger in its own land.

"The Aztecs not only did not not advance the condition of their vassals, but, morally speaking, they did much to degrade it. How can a nation, where human sacrifices prevail, and especially when combined with cannibalism, further the march of civilization? How can the interests of humanity be consulted, where man is leveled to the rank of the brutes that perish? The influence of the Aztecs introduced their superstition into lands before unacquainted with it, or where, at least, it was not established in any great strength. The example of the capitol was contagious. As the latter increased in opulence, the religious celebrations were conducted with still more terrible magnificence—in the same manner as the gladiatorial shows of the Romans increased in pomp with the increasing splendor of the capitol. Men became familiar with scenes of horror and the most loathsome abominations; women and children —the whole nation—became familiar with and assisted at them.— The heart was hardened, the manners were made ferocious, the feeble light of civilization, transmitted from a milder race, was growing fainter and fainter, as thousands and thousands of miserable victims, throughout the empire, were yearly fattened in its cages, sacrificed on its altars, dressed and served at its banquest! The whole land was converted into a vast human shambles! The empire of the Aztecs did not fall before its time."

For our present purpose it is unnecessary to add to the language of Prescott, in regard to ancient Mexico, as it is of greater importance that we should give a more particular attention to

MODERN MEXICO.

Under the most favorable circumstances, a colonial government labors under numerous disadvantages. Detached and insolated from the sources of its own power, it cannot realize that individuality necessary to energy and advancement. Genius can have no encouragement to give birth to enlightened systems of national polity, which, to be developed, requires national concentration, and individual pride lies dormant where the ultimate objects of ambition centre in powers of foreign origin and foreign control. Such evils increase with the increase of population.

This was true of the British American colonies where the people were of common origin and of one blood. But if we look to the condition of the Spanish colonies of North America, before the separation of the viceroyalty of Mexico from the crown of Spain, we shall find the blighting influences of hate, jealousy, and revenge giving character to the motives, and acts of the different races, castes, and orders, and rendering government a military rule, and necessarily destructive to the rights and well being of the people. The outrages of the Spaniards in the overthrow of the Montezumas make the real and traditionary history of the mixed castes and native inhabitants of Mexico, and their hate has been continued for centuries, and but little unabated even to the time of Iturbide. Most of the honors and emoluments of government were given to Europeans, and what was first deemed a system of outrage, was resolved into a system of settled injustice. It was the reign of royalty and ignorance, of selfishness and wrong.

In this condition of things, was it strange that the first revolutionists of Mexico should prove to be robbers and murderers, and that the first efforts of the masses of the people to act for themselves should develop ignorance, intrigues, corruption, criminal frauds, debasing servility, indecision, imbecility, and all that variety of causes which end in anarchy? In the adoption and execution of the "plan of Iguala" and treaty of Cordova, all these fearful developments were made.

An ignorant race is jealous, cowardly, and cruel. It can neither protect the interests of others or conceive of its own. There is nothing in nature more terrific than the rising of an ignorant people, who have been chained down by an unrighteous power. All desire comfort and consideration, and most fail in their wishes, because they have no faith in integrity. Their experience has taught them a most bitter selfishness, and it is the work of time alone that can convey to their benighted minds even the ordinary knowledge of what is due to themselves and to others.

By the third article of the plan of Iguala, all distinction of castes was abolished, so that all individuals, whether Spaniards, Americans, Indians, or Africans, were placed on equal footing. At this time the republican form of government was proposed and urged by several members of the Junta, but the proposition was successfully opposed by Iturbide and others. The views of Iturbide were expressed with an honest manliness highly creditable to him. "Nature," said he, "produces nothing by sudden leaps; she operates by intermediate degrees. The moral world follows the laws of the physical. To think that we could emerge all at once from a state of debasement such as that of slavery, and from a state of ignorance such as has been inflicted on us for three hundred years, during which we had neither books nor instructors, and the possession of knowledge had been thought a sufficient cause for persecution; to think that we could gain information and refinement in a moment, as if by enchantment; that we could acquire every virtue, forget prejudices, and give up false pretensions, was a vain expectation, and could only have entered into the visions of an enthusiast."

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factionists and banished. In 1824 Mexico became a republic, and a federal constitution was adopted. General Victoria was elected the first President, and he has been succeeded by such men as Pedraza, Guerrero, Bustamente, Santa Anna, Herrera and Paredes, as Presidents or dictators, at best, with scarcely an exception, rival military adventurers, Actuated by no higher motives than those of personal aggrandizement, they manifested no patriotism above party purposes, and but little conscience above self-interest. Having no hold upon the affections of the people, they relied upon no security except military rule, and this was made subject to the greatest treachery, or to the greatest cunning.

Without any settled principles of self-respect above egotism; without independence not subject to an army; without honesty not subject to bribery and duplicity; without knowledge not neutralized by superstition; without religion not subject to vanity and a priesthood; without virtue not debased by licentiousness; without enterprise not blasted by frivolous pride or indulgence; the people of this country have claimed to be acknowledged as free and independent, and to be regarded as within the pale of civilization and Christianity. Without genius or moral power, they have failed to organize a government that is above their own. Their government has been true to its origin. It has been proud without magnanimity, sensitive without honor, extravagant without means, poor without prudence, cruel without courage, and bold without virtue. It has proved false to its sacred trusts; it has impoverished the country, debased the people, connived at riot, robbery and murder, encouraged violence, engendered civil war, and sanctioned treason. It has legalized plunder in the acts of its citizens, and violated treaties in its intercourse with foreign nations. It has imprisoned the free citizens of other countries, robbed the unprotected traveler, executed the innocent stranger, and assassinated the honest minister. We say the government has done all this because such acts have been committed by the citizens of Mexico, and they have been sustained in their wickedness. At no period, hardly, since that Republic has been in existence, have her prisons been without guiltless tenants from our country, and at no period within the memory of man have life and property been safe within its boundaries. Mexico has neglected education and all modern means of reform, and has failed to secure the honest citizen in his rights, and the industrious in the fruits of his labor.

We are free to confess our wonder, that the Republic of Mexico has been preserved so long; that its faithless and barbarous acts should have been permitted by civilized nations to occur so often and without redress; that its people have been spared to live with so little nakedness and starvation. In no way can we account for this exemption from instant accountability, except it be in the indulgent and misguided forbearance of nations. Her weakness and position have been her protection. Her worst enemies have been within her own limits; the great sources of her evils have been in her own rulers; the greatest obstacles to her success have been in the ignorance of her own people.

DECREASE OF POPULATION IN CUBA.—The last number of the *Verdad* has a searching analysis of the Statistical Report of the Island of Cuba for 1847, which it says the Government, in the "inscrutable wisdom of colonial omnipotence" suppressed. By comparing the population statistics of 1841 with those of 1847, it will be perceived there is a decrease of 112,736 *slaves* in six years.

	White.	Free Col'd.	Slaves.	Total.
Census of 1841.	418,291	152,838	446,495	1,067,624
Census of 1847.	425,770	159,222	323,750	898,752
Diminution,			112,736	108,872

It will be seen, says the New York Tribune, if La Verdad has quoted correctly the Government returns, that this blotting out a ninth part of the population of this Island has not resulted from war, pestilence or emigration. *It is an absolute extinction of over one hundred thousand slaves.* They have not passed by emancipation into the ranks of the free colored population, for the increase of that class is but 6,365 on 152,838, a moderate advance through births alone in six years. As little can they have disappeared by emigration, for there is no perceptible departure of colored persons from Cuba—there is no outlet for that class of its inhabitants.—What then becomes of the slaves that vanish from the face of the earth, at the rate of 20,000 a year? Hear the answer of La Verdad, a Spanish American paper printed here, but having its editorials on Cuba prepared in Havanna, within sight and hearing of the palace of the Governor:—

"The real explanation is that the colored race exists in a state of slavery and hardship unfavorable to life, and the country is still less favorable to increase than the cities, on account of the greater severity of labor, the paucity of females in proportion to men, the stinted and inferior quality of food, the harsh exposure and the want of useful sleep. All these are more than sufficient to destroy the faculties of man, moral, intellectual and physical, whatever may be the color of his skin or the latitude of his birth. Add to these causes the horrid slaughter made by the military commissioner of the Government of Cuba, in which eight or ten thousand negroes were murdered in Matanzas and Cardenas alone, by many modes of torture, to verify a supposed conspiracy, which in any case could not have been more than a dozen of the race, and it will be easy to understand the loss of the slave population."

Beaver Island, November 22d, 1848.

DEAR BROTHER:—It is precisely one year this day since I arrived on Beaver Island for the first time, and the health of myself and family has been extremely good; and my faith in the cause of Christ and the holy priesthood of God delivered unto man, and the dispensation of the prophet Joseph and his successors in office, remain firm and unshaken. I pray God that I may always have his spirit to bear me up above the vain things of earth, and to establish and keep firm in my mind the principles of eternal truth and salvation; that I may not be led astray by the fluctuating and changeable notions of poor fallen man. I rejoice to hear that you are in very comfortable circumstances in Voree, and that love generally prevails among you, and that you are moving on with power and in order, and with rapid pace gaining ground over your enemies and over them that would destroy you root and branch. I think God will give us strength to overpower the evil one, and to put Satan behind us. We are getting order established among us. Since prophet Strang was here in June last we have held two meetings regularly on each Sunday. Our present arrangement is, Sunday school beginning at 9 o'clock, A. M., on Sunday, and lasting till 11, at which time our preaching meeting begins, and prayer meeting at evening, also prayer meeting on Thursday evening, and a day school kept by sister Barker. Truly, with love and respect, I remain your friend and brother, M. M. ALDRICH.

N. B. I was up to Chicago and left on the 4th inst., and bought my provisions, and had a very good time. Several think of coming to the Island in the spring. There is plenty of provisions now on the Island. Dodge, Bowers and Cable have brought on a sufficient quantity to supply those that have not. The propeller St. Lawrence of Oswego is now in, and very likely the last boat this fall.

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factionists and banished. In 1824 Mexico became a republic, and a federal constitution was adopted. General Victoria was elected the first President, and he has been succeeded by such men as Pedraza, Guerrero, Bustamente, Santa Anna, Herrera and Paredes, as Presidents or dictators, at best, with scarcely an exception, rival military adventurers, Actuated by no higher motives than those of personal aggrandizement, they manifested no patriotism above party purposes, and but little conscience above self-interest. Having no hold upon the affections of the people, they relied upon no security except military rule, and this was made subject to the greatest treachery, or to the greatest cunning.

Without any settled principles of self-respect above egotism; without independence not subject to an army; without honesty not subject to bribery and duplicity; without knowledge not neutralized by superstition; without religion not subject to vanity and a priesthood; without virtue not debased by licentiousness; without enterprise not blasted by frivolous pride or indulgence; the people of this country have claimed to be acknowledged as free and independent, and to be regarded as within the pale of civilization and Christianity. Without genius or moral power, they have failed to organize a government that is above their own. Their government has been true to its origin. It has been proud without magnanimity, sensitive without honor, extravagant without means, poor without prudence, cruel without courage, and bold without virtue. It has proved false to its sacred trusts; it has impoverished the country, debased the people, connived at riot, robbery and murder, encouraged violence, engendered civil war, and sanctioned treason. It has legalized plunder in the acts of its citizens, and violated treaties in its intercourse with foreign nations. It has imprisoned the free citizens of other countries, robbed the unprotected traveler, executed the innocent stranger, and assassinated the honest minister. We say the government has done all this because such acts have been committed by the citizens of Mexico, and they have been sustained in their wickedness. At no period, hardly, since that Republic has been in existence, have her prisons been without guiltless tenants from our country, and at no period within the memory of man have life and property been safe within its boundaries. Mexico has neglected education and all modern means of reform, and has failed to secure the honest citizen in his rights, and the industrious in the fruits of his labor.

We are free to confess our wonder, that the Republic of Mexico has been preserved so long; that its faithless and barbarous acts should have been permitted by civilized nations to occur so often and without redress; that its people have been spared to live with so little nakedness and starvation. In no way can we account for this exemption from instant accountability, except it be in the indulgent and misguided forbearance of nations. Her weakness and position have been her protection. Her worst enemies have been within her own limits; the great sources of her evils have been in her own rulers; the greatest obstacles to her success have been in the ignorance of her own people.

Decrease of Population in Cuba.—The last number of the *Verdad* has a searching analysis of the Statistical Report of the Island of Cuba for 1847, which it says the Government, in the "inscrutable wisdom of colonial omnipotence" suppressed. By comparing the population statistics of 1841 with those of 1847, it will be perceived there is a decrease of 112,736 *slaves* in six years.

	White.	Free Col'd.	Slaves.	Total.
Census of 1841.	418,291	152,838	446,495	1,067,624
Census of 1847.	425,770	159,223	323,750	898,753
Diminution,			112,736	168,872

It will be seen, says the New York Tribune, if La Verdad has quoted correctly the Government returns, that this blotting out a ninth part of the population of this Island has not resulted from war, pestilence or emigration. *It is an absolute extinction of over one hundred thousand slaves.* They have not passed by emancipation into the ranks of the free colored population, for the increase of that class is but 6,365 on 152,838, a moderate advance through births alone in six years. As little can they have disappeared by emigration, for there is no perceptible departure of colored persons from Cuba—there is no outlet for that class of its inhabitants.—What then becomes of the slaves that vanish from the face of the earth, at the rate of 20,000 a year? Hear the answer of La Verdad, a Spanish American paper printed here, but having its editorials on Cuba prepared in Havanna, within sight and hearing of the palace of the Governor:—

"The real explanation is that the colored race exists in a state of slavery and hardship unfavorable to life, and the country is still less favorable to increase than the cities, on account of the greater severity of labor, the paucity of females in proportion to men, the stinted and inferior quality of food, the harsh exposure and the want of useful sleep. All these are more than sufficient to destroy the faculties of man, moral, intellectual and physical, whatever may be the color of his skin or the latitude of his birth. Add to these causes the horrid slaughter made by the military commissioner of the Government of Cuba, in which eight or ten thousand negroes were murdered in Matanzas and Cardenas alone, by many modes of torture, to verify a supposed conspiracy, which in any case could not have been more than a dozen of the race, and it will be easy to understand the loss of the slave population."

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THE FOOD OF MAN.

AND THE NATIVE COUNTRIES OF OUR MOST FAMILIAR PLANTS.

The Potatoe.

The Potatoe is a native of South America, and is still found wild in Chili, Peru, Monte Video, and Mexico. In its wild state, the root is small and bitter. The first mention of it by writers is in 1554; it is now spread over the world. In the time of queen Elizabeth potatoes sold at a shilling a pound, which was higher than 50 cents per pound would be now, and were eaten only by princes.

WHEAT, RYE, OATS, MAIZE, OR INDIAN CORN.

Wheat and Rye originated in Tartary and Siberia, where they are still indigenous. The Oat is found wild only in Abyssinia, which may, therefore, be considered its native country. Maize, or Indian Corn is a native of America, from New England to Paraguay, and was unknown in Europe, till after the discoveries of Columbus. It is now grown in the south of France and Germany, but is not generally known in Europe, Asia or Africa. William Cobbett raised a field of corn in England, which he sold out for seed at a shilling an ear. It was planted in almost every garden in the country, but was a universal failure, the climate being too cold and damp.

THE BREAD FRUIT TREE, COCOA NUT.

The Bread Fruit Tree is a native of the South Sea Islands, or the islands of Oceanica, particularly Otaheite, one of the Georgian Cluster, near the Society Isles. The Cocoa Nut is a native of most places in the torrid zone, and is one of the most valuable trees, as food, clothing, and shelter are afforded by it.

TEA, SUGAR-CANE.

Tea is found a native, no where, except in China and Japan, from which places nearly the whole world is supplied. The Sugar Cane is a native of China, and the art or manner of making sugar from it, was derived from that country.

COFFEE.

Coffee is a native of Arabia, but is now spread into both the East and West Indies. The best coffee is brought from Mocha in Arabia, whence about fourteen millions of pounds are annually exported. St. Domingo in the West Indies, furnishes from forty to fifty millions of pounds yearly.

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The Apple in all its varieties, is derived from the crab-tree, which is found wild in most parts of the world. The Peach is derived from Persia, where it still grows in its natural state,—small, bitter, and without poisonous qualities.

TOBACCO.

Tobacco is a native of Mexico and South America, and was first introduced into England from Tobago, in the West Indies, in 1586, by Ralph Lane. The smoking of Tobacco was first discovered by Columbus on the island of Cuba, in his first voyage.

ASPARAGUS, CABBAGE, RICE, ONIONS.

Asparagus was first brought from Asia; Cabbage and Lettuce from Holland; Horse Reddish from China; Rice from Ethiopia; Beans from the East Indies and North America; Onions and Garlics are natives of various places, both in Asia and Africa.

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The Pear grows wild in Europe, and is now cultivated in all temperate climes. It was known to the Greeks and Romans more than 2,000 years ago. There are more than two hundred varieties of it. The Quince grows wild in Western Asia and some of the neighboring parts of Europe.

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The young man was not prepared for this. He wished to save his soul. But when he lifted up his eyes, and looked out upon the rich possessions that lay stretched before him, and then thought of the unseen treasures of which he had only the promise, and which were to be reached through a life of trial and privation, he hesitated. "Do I love this Jesus or my possessions most?" we may imagine him to have reasoned with himself, "can I give them all up for Christ?" He hesitated. The allurements of the world were too strong for him. He turned and *went away sorrowful.* And when in the awful day of final retribution, the rejected Savior shall spurn such as he was from his presence forever, we fear that the young ruler will "go away *sorrowful*" once more.—*Pres. Treas.*

☞ One bad effect of a fondness for litigation is that it has a tendency to produce a disposition to take the law of the land as the standard of morality. This is a great error. The law sanctioned the African slave trade, but did not make it innocent. The law allows you to give to your laborers any wages they may be willing to accept, and to employ them as many hours a day as they are willing to work; but if you take advantage of their necessities to exact from them hard bargains, you shall not be morally guiltless. If you have been a bankrupt, and have received your certificate, the law will not allow your creditors to enforce payment of your debts; but you are, nevertheless, morally bound to pay them, should you ever have the power.—*Hunt's Merchants' Magazine.*

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GOSPEL HERALD.

VOL. III. No. 42.] VOREE, Wis., THURSDAY. JAN. 4, 1849. [WHOLE No. 106.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

BEAUTIFUL LEGISLATION.

The Congress of the United States has admitted Wisconsin into the Union as a State, and neither abolished the Territorial Government nor provided for its continuance. As the State is but a little over half as large as the Territory was, it is very clear that the Territory yet exists. Indeed, after sleeping over the subject about a year, the old Territorial officers have gone up north, rubbed their eyes open, and discovered again that they have a key to the public crib. So there is an *unintended* but legally authorized government in the nation. But the Wisconsin Legislature have gone far beyond this. They have made a law for the election of electors of President and Vice President of the United States, without providing for ascertaining who is elected, or for their entering upon the duties of their office; and also made a law *regulating* elections of county officers, but not *authorizing* the *holding of such elections*.—The county officers have been elected throughout the State without authority, and if the old officers have wit enough to discover the fact, they can all hold over until the Legislature authorizes an election. Beautiful government this. Last spring elections were held in some towns and not in others, because it was an open question whether there was legal authority to hold an election.

JUGGLING AMONG STATESMEN.

Mr. Senator Douglass, of Ill., has introduced a bill into the Senate of the United States for the admission of California into the Union as a State. It is silent on the subject of slavery, and as it is well known that the people of California are opposed to slavery, it is doubtles intended that the bill will be acceptable to northern statesmen. A pretty operation it will be, if successful. If two thousand slaves were bought up in the south and drove over to the gold mines they would all sell in a brief time at an immense profit. Adventurers who have gone out merely to make a fortune and return, care little what institutions the country adopt, so they make *their* fortunes. When labor is worth $30 per day slaves would sell at $2,000, though they might be free in a year, or six months even.

Violence would keep them in slavery without law so long as labor bears a high price. Sympathy, except for gold, cannot be found in such a place. If the fastnesses of the forest offered them any escape, the chain and ball would keep them from it. In such a country money is the only morality. When slaves were once there, there is a great pecuniary interest in keeping them slaves. That interest would swallow up all the moral principle that the State could furnish. Slavery would be introduced while the law authorising the formation of a State government was on its way, and would be guarantied in the constitution. Thank God, we have no interest in these jugglings. But we cannot but be indignant at those who practice them, and scorn those who are gulled by them.

For the Gospel Herald.

Erieus, Canada West, December 13th, 1848.

BELOVED BROTHER STRANG:—Thinking it would not be amiss I write a few lines, which you may insert in your valuable paper if you think proper. I came here according to appointment, and began to preach the gospel to those who sat in darkness. I was soon surrounded by a company of professed christians, who were full of just such religion as many of olden times had who persecuted the saints of God and killed the prophets. They opposed me greatly, and threatened to mob me, but seeing that would not do, they then began to tell all manner of lies about the servants of God, to prejudice the minds of the meek. But, like all who tried to oppose truth anciently, they could not agree in their statements. This the honest soon began to see. The opposers then held council to stop me from preaching by shutting the doors of their school houses against me. They shut two doors against me, but to their astonishment it was the means of having many more opened, which they could not shut. And when they tried to stop the people from hearing, it made them the more anxious to hear.

One Baptist preacher began to be alarmed about his flock, (because, as he said, I had broke up his revival of religion,) and tried to put me down by argument. In this he failed, and many of his hearers acknowledged it. After that a Methodist preacher tried what he could do, and said he would meet me in debate. In that I concurred. Word was given out for a public discussion. Nov. the 28th we met. The house was crowded. The debate opened and continued till he called for a close. The arguments were taken down on both sides by a gentleman belonging to neither party. Many are reading it now, and are anxious to have it printed. It uses up the Methodists complete. It had a good effect, and opened the eyes of many. I have large congregations, and calls on every side more than I can fill. I expect to baptize some next week.—About thirty have said they mean to be baptized and go to Voree. I am breaking new ground where never Mormons stood. I have neither Brighamites or pseudoes to trouble me. Yours in the gospel,

JOHN SHIPPY.

☞ Money received. [ED.

☞ Ebenezer Page contemplates chartering a lake boat to come from Fort Plain, on the Erie canal, to N. Y., to Beaver Island and Racine, to come up in May next, with a company of emigrants. For the encouragement of the poor saints they propose to bring all whether they have means to pay the expense or not. We understand that some of the saints who have the means will "foot the bill." This is an excellent opportunity for all who wish to come up from all places east of there, and from every part of the State of New York. Those in northen Pennsylvania and Ohio would do well to avail themselves of this opportunity. All who wish to do so can communicate with Ebenezer Page, at Westford, N. Y., *post paid*, and get all needful information. Those in the vicinity of Boston can communicate with Alden Hale at Lowell, Mass.

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One Baptist preacher began to be alarmed about his flock, (because, as he said, I had broke up his revival of religion,) and tried to put me down by argument. In this he failed, and many of his hearers acknowledged it. After that a Methodist preacher tried what he could do, and said he would meet me in debate. In that I concurred. Word was given out for a public discussion. Nov. the 28th we met. The house was crowded. The debate opened and continued till he called for a close. The arguments were taken down on both sides by a gentleman belonging to neither party. Many are reading it now, and are anxious to have it printed. It uses up the Methodists complete. It had a good effect, and opened the eyes of many. I have large congregations, and calls on every side more than I can fill. I expect to baptize some next week.—About thirty have said they mean to be baptized and go to Voree. I am breaking new ground where never Mormons stood. I have neither Brighamites or pseudoes to trouble me. Yours in the gospel,

JOHN SHIPPY.

☞ Money received. [Ed.

☞ Ebenezer Page contemplates chartering a lake boat to come from Fort Plain, on the Erie canal, in N. Y., to Beaver Island and Racine, to come up in May next, with a company of emigrants. For the encouragement of the poor saints they propose to bring all whether they have means to pay the expense or not. We understand that some of the saints who have the means will "foot the bill." This is an excellent opportunity for all who wish to come up from all places east of there, and from every part of the State of New York. Those in northen Pennsylvania and Ohio would do well to avail themselves of this opportunity. All who wish to do so can communicate with Ebenezer Page, at Westford, N. Y., *post paid*, and get all needful information. Those in the vicinity of Boston can communicate with Alden Hale at Lowell, Mass.

WILLIAM AT IT AGAIN.

Philadelphia, November 30th, 1848.

Mr. J. J. Strang,—Dear Brother:—I have just returned from hearing William Smith upon your claims. I will give you a few of his statements. He says, in the first place, that you are an infidel. He says you made the plates yourself, out of an old brass kettle. He says that the illumination was done by using phosphorus, and that you acknowledged it to him. He says you told him that God commanded you to use phosphorus. He said you preached for three hours to show that Christ did all his miracles by similar cheats; that Christ turned the water into wine by having some dough cakes in his pockets, and slipped them in the water; that Joshua made a phosphorus sun and moon, and that all miracles were done by natural means. He says that you wrote the letter of appointment. He also says that there is but eight families in the Order of Enoch. He says you never held a discussion with a Catholic. It is all a lie. He said you was a base impostor and liar.—He also said he never acknowledged you to be a prophet. He only went to Voree to examine your claims. He then turned round to a man he called Hook, and asked him if what he said was not true. Of course Hook said that it was all true.

I will now tell you what Hook says about your teachings. He says that you told one Shaw that the time would come that you would have so much power in the church that men would give up their wives to you. He says that Beaver Island is the place where the spiritual wife system is to be carried out. I will now stop.—William Smith says that he is the Deliverer that shall come out of Zion. He wants to organize a branch here. And that he is the prophet and the great head of the Mormon church. Oh how I would like you or brother Page to be here now. There would be a fine chance for discussion. He says he is going to stay here this winter. Can't you come on this way, or send some one? You can make use of this letter as you think best. Just drop me a few lines immediately. I don't think he can make many converts here. We send our love to you, and may you prosper, is my prayer.—Give my love to brother Haven. I am yours in love,

PETER HESS.

P. S. Brother Strang, the papers do not come regular. I wish you would send me that paper which has an account of the miracles wrought by Christ, which speaks of Joshua making a phosphorus sun and moon, &c. William says he challenges any man to discuss the subject. P. H.

☞ We have heard of men turning political summersets, till the veriest blackguard of the tap room despised their pretensions, but among them all never found the man who could turn as often or cut his corners as short as this same William Smith. If he can get his living among the saints, without taking *light fingers* along to *find* articles of trifling value for him, he has an ingenuity we never gave him credit for. Certainly we don't think William would Hook anything except the priesthood, nor do anything else that required labor; though doubtless if he believed one word of his protege's story he would put for Beaver in hot haste. We shall enter into no review of Wm.'s statements. He is on ground where he is perfectly well known. If there is one individual who *can* believe such a story on his assertion, we say let him. We have no disposition to write a wretch into notoriety, who, boasting of being brother to the prophet, is willing to go about the country delivering lectures on the corruption of Mormons, at a shilling a head.

We should be glad indeed were it true that Wm. never had acknowledged prophet Strang. His name has been a blight and a mildew to our cause from St. Louis to Voree, and from Voree to Salem. Confiding in his professed repentance, we have urged many to suspend their judgment against him till he had an opportunity to earn a reputation. It was not till after he attended two Conferences at Voree, and one at Kirtland, and had preached Strang and Voree from Kirtland to Nauvoo, and had been put on trial for returning to his old habits, that he discovered that Strang was not a true prophet.—Those who read the Voree Herald Vol. 1, will remember that Nos. 6 and 7 are principally made up by William in showing that Strang is the Prophet. The Philadelphia Ledger of some early date in Sept., 1846, contains a communication from him on the subject of Pres. Strang's prophetic office, in which he asserted that fact as strong as any one can possibly deny it. We have now in hand several manuscripts of his writing, containing the same matter. We do not value them at one farthing. And just as little do we value what he may say against us. All his tales about the miracles wrought by deception, we place in the same catalogue with those about the dead man's manuscript, and the philosopher's stone on another page. He that will believe one, will the other. We have not the least doubt that Wm. would endorse the story of the old Nephite and his monkey, the Devil's kick, and the manuscript found, at the same price that he receives for telling that of the brass kettle and cheating miracles.

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THE SMALL POX.

We have the Small Pox in our city. We are requested to announce it, and we do so for the benefit of all concerned. We have it, and why should we not, being as we are in a city. New York has had it any day—hour—or minute, for the past thirty years, and we, a sister city, have it now.

Our Board of Health have it—no, have at it—all the time. The Board writes a letter, the Clerk of the Board writes a letter, and the President of the Board writes a letter. They announce it, they pronounce it, they denounce it, and—we have the Small Pox.

It is true that when other cities have it, they do not make quite so much of a fuss about it, nor write a leash (that is the sportsman's term for three) of letters from Clerk, President and Board, separate, collectively, unitedly, but then being older perhaps they don't care about making so much noise in the world, and have other "fish to fry" that prevent their thus spending their time. Burlington is not a city, and perhaps had no right to the small pox, but she had it, made no fuss about it, and it went out without troubling more than one or two persons in the place.

Well, we have got the small pox, and it has made more noise than anything except the fire and incendiary attempts which were rather alarming indeed, but they are forgotten in the new excitement, and the yellow quarantine flag has usurped the place of the red flag of the incendiary. The publication of the letters add to the talk, and we hear of little else.

Our city officers have done their duty well in regard to this disease. They have taken the proper means to prevent its spreading, and they have made the city safe from any real danger. All we object to is the publication of letters calculated to alarm people abroad, and prevent their coming among us. We do not wish it to be unknown that the disease does exist, but we wish it also known that there is no danger to those who come among us, and we think the letters will spread unnecessary alarm. We can assure the public that all necessary precautions have been taken, and properly taken, that our officers are active, vigilant and men of sense, and in the case of the letters only have acted in our opinion without due discretion. We think the letters may cause needless alarm abroad, and can do no good either there or at home.—*Racine Advocate.*

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Bunner, of the Advocate, will doubtless laugh when he reads this. But if he will take the least pains when he is out to Burlington, he can learn to his own satisfaction that what we have stated is simple fact. When the disease first appeared among us the prophe. endeavored to quiet the alarm naturally felt on the subject, and assured the public that the disease would pass by so lightly that in one year the same men who had been frightened out of all good sense would deny that the disease had ever been here. Already the Advocate has got our fourteen down to two. If two had died of it, they would have been multiplied to twenty. By the way, it was very kind in him of the Advocate to locate the Small Pox in Burlington instead of Voree. We thank him for the favor. As the cases were about as near one place as the other, and were all among Mormons, we expected new articles of impeachment to be framed against us on the occasion. The former conductor of that paper abused us like wet dogs for a less offence, and his neighbor of the Whig called us hard names because we would not contract with him for a job at more than twice the price other printers asked for the same work. Very pretty.

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And this man, with talent of a high order, and enterprise sufficient for anything, is most happily engaged in the great work of establishing equality among all the saints, and bringing about a new and better order of things among men; perfectly content with a little deficiency of the luxuries of life; rather proud than ashamed of an old garment well patched, where all are alike. This will do well enough for a man of real talent, but a hair brained fool must have good fashionable clothes or he cannot pass muster in society. God send us more men like brother Blakeslee, who can work, preach, debate and grow fat, and never fear a patched coat. Blessed are the meek, for they shall inherit the earth.

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From the Cincinnati Gazette.

CHOLERA—APPROXIMATE CAUSE—A LAW BY WHICH IT IS GOVERNED—A PROPHYLACTIC.

Being neither Pathologist nor Geologist, I undertake with much diffidence to lay before the public a *Theory* on the subject of the Asiatic Cholera, which originated with me sixteen years since, and then struck me very forcibly as being well founded; and although it varies so widely from the diverse theories of those distinguished men, both of this country and Europe, who have written on the subject, I feel constrained from recent investigation to believe that there is no longer a reasonable doubt of its being well grounded: therefore, in the hope that it may prove the means of saving many from the pangs of that fell destroyer, I submit the following facts and observations:—

When the cholera swept over the Union in 1832–3, it passed around West Tennessee, (where I then resided,) and fell with extreme violence on Middle Tennessee: being aware (by *experience*) of the great difference in the properties of the waters of the two districts—that of the former being free of all calcareous or magnesian elements, that of the latter strongly impregnated with one or both of them—I was led to believe that those carbonized minerals must have something to do with giving activity to the miasm—or whatever it may be called—of this malignant epidemic;—subsequent investigation has confirmed, as I hope, the truth of the theory, and the following facts, in addition to the foregoing, may be adduced in support of it.

The seaboard of the States of North and South Carolina, and I believe Georgia and Florida, were exempt from cholera, except a few cases in seaports, so far as I can learn: this extensive district comprises a *tertiary sand and alluvial* region of nearly a thousand miles in extent, embracing the greatest extent of insalubrious country in the Union; but no calcareous water is used there, and if there be any it must be in the rivers having their sources in the upper country.

Huntsville, Ala., was not visited by the epidemic, being based upon sandstone; while it fell with dreadful severity on Fayetville, Pulaski and other places situated on the Blue Limestone (Lower Silurian.) [See Christy's Geological Map.]

"All the places in Middle Tennessee where the Cholera did prevail, have water impregnated with lime." [Letter from Doctor Troost.]

It prevailed here—Cincinnati—and over the lower silurian formations generally, but was arrested in its progress at the sandstone region, near the Scioto river; it was not nearly as fatal at this city as it was at Lexington, Ky., attributable to the fact that at the latter place there is no supply of river water, and the properties of their well water probably differ from that of Cincinnati; the former city being based on a lower portion of the lower silurian, raised at that place to the surface, [Christy's Geol.,] and perhaps affecting the quality of the water injuriously. It was observed here during the prevalence of the cholera in 1832 that the cases generally occurred in that part of the city supplied with calcareous water from wells—the river water much resembles rain water in its elements, except when at a very low stage, it is then quite calcareous.

At Emmetsburg, Md., a secondary sandstone region, there was no cholera. At West point, a granite formation, there was no cholera; it passed around that granitic region, but attacked with great malignity the calcareous region which commences a few miles above, (north,) in the vicinity of Newburg. At Nantucket, tertiary sand, there was no cholera.

"New York is situated over primary rocks—gneiss; the well water was used in 1832, and is believed (much of it) to be quite calcareous, in addition to other bad qualities;" [Dr. C. T. Jackson;] which will account for the prevalence of cholera there, although it was far from assuming its usual malignant form. Dr. Ware says, [Boston Med. Mag. Vol. 1.] "nearly all the subjects complained of cramps, or had been afflicted when first seized; still very few were seen laboring under them so severely as to occasion any marked external demonstration of suffering. In nothing did the cholera in New York differ more from the most common description, than in the absence of any indications of great distress."

Boston has a granitic foundation; few cases of cholera occurred there. "In a fortnight after its appearance, it had numbered but four victims, and but about forty cases altogether occurred." [Boston Med. Mag. Vol. 1.] An epidemic so malignant must be expected to take effect, in a degree, in seaports, by importation from ports where it prevails, and where calcareous water is used, the same being provided for ships use; it is then reduced to mere chlorine; thus, at the State Prison, near Boston, out of one hundred and eighteen cases, not one death occurred! [Encyc. Amer.] "It swept the secondary and tertiary districts of this country, as well as those of Europe, and it passed around the Alps as it did around the primary districts of New England generally, without producing more than a mere cholera tendency, very few fatal cases occurring here (Boston) or in any part of New England." [Extract of a letter from Dr. C. T. Jackson to the writer, Feb. 29, 1818.]

The river St. Lawrence runs over calcareous rock, and there were more deaths there than in New York, although it numbered about one-tenth of the population.

The disease does not attack every calcareous region, for it is a remarkable fact that it passed around all the Cliff Limestone districts that I have heard from; thus at Springfield, (75 miles north,) and Xenia, (55 miles north,) both on the Cliff Limestone, there was no cholera; while at Lebanon, (20 miles south of Xenia,) on the Blue Limestone, it raged with extreme violence. Water passing through different strata of the Cliff Limestone, will be found to vary greatly in its properties; and it may, therefore, in some regions, prove an active agent in producing this disease. The elements of the Silurians likewise vary considerably. The deleterious effects of the carbonates of lime and magnesia may be neutralized by other mineral substances held in solution in the water passing through the Cliff formation. This is a question for medical men to investigate and determine.

Several families in this city during the prevalence of the epidemic in 1832–3, boiled all the water that they used; whereby the carbonates of lime and magnesia (perhaps other matter) were precipitated. Not a member of either of those families was attacked by cholera. It was observed in Paris and London, that no person who were in the habitual use of beer died of the cholera; the brewing process precipitated the carbonates.

It is said that doses of magnesia were usually attended with fatal results in this disease, and at New Orleans "a dose of magnesia is death," was a common remark in 1832.

Many persons are strongly predisposed, to cholera morbus and diarrhœa; such will consult their safety by removing, in time, to a granitic or sandstone region. We hear of cases both here and elsewhere of cholera morbus almost as malignant as cholera asphyxia, although that much dreaded epidemic has not yet reached the western portion of Europe.

It has been remarked that New Orleans is situated on alluvion, and no limestone within hundreds of miles; yet the cholera attacked that city with severity; in answer to which it may be said, that the water of the Mississippi is calcareous; the city is supplied with river water. Travelers going from regions of primary or sandy formations, usually find their bowels affected by Mississippi water.

From the Cincinnati Gazette.

CHOLERA—APPROXIMATE CAUSE—A LAW BY WHICH IT IS GOVERNED—A PROPHYLACTIC.

Being neither Pathologist nor Geologist, I undertake with much diffidence to lay before the public a *Theory* on the subject of the Asiatic Cholera, which originated with me sixteen years since, and then struck me very forcibly as being well founded; and although it varies so widely from the diverse theories of those distinguished men, both of this country and Europe, who have written on the subject, I feel constrained from recent investigation to believe that there is no longer a reasonable doubt of its being well grounded: therefore, in the hope that it may prove the means of saving many from the pangs of that fell destroyer, I submit the following facts and observations:—

When the cholera swept over the Union in 1832–3, it passed around West Tennessee, (where I then resided,) and fell with extreme violence on Middle Tennessee: being aware (by *experience*) of the great difference in the properties of the waters of the two districts—that of the former being free of all calcareous or magnesian elements, that of the latter strongly impregnated with one or both of them—I was led to believe that those carbonized minerals must have something to do with giving activity to the miasm—or whatever it may be called—of this malignant epidemic;—subsequent investigation has confirmed, as I hope, the truth of the theory, and the following facts, in addition to the foregoing, may be adduced in support of it.

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The Delta of the Nile and that of the former river, much resemble each other in some respects; both passing over a great extent of alluvial country before they reach the sea. The water of the Nile is probably highly calcareous, as the mud of that river is found on analysis, to consist of one-half argillaceous earth; one-fourth carbonate of lime; one-tenth carbon, besides silicia, oxide of iron, and carbonate of magnesia.

Egypt is supposed to have lost 150,000 inhabitants by the cholera in 1831. I have not been able to obtain an analysis of the waters of either of those great rivers.

These facts (numerous others might be adduced) show that there is something in calcareous water imparting activity to the malignant principle inherent in epidemic cholera, and which every one inspires during its prevalence around them; it is therefore a proximate cause of that disease.

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The use of water free from all mineral impurities was, no doubt, the prophylactic which changed the course of the destroyer, in the primary and arenaceous regions all over the Union, and saved those who dwelt therein from disease and death. JOHN LEA.

From the Church of England Magazine.

LAURA BRIDGMAN AND HER BARREL OF FLOUR.

We wonder if any of our young friends have not heard or read something of this interesting American girl? If there are any of our young readers to whom the story of Laura Bridgman is unknown, we would merely say, that she is a young girl, in the Institution of the blind, in Boston, Mass., United States of America, deaf, dumb and blind. Just think of that condition for a moment. Every avenue to her mind is cut off except the sense of feeling. We believe that her sense of smelling is impaired so as to render her insensible to the sweet breath of flowers. Poor girl, had she been born among the heathen she would have been left to perish as a worthless thing, to whom life was of no value. But there were those who saw in her a candidate for immortal glory, a being that could be made to sing, and hear the angels sing in Heaven, and see and taste all the beatitudes enjoyed there by spirits that never were pent in clayed tarbernacles as windowless as hers. And they went to work and educated that single sense of feeling to the nicest susceptibilities. And they made a wooden alphabet, wooden model of ideas of all that had been, or shall be in the world. And these she touched most thoughtfully, as if listening for the music of a new existence: and wonderful! her fingers ends became endowed with faculties almost miraculous, and filled her mind with astonishing revelations of things present past and to come. Her little, white, whispering, loving, listening fingers touched the records of the olden years, beyond the flood, till they felt the branches of the forbidden tree, and the looks of murdered Abel, and the surges that beat against Noah's helmless ark; and the cradle of the Hebrew baby in the bulrushes, and the tremulous base of Sinai, and David's harp, and the face of the infant Emanuel in the manger, and the nails that fastened him to the cross, and their deep prints, that unbelieving Thomas felt after the resurrection; and with his faith, to shorter evidence, she had cried in the voiceless language of her heart, "My Lord! and my God!" How she plied at morning, noon and night, those fingers, wonderful fingers! It seemed that the very finger of God had touched them with miraculous susceptibilities of fellowship with the spirit world and that around her. She put them upon the face of his written word, and felt them thrilled to her heart with the pulsation of great thoughts of love to man. And then she felt, for others' woes.

Poor child! God bless her richly. She reached her short arms to feel after some less happy than she in the condition of this life! some whose fingers' end had not reached such sweet paragraphs of Heaven's mercy as hers had done; some who had not seen, heard or felt what her dumb, silent, deaf fingers have brought into her heart of joy, hope and love. Think of that ye young eyes and ears that daily feast upon the beauty and melody of this outer world.—Within the atmosphere of her quick sensibilities are felt the presence of those whose cup was full of affliction. She put her fingers, with her throbbing sympathies, upon the lean, bloodless faces of the famishing children of Ireland, and her sightless eyes filed with the tears that the blind may shed for griefs they cannot see. And she plied the needle with these fingers, and quickened their industry by placing them upon the slow, sickly pulse of want that wasted her kind at noonday across the ocean. Days and nights too—for days and nights were alike to her wakeful sympathies—and for weeks she wrought on with her needle. And then the embroidery of those fingers was sold to the merchants; would it had been sold to England's queen, to be worn by the young princesses on days of state—it was sold, and its purchase-price a barrel of flour instead of a country's harvest which it was well worth. And that barrel of flour was stowed away among the thousands that freighted the Jamestown on her recent mission of brotherly love to Ireland. That barrel of flour, would that it might be to all the children of want in Ireland what the barrel of meal was to the household of her who entertained the prophet of old. Would at least that those whom it supplies with bread, might know what fingers wrought for their sustenance.

Laura Bridgman and her barrel of flour should teach the world a lesson worth the woes of one year's famine. Let all the children of England and America learn that lesson by heart, and Ireland and the whole family of mankind will be the better for its visitation of want.

☞ Upon examination, we are surprised at the number of German residents in New York. A careful estimate would set them down as at least one-sixth of our city population, and at present, from the revolutionary condition of Germany, they are accumulating among us more rapidly than any other class of foreigners. There is not a trade, profession or avocation in which they are not largely represented, and for their industry, intelligence and sobriety, they are not surpassed by any class of our citizens.

Industry and economy, two of the mainsprings of success, are intuitive to the German race, while their intelligence and philosophic character are proverbial. But few Germans seek the shores of the New World without some means, immediately to invest in trade, and true to their habits in the fatherland, they wisely seek as a general thing, a home and independence in the country. Those who remain in our cities are principally mechanics and artizans, or persons with sufficient means to employ safely in trade. It is seldom we hear of a German failing in business, they are too cautious and prudent in starting, and too persevering in the pursuit of business to stop short of competence.—*N. Y. Sun.*

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EXTRACT OF A LETTER TO THE PRINTER OF THE GOSPEL HERALD.

Ashtabula, Ohio, Nov. 19th, 1848.

MR. COOPER,—SIR:— * * * * I think that you will some day wake up to an understanding of your situation, for I think that you have more mind than to remain blind *forever*.—For your benefit I will give you a short history of Mormonism. I will commence with the *golden Bible*. It was written in Erie, Pa., as a romance with regard to the ten lost tribes of Israel. From Erie it was sent to Pittsburgh in manuscript to be printed, where Rigdon, the *great Apostle of "Mormonism,"* was at work as a *journeyman printer*, who *stole* the manuscript, and with "Jo Smith" commenced one of the greatest systems of *fraud* and *humbug* ever got up. Jo Smith learned the manuscript off by heart, and then got a piece of glass and called it the *philosopher's stone*, with which he would read from the *plates*, which he found when the Devil kicked him six feet on end. And as for Jo Smith, he was known to be one of the greatest *villains* in the western part of the State of New York.

As I was saying, he read them to a gaping crowd, and every word was taken down as an *oracle* from God. Yes, the offspring of the imagination of a man, who died before his work could be printed, was *read as the word of God!* What profanity! And call you this the only true and legal order of priesthood? From whence do they derive their order? From Jo Smith, I suppose. But ambition and fanaticism will carry some men a great ways. They want to be called Apostle, and want to mislead ignorant and foolish people, and especially when they have got money. That is what they want. And among them is that great Apostle Strang. I will not call him a fool, for he is not one. But his talents ought to be put to a better use than carrying on a system of fraud and deception, excelled only by Mohammed. * * JOHN GIFFORD.

☞ The foregoing letter, written to the printer of the Herald by an old acquaintance, we publish just as a set off to the assertions of Wm. Smith. The only difference we can see in them is that Mr. Gifford probably supposes what he says is true, just as some future fool who repeats Wm.'s tales may think them true. The story of Joseph getting a piece of *glass* and calling it the PHILOSOPHER'S STONE is doubtless an attempt at the use of the Urim and Thummim. All that is said of the dead man's manuscript, is probably a vague reiteration of the Spaulding story. Mr. Gifford very likely does not know that Sidney Rigdon never was a printer.—Nor that at the time the Spaulding manuscript was in Pittsburgh, Rigdon was a boy on his father's farm. We presume he would not like to know any such fact. Otherwise we would send him the evidence to his heart's content.

By the way, "Jo SMITH" must have been full as smart to learn the whole Book of Mormon by heart as Strang was in endeavoring to make converts by fraudulent miracles, and at the same time teaching that all miracles were cheats. Pray, who would be converted by a miracle, if the doer of it said it was a fraud? And why should a "gaping crowd" think a man's words were an oracle from God, merely because he looked in a glass when he spoke them? Strange that no man can tell a lie, but he sticks up a signboard to show its falsity. We are pleased to see prophet Strang ranked with the prophets, even in calumny, and are not a whit displeased that Mr. Gifford, after repeating stale falsehoods on Joseph, should call him hard names also. If, like the assembly at Ottawa, Wm.'s eastern audiences should require him to begin his Mormon expose with "Old Jo" or return the money, they doubtless could hear something of more prophets than one. However this may be, all who know him know that, rather than fail of a favorite undertaking, he would justify any iniquity under Joseph's cloak.

CALIFORNIA GOLD.

The late discovered gold mines of California have become the lion of the newspaper press; almost the only subject of remark, and a perfect rage among men. There is scarcely a city or large town in the country which is not fitting out a party to go around cape Horn; white adventurers are gathering up in all the west and preparing to assemble early in the spring on the western borders of Missouri and Arkansas, to cross over the mountains, all bound for the gold region. It is not at all improbable that next August 100,000 adventurers may pour themselves into this new *El Dorado* of the new world.

We have not the slightest doubt of the existence and the productiveness of the mines. We are able to credit the most extravagant tales yet told on the subject, except that which alledges that the gold extends through to the Salt Valley. And the only reason why we do not credit that, is, that it comes from San Francisco, and is not mentioned in the late accounts direct from the Valley.

But this abundance of gold we look upon as a national misfortune. All countries producing precious metals in abundance are poor.—There are no mines in Mexico which produce as much real profit to the possessors, as the salt springs in New York do. All the gold annually dug in all Mexico is of less value than the coal mined in Pennsylvania in half that time. Indeed it is a matter of serious doubt whether California will ever bear as large a population, or as happy a community as it would if the gold was not there. More will rush in immediately of wild adventurers, and again the poor Indian will cry for a land where Christians do not thirst for gold. Wantonness, debauchery, avarice and violence will be the order of the day in this much desired region. Its population will not be citizens having an interest in society and good government, but adventurers who go there to make a fortune and return. Some will return with the treasure they have sought for. More will perish there in the vain struggle.

Moreover, if the gold turns out as abundant as it is reported, it will have a visible influence on the value of the precious metals.—It has been estimated that $15,000,000 have already been obtained. If this be true, under favorable management the mines ought to produce from 50 to $100,000,000 annually. Such an influx of bullion would diminish the value of money one-half. In other words, the dollar continuing of the same weight and fineness will buy but half as much. The nominal value of money would continue the same, but its real value would be diminished by half. Of other articles the nominal value would be greatly increased, while the real value would remain unchanged. This would create a feverish excitement in business, and universal speculation. No class of men would receive any real benefit from it except those who own property, for which they are in debt. They will find the nominal value of their property increased, while the amount of the debt remains unchanged. Consequently less property will pay it. These mines are some six hundred miles beyond the Brighamite settlements in Salt Valley. Naturally they would have the effect to attract many from there. It is not improbable however that many may be induced to go to the Valley in search of gold. We shall see. Certain it is that emigration, crime and misery will pass rapidly over the mountains. If slavery can by any means be extended to California, the cup of her abominations will soon be full.

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EXTRACT OF A LETTER TO THE PRINTER OF THE GOSPEL HERALD.

Ashtabula, Ohio, Nov. 19th, 1848.

MR. COOPER,—SIR:— * * * * I think that you will some day wake up to an understanding of your situation, for I think that you have more mind than to remain blind *forever*.—For your benefit I will give you a short history of Mormonism. I will commence with the *golden Bible*. It was written in Erie, Pa., as a romance with regard to the ten lost tribes of Israel. From Erie it was sent to Pittsburgh in manuscript to be printed, where Rigdon, the *great Apostle of* "*Mormonism*," was at work as a *journeyman printer*, who *stole* the manuscript, and with "Jo Smith" commenced one of the greatest systems of *fraud* and *humbug* ever got up. Jo Smith learned the manuscript off by heart, and then got a piece of glass and called it the *philosopher's stone*, with which he would read from the *plates*, which he found when the Devil kicked him six feet on end. And as for Jo Smith, he was known to be one of the greatest *villains* in the western part of the State of New York.

As I was saying, he read them to a gaping crowd, and every word was taken down as an *oracle* from God. Yes, the offspring of the imagination of a man, who died before his work could be printed, was *read as the word of God!* What profanity! And call you this the only true and legal order of priesthood? From whence do they derive their order? From Jo Smith, I suppose. But ambition and fanaticism will carry some men a great ways. They want to be called Apostle, and want to mislead ignorant and foolish people, and especially when they have got money. That is what they want. And among them is that great Apostle Strang. I will not call him a fool, for he is not one. But his talents ought to be put to a better use than carrying on a system of fraud and deception, excelled only by Mohammed. * * JOHN GIFFORD.

☛ The foregoing letter, written to the printer of the Herald by an old acquaintance, we publish just as a set off to the assertions of Wm. Smith. The only difference we can see in them is that Mr. Gifford probably supposes what he says is true, just as some future fool who repeats Wm.'s tales may think them true. The story of Joseph getting a piece of *glass* and calling it the PHILOSOPHER'S STONE is doubtless an attempt at the use of the Urim and Thummim. All that is said of the dead man's manuscript, is probably a vague reiteration of the Spaulding story. Mr. Gifford very likely does not know that Sidney Rigdon never was a printer.—Nor that at the time the Spaulding manuscript was in Pittsburgh, Rigdon was a boy on his father's farm. We presume he would not like to know any such fact. Otherwise we would send him the evidence to his heart's content.

By the way, "JO SMITH" must have been full as smart to learn the whole Book of Mormon by heart as Strang was in endeavoring to make converts by fraudulent miracles, and at the same time teaching that all miracles were cheats. Pray, who would be converted by a miracle, if the doer of it said it was a fraud? And why should a "gaping crowd" think a man's words were an oracle from God, merely because he looked in a glass when he spoke them? Strange that no man can tell a lie, but he sticks up a signboard to show its falsity. We are pleased to see prophet Strang ranked with the prophets, even in calumny, and are not a whit displeased that Mr. Gifford, after repeating stale falsehoods on Joseph, should call him hard names also. If, like the assembly at Ottawa, Wm.'s eastern audiences should require him to begin his Mormon expose with "Old Jo" or return the money, they doubtless could hear something of more prophets than one. However this may be, all who know him know that, rather than fail of a favorite undertaking, he would justify any iniquity under Joseph's cloak.

CALIFORNIA GOLD.

The late discovered gold mines of California have become the lion of the newspaper press; almost the only subject of remark, and a perfect rage among men. There is scarcely a city or large town in the country which is not fitting out a party to go around cape Horn: white adventurers are gathering up in all the west and preparing to assemble early in the spring on the western borders of Missouri and Arkansas, to cross over the mountains, all bound for the gold region. It is not at all improbable that next August 100,000 adventurers may pour themselves into this new *El Dorado* of the new world.

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Unhappily, that era seems still far distant, and without daring to be prophets of bad tidings, we still fear that all is not over. Whatever may be the judgment of history on the sanguinary excesses caused by a handful of unprincipled men, they have, at all events, amply avenged Louis Philippe in France, and Metternich in Austria.—*London Morning Chronicle.*

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Family Bible, family pictures, school books or library; seat in church and rites of burial; all wearing apparel of debtor and family; beds, bedsteads and bedding for debtor and family; all stoves and appendages for use of debtor and family; $200,00 of additional household furniture; two cows, ten swine, one yoke of oxen and one horse, or in lieu a span of horses, ten sheep and the wool, &c., from the same; necessary food for all this stock for one year, either provided or growing, or both; one wagon, cart or dray, one sleigh, one plough, one drag, and other farming utensils, including tackle for the teams, to the value of fifty dollars; one year's provisions for debtor and family, and fuel for one year; tools and implements or stock in trade of any mechanic, miner or other person, used and kept for the purpose of carrying on his trade or business to $200,00; library of professional man to same amount. There is also exempt on all process on debts contracted after Jan. 1st, 1849, 40 acres agricultural land, with the improvements thereon, or a town lot of one-fourth of an acre, with the improvements thereon, without reference to the value.

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At the siege of the city of Moultan in September last, when the British were daily expecting the surrender of the place, a body of Sikhs amounting to 5000 abandoned the British army, and went over to the enemy. In consequence of this defection, the British were compelled to raise the siege, and retreat with a heavy loss.

The Sikhs are now in full rebellion all over India, and the British appear to be struck with as deep a consternation as that occasioned by the catastrope at Cabul. Great exertions are making to raise troops at the frontier stations, and at Bombay, to meet this new and unexpected emergency. The Sikh chieftains are animated by the most intense hatred of the English.

The natives opposed to the British in the war in Moultan, appear to have displayed a courage and resolution which astonished their enemies. Many of the battles were attended with horrible carnage. A letter from a person who was present in one of the actions on the 12th September, says:—

At seven in the morning they began to prepare batteries near the building from which on the 9th they repulsed us; they were attacked by one European and two native regiments. The Europeans remembering how their comrades had been foiled, and how they had suffered, fought like furies. They found 400 men in a narrow square and shot and bayoneted every one of them. A mine had been blowed up by them and hundreds of scorched and shattered bodies were found piled over the ground. Sixty of those who had cut down Ensign Lloyd when parleying with them, were destroyed by Her Majesty's 10th—only five of the party escaping; the artillery destroyed 100 in one mass.—*Ex. paper.*

IDLE VISITS.—The idle lay a very heavy tax upon the industrous, when by frivolous visitations they rob them of their time. Such persons beg their daily happiness from door to door, as beggars their daily bread, and like them sometimes meet with a rebuff. A mere gossip ought not to wonder if we are tired of him, seeing that we are indebted for the honor of his visit soley to the circumstace of his being tired of himself. He sits at home until he has accumulated an insupportable load of ennui, and then sallies forth to distribute it amongst his acquaintances.—*Colton.*

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LIVE THEM DOWN.

Brother, art thou poor and lonely,
Toiling, toiling, day by day;
Journeying painfully and slowly,
On thy dark and desert way?
Pause not—though the proud ones frown!
Shrink not, fear not—LIVE THEM DOWN.

Though to Vice thou shalt not pander,
Though to Virtue thou shalt kneel,
Yet thou shalt not escape Slander—
Jibe and lie thy soul must feel—
Jest of wit ing—curse of clown—
Heed not either—LIVE THEM DOWN.

Hate may wield her scourges horrid,
Malice may thy woes deride;
Scorn may bind with thorns thy forehead—
Envy's spear may pierce thy side!
Lo! through Cross shall come the Crown!—
Fear not foemen!—LIVE THEM DOWN!

PARENTAL TEACHING.—If parents would not trust a child upon the back of a wild horse without bit or bridle, let them not permit him to go forth into the world unskilled in self-government. If a child is passionate, teach him by gentle and patient means, to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity. If he is sulky, charm him out of it, by encouraging frank good humor. If he is indolent, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. If pride comes in to make his obedience reluctant, subdue him, either by counsel or discipline. In short give your children the habit of overcoming their besetting sins. Let them acquire from experience that confidence in themselves which gives security to the practiced horseman even on the back of a high-strung steed, and they will triumph over the difficulties and dangers which beset them in the path of life.—*Ex. paper.*

CANADA SUBSCRIBERS.—We are under the necessity of reminding our Canada subscribers of the duty of perfect promptness in the payment of subscription for the Herald. We pay postage on their papers to the line, and necessarily pay it in advance. Of the $2,00 a year which they pay us, we pay out for postage to the line $1,56, leaving us only 44 cents for 52 papers. By occasionally sending a paper a short time longer than actually paid for in the expectation of a remittance, we have actually paid out more money for our Canada subscribers than we have received from them.

TO PRINTERS.—I have on hand three imposing stones of superior quality, which I wish to dispose of. One is 6 feet by 2 feet 4 inches. One 4 feet by 2 feet 10 inches. And one 3 feet square. These stones are of the best finish, manufactured from the Voree marble quarry. I can also furnish stone ink stands and imposing stones to order on short notice. JAMES J. STRANG.

☞ No man is a finished workman if he is ignorant of the theory on which he practices.

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Toiling, toiling, day by day;
Journeying painfully and slowly,
Onward dark and desert way?
Pause not—though the proud ones frown!
Shrink not, fear not—LIVE THEM DOWN.

Though to Vice thou shalt not pander,
Though to Virtue thou shalt kneel,
Yet thou shalt not escape Slander—
Jibe and lie thy soul must feel—
Jest of wit ing—curse of clown—
Heed not either—LIVE THEM DOWN.

Hate may wield her scourges horrid,
Malice may thy woes deride;
Scorn may bind with thorns thy forehead—
Envy's spear may pierce thy side!
Lo! through Cross shall come the Crown!—
Fear not foemen!—LIVE THEM DOWN!

Parental Teaching.—If parents would not trust a child upon the back of a wild horse without bit or bridle, let them not permit him to go forth into the world unskilled in self-government. If a child is passionate, teach him by gentle and patient means, to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity. If he is sulky, charm him out of it, by encouraging frank good humor. If he is indolent, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. If pride comes in to make his obedience reluctant, subdue him, either by counsel or discipline. In short give your children the habit of overcoming their besetting sins. Let them acquire from experience that confidence in themselves which gives security to the practiced horseman even on the back of a high-strung steed, and they will triumph over the difficulties and dangers which beset them in the path of life.—*Ex. paper.*

Canada Subscribers.—We are under the necessity of reminding our Canada subscribers of the duty of perfect promptness in the payment of subscription for the Herald. We pay postage on their papers to the line, and necessarily pay it in advance. Of the $2,00 a year which they pay us, we pay out for postage to the line $1,56, leaving us only 44 cents for 52 papers. By occasionally sending a paper a short time longer than actually paid for in the expectation of a remittance, we have actually paid out more money for our Canada subscribers than we have received from them.

To Printers.—I have on hand three imposing stones of superior quality, which I wish to dispose of. One is 6 feet by 2 feet 4 inches. One 4 feet by 2 feet 10 inches. And one 3 feet square. These stones are of the best finish, manufactured from the Vorce marble quarry. I can also furnish stone ink stands and imposing stones to order on short notice. JAMES J. STRANG.

☛ No man is a finished workman if he is ignorant of the theory on which he practices.

GOSPEL HERALD.

VOL. III. No. 43.] VOREE, Wis., THURSDAY, JAN. 11, 1849. [WHOLE No. 107.

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REVELATION, GIVEN JAN. SEVENTH, 1849.

Hearken O ye saints, and give ear, for the time to favor Zion is at hand, and the day of her redemption draweth near. Draw near unto me and learn, for the ways of man are foolishness before me. Behold ye shall be one, and if ye are not one ye are none of mine. And ye shall all speak the same thing. Ye are cursed; ye are confounded, because ye have many tongues, like unto Mystery Babylon, and many are running to and fro, speaking in their own wisdom, which is folly before me. By their speech gross darkness filleth the minds of the people. Those whom I have called to preach the gospel to the nations, have left serving me to contend against mine anointed, and I have not strengthened them, neither has their work prospered. They have only accomplished to scatter, and their evil ways follow them.

But I have a few names left in Voree who have not denied my word, nor rebelled against mine authority, nor done despite to mine anointed. And they shall be mine when I come to be glorified on earth. And there are a few in the Isles of the North who have not denied my name. When dominion is given to the saints I will remember their works. Nevertheless, as a people, ye have been slack in serving me. Ye have broken my commandments, and despised mine authority, and my precepts have been to you a vain thing. Ye are a stiff necked and rebellious people, who delight in your own vanities, and prefer your lusts to the chief of the things which God giveth. But such of you as draw near unto me, I will draw near unto them, and will save them. I have given you good gifts, and you have consumed them upon your lusts; I have chastised you, and ye have taken my name in vain; I have called you together to enjoy the blessings of my people, and ye have not heeded my call; I have revealed my authority to those that gathered, and they have spurned it; I have appointed shepherds unto you, and ye have despised them, and have walked in your own ways, where they did not lead you; and because of your rebellious hearts, are you blind, and deaf, that seeing you perceive not, and hearing you understand not.

Ye have robbed me in tithes and in offerings, and have been slothful in building a House unto my name, that I may dwell in it, and in building a Tower of Strength for the defence and the dwelling of Zion. Come, now, therefore, and bring in your tithes, and build a House unto me, that I may reveal most precious things unto you. And make unto me a free will offering, for a strong hold upon the Hill of Promise, according to the pattern which I have shown unto my servant James, and of which he has begun to lay the foundation, and I will show all things unto him in their time: and if ye do these things, I will give you strength that your enemies shall not prevail over you, and this shall be your possession.—Moreover, I have given you the Islands in the great Lakes for a possession. There shall you dwell apart from the Gentiles, and none shall make you afraid. For my law shall be kept there, and judgment shall be rendered against those that despise it.

If ye will therefore possess these things, remember my law, to keep it. Forget not the precepts which I have given you, but act wisely, according to the wisdom which I have revealed unto you; and despise not my word; for it is not a vain thing. I have given you wisdom, with promise. If ye will not live by it, the promise is not unto you. It is a vain thing for you to witness my word, if ye will not regard it, to live by it.

At Voree shall your possessions be purchased with money, and you shall make speed to redeem that which you have purchased. To that end have I blessed you, and you have consumed the blessings on things which are not good for you; yea, even the Order which I have commanded you to establish according to the Order of the church of the first born, have done this. Yet because the chief among them have sought unto me, and have admonished unto faithfulness, and have kept my words, I will yet bless them, and will give them the Kingdom, if they abide in well doing.

Once more I command all my saints to bring in their tithes, according to the law I have given them, and build a house unto me. Whosoever will not do it shall not enter into the house of the Lord. Let mine Apostles call on all the saints, both by word and proclamation, to do this thing. And let faithful and chosen ones be sent unto them, to receive of their tithes for this work, and let the work progress from this time forward.

And send faithful ones unto the saints and call on them to make a freewill offering for the Tower which I have commanded you to build on the Hill of Promise, and let the same be built, that it may be a habitation and a defence for the saints that shall gather together and keep the Order of Enoch, which I have revealed unto my servants, and let a subscription be circulated, that those who have not sold their possessions and cannot yet gather up their goods to the places appointed, may assist in building the towers of Zion, and may obtain an inheritance among the faithful.

And ye shall establish this Order at the stake which I have appointed among the Lamanites, and there shall ye keep it in all your habitations. And I will multiply you, and increase you exceedingly. And those that are strong in my ways will I make patriarchs and rulers in their tribes, and princes in their houses. Their inheritances shall be appointed unto them, and to their houses, and their posterity after them for a perpetual possession. Let many gather to the Islands which I have appointed for your gathering, that this Order may be kept more perfectly; for there will I give you much possession for an inheritance, if ye will go up and possess it. And such as shall be appointed of the Order of Enoch by the voice of the Order shall go up and possess the land, but they shall retain a strong hold at Voree, for it must needs be that they keep a possession there, and my work requires it. And if they do not redeem and preserve it, they must be afflicted with sore affliction. If they are faithful unto me, my strength shall shield them and prosper them.

And let this Order be an example unto all, both to the believing and to the unbelieving; for if they do not walk in my ways more

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Put away covetousness. Remember that all that ye possess is mine. Cast all idlers out of this Order. Let no man call aught his own, nor buy nor sell as though it were his. But let all be the common property of all, as I have given unto you, and let those buy and sell who are appointed by common consent. And this shall be your inheritance, and the inheritance of your children forever. He that is faithful in this little shall be made prince of a village, or ruler of a Tower; and he that is faithful therein shall be made patriarch of a tribe, or ruler of many cities in my kingdom.

And ye shall not provoke one another. But ye shall console and strengthen one another. Ye shall strenghten the weak; for with kindness and much charity will I give you to prevail, and ye shall save them. And ye shall not contend against one another.

Rebel not against my servant James; for I am with him, and I have given unto him the keys of the Kingdom of Heaven. Whosoever receiveth me, receiveth him. Whosoever receiveth him, receiveth those whom I have sent. Whosoever heareth not his words, heareth not mine. Whosoever heareth not his words, hearkeneth not to the words of those whom I have sent. For I have made him the chief shepherd of the whole flock on earth. They that are of the flock hear his voice. If not, they go astray to destruction.

Behold I am his friend; for he has been faithful unto me. And the keys which I have given to him shall not be taken from him in this world, neither in the world to come. They that speak evil of him are enemies unto me, saith the Lord. They have given themselves unto lies, and their hearts to wickedness. For he is meeker than Moses, more patient than Job, and has kept himself unpolluted in the midst of the lustful and ungodly till they have departed from him.

Ye know not his patience, nor his faith, nor his trials and sufferings. How have ye cast your toil on him? Ye have required him to bring redemption to Zion, and prosperity to you when ye lifted not your hands. Because he has not done it, many have reviled him and denied my name. But to as many as are faithful, will I give power to become heirs of the kingdom of heaven. And I have a great work for him to do, and with speed shall he do it, if ye uphold him in faith and confidence and prayer. For my hidden word shall be translated, and given to those that will receive it. And I have called him to this work.

And if my servant George J. Adams will be his counsellor, let him come and dwell near unto my servant James, and assist him in presiding, and in the school of the prophets, and in carrying my word to the saints, and to the nations, and to far countries. But let his dwelling be in the inheritance of the saints. If he do this, I will sustain him and will make him a host, and the head of nations.

Behold my servant William Marks has gone far astray in departing from me, yet I give unto him a little space that he may return and receive my word, and stand in his place; for I remember his work that he has done in the time that is past. If he will return and abide faithful I will make him great, and his possessions shall be great, and he shall possess a city, and his children shall dwell therein; a nation shall call him blessed.

And my servants the Apostles have not filled their mission in preaching my gospel to the nations of the earth, but have betaken themselves to their own work. If they had obeyed me I would have given them a host as the fruit of their labor, and added to them their food, raiment and possessions also. Do I not possess all? and am I impoverished that I cannot reward the faithful? I will provide for him that obeys me, and array him that regards my words.

I have protected you from all your enemies; I have turned men's hearts that they should do good unto you, and not persecute you; I have given you a home in a bountiful land, and ye have not done good according to my abundant mercies, nor regarded me according to my loving kindness. But ye have made youreselves like the Gentiles, and have sought your own ways, and not mine. And now turn unto me all ye my people, lest the disobedient and the rebellious be cut off, and cast out of his possession, and persecution and wrath come on those who are slack in serving me. And I give you chastisement and much sorrow. For your enemies shall be upon you, and ye shall flee before them, if ye turn not to me to be faithful.

CLASSIFICATION OF MANKIND ACCORDING TO THEIR DIFFERENT RELIGIONS.

I. *Jews*, so called from Judah, the son of Jacob. They hold the religion instituted by Moses and the prophets. The principal sects among the Jews in modern times are—1. Rabbinists, who receive the Talmud. 2. Caraites, who receive the Old Testament. 3. Samaritans, who receive only the Pentateuch.

II. *Christians*, so called because they profess to hold to the religion taught by Christ and his apostles. They include, 1. Christians of the Oriental or Greek Church; 2. Christians of the Catholic or Latin Church; 3. Protestants, or those who have seceded from the Latin Church.

III. *Mohammedans*, so called from Mohammed, the son of Abdollah, who lived in the seventh century. They hold that there is one God, and Mohammed is his prophet. They are divided into, 1. Shonites, who received Sonna or tradition; and 2. Shiites, who reject the Sonna.

IV. *Druzes*, so called from El Druzi, in the 11th century, who did much to establish this sect. They hold there is one God, and that Hakem is that God. The Nazarans Mutualees, appear to be schismatic Druzes, whom the rest of the sect regard as heretical.

V. *Yesidees*, or worshippers of Satan. They inhabit the mountains near Singa in Mesopatamia. They appear to be a mixed sect.

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XI. *The sect of Tao-see, or of Doctors of Reason*, founded by Laotseu, or Lokium, who lived about 600 B. C. They hold the worship of spirits, with a belief in magic, and the existence of a primordial reason. It is the most ancient religion in China.

XII. *The followers of Confucius*, who lived in the fifth century before Christ. Their religion is based on a philosophic pantheism.—They include the learned of China and of the neighboring countries.

XIII. *Sintoists.* Their religion is based upon the worship of genii, or inferior deities, called Sin, or Kami, who preside over all things visible and invisible, and are supposed to take more interest in human affairs than the higher gods. The worship paid to the Kamis consists of prayer and sacrifices. Their temples are called *miya*, and their festivals *matsuri*. This is the most ancient, although now the predominant, religion in Japan.

XIV. *Fetichists*, or worshippers of the fetiches, a name given to any animate or inanimate, natural or artificial object, to which rude and barbarous people pay religious homage. They include, 1. Fetichists of Asia and Europe, whose priests are sometimes called Grote; 2. Fetichists of America, whose priests are sometimes called Jugglers; and 3. Fetichists of Oceanica.

☞ We find the foregoing going the rounds of the papers with some little variation, and add, for the information of mankind, one other kind of religion particularly distinguirhed from those by being true. On earth it has no creed set down containing "all that it is necessary for man to believe and to do;" for, singularly enough, the believers in the true religion have not yet found out what it is necessary to believe and to do, but think it is necessary to continually learn and do more and more till they are like God in heaven—perfect as he is perfect. They are not positively opposed to creeds however, for they have already set down several points as matters of established faith. For instance, they not only hold with Jews, christians and many others that there is one God, but they think, singularly enough, that he is just such a God now as he was in the days of Moses, and really pretend that he is alive and attending to the affairs of his kingdom now as usual. Very singular people they are; men call them, in derision, Mormons. It is said, indeed, we find it written in some old books by one Matthew, and several other fishermen, that there was just such a set of people once in the country about Jerusalem. But that was a great while ago. They called them christians then. Some have even pretended that there were such before the flood, led by one Enoch, an old man, whom people pretended was crazy. Very singular people they are! They actually believe in a living God and living Prophets and Apostles.

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THE GOLD FEVER.—A friend asked our advice on the subject of emigrating to California, and trying his luck in gathering gold.—We advised him to stay where he was, in New York, and be contented with a comfortable living here. We know of no greater misfortune to a country, than that bread should be dear and gold plenty. Look at the fate of Sir Walter Raleigh; look at all the expeditions in search of gold; look at the fate of Spain, once the first power in the world, now the last in consequence of her gold and silver mines in Mexico and Peru. No greater calamity can befall a nation or a people, than to be rich in gold and poor in comforts. Here are young men going on a five months voyage round Cape Horn to California—they jump on shore and rush to the shores of the Sacramento river to pick up grains of gold—the more they find, the less is its value. If they are lucky enough to pick up fifty dollars a day, the whole goes for flour and other necessaries, and if they are lucky and collect some thousands in gold and wish to return home they are robbed and murdered on the way. Bands of Indians and banditti will hover around the gold regions, to intercept and rob the industrious gatherers, and finally a revolution will break out among the speculators themselves, and they will cut each others throats. It has not been said without reason, that "gold is the root of all evil," and many a man with a few hundred dollars in hand, a good business, and making a comfortable living, will throw them all up and hasten to California in search of the dross. Suppose he succeeds, he lives in no better security and comfort there than he does here. Rich and poor can secure nothing from wealth but a comfortable living. Can they not secure it here! This gold fever will destroy the profits of many persons, and then the bubble will burst, and we shall hear no more of it.—*New York Star.*

ENERGY.—Energy is everything. How mean a thing is man with little motive power! All the abilities nature has given him lie useless, like a great and mighty machine, ready at every point of useful action, but not a wheel starts for want of starting power. A great man is like a great machine. He has a great power to set in motion the various and immense projects which he has in hand; little motives can neither start nor stop him; they may set in motion the powers of an ordinary man and render him respectable, nay even a beautiful piece of mechanism, but never a magnificent one. Yet there is one thing that renders man supremely above the machine. By the working of his own mind he can improve and exalt himself; by directing his eye to what is great and good, he may become so. If then, we can become what we wish to be, what high objects should we aim at, and what resolute and energetic effort should we ever make to attain them! —*Ex. paper.*

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MUSINGS.

How little do saints care for the work they have enlisted in.—How much do they talk of privations, who have suffered none.—How slight an obstacle will stop their progress. Nine men in ten of those who talk of privations in the service of God have actually suffered more, and would any day bring on themselves more in the pursuit of money than they ever suffered or have any prospect of suffering in the cause of God.

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DUTY.—Till we do our duty to God, we can never do it to man. And what we do to others will be more from spurious motives, than sense of duty or religion in the heart.—T. ADAMS.

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XI. *The sect of Tao[illegible] of Reason*, founded by Laotsen, or Lokium, who liv[illegible] C. They hold the worship of spirits, with a belief [illegible] existence of a primordial reason. It is the most [illegible] in China.

XII. *The followers of [illegible]* [illegible]ived in the fifth century before Christ: Their re[illegible] a philosophic pantheism.—They include the lear[illegible] of the neighboring countries.

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EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 3.

(Conclusion of No. 3.)

Racine, December 30th, 1848.

Mr. James J. Strang,—Sir:—I am glad to find you did not intend to include works on theology with works on the natural sciences to be appealed to in the first instance as unquestioned truths, so that the admission of the one may be no pretext for the admission of the other.

58. In par. 73 you say, in par. 9 I draw a most sage conclusion. If such errors are for want of understanding, I had better give up discussion. If of mere captiousness, it would be as well to stop talking of love of truth. What kind of evidence is good to prove the rotundity of the earth? The *testimony* of men of certain facts, and the calculations of mathematicians founded thereon. What kind of evidence then is good to prove the existence of a God?—The testimony of men of facts, and the equally scientific deductions therefrom of his existence.

59. Hard words do not always make strong arguments. My par. 9 referred to your par. 11, in which you said, "whatever proof is always received among men on all subjects, I hold to be good on this, if applicable, to the same extent as in any of the sciences."—In Geology what would be good to prove the existence of limestone, but a lump of it made perceptible to the mind? What would be good to prove the *form* of the lump, but the form made perceptible to the mind? That which does not make the idea spoken of perceptible to the mind is no proof in science, whatever it may be called in law; and it is not the latter we are discussing. In science we deal with the certain, not the probable. We demonstrate, not imagine things. The rotundity of the earth can only be proved by demonstration, not by testimony. The same with the existence of God. *How can you make scientific deductions from mens' testimony of supernatural beings? I should like an example.* On which side the captiousness, error or love of truth is, let the reader decide.

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61. Here again water was the thing spoken of as being in a different condition. The existence of the water was evident, not so the existence of God. A piece of ice might have been taken to the king, or the king to the ice. Could we do the same with the supernatural, I should think your reasoning more to the point.

62. In reply to par. 75, you say, "it is *untrue* that if we are to believe accounts of the supernatural we should be left to the guidance of less than one in a million, who profess to have seen the supernatural." Are there twenty persons in this country in the present age who have seen a supernatural being, or the like proportion in any other country? You say, "a majority of men give their testimony of the supernatural, using that word as I appear in the popular sense." I do not speak of belief and testimony as synonymous. Had I used the word testimony to express belief or hearsay, I should not have said, "we must be left to the guidance of less than one in a million who profess to have seen the supernatural," as I presume the general opinion of mankind as nearly as evident to me as to yourself.

63. You say, further, "the existence of the Antartic continent is *proved* by less than one in ten millions." Yet who doubts it?—Here what you call *proof* is the testimony of a witness, which may be proved true or false by an examination of the continent. But how can we examine the supernatural to prove the truth of the testimony? Where then is the parallel? And you ask, who doubts? as though that were a proof of its truth. If so, doubting will be a proof of falsehood. Then what becomes of the Mormon doctrine?

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higher branches of mathematics, as I unjustly *pretend* it is for its *knowledge* of God upon the seers. After distinguishing so clearly the difference between *knowledge* and *opinion* or *belief*, I wonder you can so frequently unintentionally confound them. If you have seen God, you *know* that he did exist. When you testify the fact to me, I only *know* that you told me so, but must believe or not, as it appears to me probable or not probable. Does not belief express probability, and knowledge certainty?

69. What would we have *believed* (not *known*) of God but from the testimony of the *favored* seers (you allude to in par. 21 "from Abraham to yourself") of marvelous visions seen most frequently alone, which speaks conviction to credulity. This reminds me forcibly of "Moore's" lines in the "Veil'd Prophet," in "Lalla Rookh," where he says:—

"Ye, too, believers of incredible creeds,
Whose faith enshrines the monsters that it breeds;
Who, bolder e'en than Nimrod, think to rise
By nonsense heap'd on nonsense to the skies.
Ye shall have miracles; aye, sound ones, too;
Heard, seen, attested, everything—but true.
Your preaching zealots, too, inspired to seek
One grace of meaning for the things they speak.
Your martyrs, ready to shed out their blood
For truth, too heavenly to be understood;
And your state priests, sole venders of the lore
That works salvation as on AVA's shore,
Where none but *priests are privileged to trade*,
In that *best marble of which Gods are made.*
They shall have mysteries; aye, precious stuff
For knaves to thrive by, mysteries enough—
Dark tangled doctrines, dark as fraud can weave,
Which simple votaries shall on *trust* receive;
While craftier, feign belief, till they believe
A heaven too you'd have, ye lords of dust,
A splendid paradise, pure souls, ye must.
That prophet, I'll sustain his holy call,
Who finds not heavens to suit the tastes of all—
Houris for boys, omniscience for sages,
And wings and glories for all ranks and ages.
Vain things—as lust or vanity inspires,
The heaven of each is but what each desires."

The picture appears to me so much like the priestcraft of the present age, save in the marble Gods, that I think I need urge no other excuse for its insertion.

70. You say, in par. 80, no man *knows* what is natural in the premises, except on the *testimony of great numbers of witnesses.*—Please inform me how much *testimony* makes *knowledge*, because I object to testimony as proof sufficient of the existence of God.—You argue as though I ought to object to testimony on cannibalism and image worship. In nature the things spoken of may be examined, the testimony tested. Not so in the supernatural. Do we not reasonably ask a better proof where false testimony and ignorance are so common? where we are first *commanded to believe, as though we could obey or disobey at will*, then to PAY for believing, and threatened with eternal misery as the consequence of non-compliance?

71. In reply to par. 81, I must leave you to define the difference between "the general agreement of mankind" and the "concurrent testimony" that God exists.

72. In reply to par. 82, I think my argument still good. If the present existence of God is to be proved by testimony, I fear you will have to supply the principal part of it yourself.

73. You say, in par. 83, "astronomy does not teach that the different parts of nature govern each other." Astronomy, you are aware, *(if you know anything about it,)* acknowledges the universality of their laws of attraction, by means of which all matter tends to concentrate at a common centre. Here I think I ought to acknowledge my ignorance of astronomy, as you have intimated the same, and particularly of your astronomy, of grammar, logic, mathematics, chemistry, &c., not being educated in science. When I first spoke of a discussion in answer to your public challenge, I thought it would be private, (not thinking what I might write would be worth printing;) that you would write out the affirmative at your leisure, which I would answer at my leisure. When some one called on me and questioned me on the subject, I told them the same. Though I would not make that a difficulty, if you preferred it in your paper. I mention this to show that a *public* discussion was not sought by me, though I feel rather benefitted by it than otherwise, and more firmly convinced than ever that *truth* does not need one half of the talent to sustain it that *error* does. But as you stated in par. 73, if such errors are from want of understanding, I had better give up discussion. I thought probably you desired to discontinue it, or to provoke me to. If you are tired of it, only say so, and the thing is done.

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75. In reply to par. 84, I thought I had defined religion and revelation in the best and most popular manner. If not, I shall be happy to be better informed. The first verse of the Bible is an example of that which could not be discovered by human experience: "In the beginning God created the heavens and the earth." Believers say it is true that the belief is promotive of their happiness, and thus it was revealed. But where it is written, "Now Moses kept the flock of Jethro, his father-in-law," I think you would call that history, and not revelation. Were a school teacher to say mathematics revealed here, I think you would have more reason to complain of his "English."

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78. From paragraphs 87 and 103 I am left to infer that you are the principal officer of God. And I suppose if I desire any business

higher branches of mathematics, as I unjustly *pretend* it is for its *knowledge* of God upon the seers. After distinguishing so clearly the difference between *knowledge* and *opinion* or *belief*, I wonder you can so frequently unintentionally confound them. If you have seen God, you *know* that he did exist. When you testify the fact to me, I only *know* that you told me so, but must believe or not, as it appears to me probable or not probable. Does not belief express probability, and knowledge certainty?

69. What would we have *believed* (not *known*) of God but from the testimony of the *favored* seers (you allude to in par. 21 "from Abraham to yourself") of marvelous visions seen most frequently alone, which speaks conviction to credulity. This reminds me forcibly of "Moore's" lines in the "Veil'd Prophet," in "Lalla Rookh," where he says:—

"Ye, too, believers of incredible creeds,
Whose faith enshrines the monsters that it breeds;
Who, bolder e'en than Nimrod, think to rise
By nonsense heap'd on nonsense to the skies.
Ye shall have miracles; aye, sound ones, too;
Heard, seen, attested, everything—but true.
Your preaching zealots, too, inspired to seek
One grace of meaning for the things they speak.
Your martyrs, ready to shed out their blood
For truth, too heavenly to be understood;
And your state priests, sole venders of the lore
That works salvation as on Ava's shore,
Where none but *priests are privileged to trade*,
In that *best marble of which Gods are made.*
They shall have mysteries; aye, precious stuff
For knaves to thrive by, mysteries enough—
Dark tangled doctrines, dark as fraud can weave,
Which simple votaries shall on *trust* receive;
While craftier, feign belief, till they believe
A heaven too you'd have, ye lords of dust,
A splendid paradise, pure souls, ye must.
That prophet, I'll sustain his holy call,
Who finds not heavens to suit the tastes of all—
Houris for boys, omniscience for sages,
And wings and glories for all ranks and ages.
Vain things—as lust or vanity inspires,
The heaven of each is but what each desires."

The picture appears to me so much like the priestcraft of the present age, save in the marble Gods, that I think I need urge no other excuse for its insertion.

70. You say, in par. 80, no man *knows* what is natural in the premises, except on the *testimony of great numbers of witnesses.*—Please inform me how much *testimony* makes *knowledge*, because I object to testimony as proof sufficient of the existence of God.—You argue as though I ought to object to testimony on cannibalism and image worship. In nature the things spoken of may be examined, the testimony tested. Not so in the supernatural. Do we not reasonably ask a better proof where false testimony and ignorance are so common? where we are first *commanded to believe, as though we could obey or disobey at will*, then to PAY for believing, and threatened with eternal misery as the consequence of non-compliance?

71. In reply to par. 81, I must leave you to define the difference between "the general agreement of mankind" and the "concurrent testimony" that God exists.

72. In reply to par. 82, I think my argument still good. If the present existence of God is to be proved by testimony, I fear you will have to supply the principal part of it yourself.

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79. In reply to par. 88, you misquote me. I said, par. 18, "but if myriads of spirits exist in nature, why are they not more *commonly* seen?" I have seen plenty of evidence of electricity, but none of spirits, according to your description of them. Par. 86. Surely; for some of my friends might have seen them as well as you.

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81. Horses, elephants, bees and ants you speak of in par. 90 are but examples of companies with their leaders one of themselves, not a supernatural leader. They do not select their leaders from other species or those endowed with supernatural revelations. I wonder if their leaders "gum" them as ours do us.

82. I do not understand you when you say, par. 91, "a simple negative is a perfect answer to the interrogation, and yet no answer at all." I cannot see how an answer can be perfect, and yet no answer. I said God's object in appearing to an individual once in an age must be to produce conviction necessary to the happiness of the race, (which is a good purpose,) or for no good purpose. If happiness is the end, and belief and obedience the means, would not man's being convinced of this be promotive of accomplishment? When you have a message to deliver to your flock, do you think it better to trust it to one to tell the many, or to tell the many yourself? Can you deliver a message better than God? and does not God know that you cannot?

83. You say, par. 91, if I will name the particular time, possibly you may endeavor to tell the reason. I will name then those with which you may be presumed to be most familiar, the 11th and 12th in par. 97, and the vision spoken of in par. 103.

84. In par. 92 you say you have not offered martyrdom as evidence of truth. Again, when men give testimony of facts known to them, *and suffer martyrdom rather than retract, they have given good evidence of the truth* of their testimony. Is not martyrdom advanced as evidence of the truth of the testimony, consequently of the fact testified to?

85. In par. 93 I thank you for the correction. I used the word experience erroneously. I presume the Indians did not treat white men as liars before the men had first proved it, any more than children treat their parents as liars when told of things which the children have not experienced. So with the Indian ocean and the people of Madagascar, with their feet pointing to ours. The bulk of the experience of man is for it, not against it. The experience of the witnesses, not the believers of the testimony merely. But when you assert the existence of supernatural beings, your testimony cannot be proved as in the case of the Indian ocean and the people of Madacasgar there is no parallel, consequently no rule of inference can be applicable to both.

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par. 94, "but *no man's experience can prove that an object does not exist, and reason only applies to facts ascertained or supposed, and cannot prove either that anything does or does not exist.*" What reason is there in your remark, then, that my objection to the evidence of a God is not that there is any natural impossibility in it? when you must allow that I could no more prove that there is no God in nature, than that there is no man in the moon? I simply denied the fact and the truth of the evidence by which you sought to sustain it, and endeavored to show that it was not conclusive to prove the truth of what you affirm.

91. Par. 99 I consider answered in paragraphs 60 and 61.

92. In reply to par. 100, Utilitarians are a class of reformers of whom Jeremy Bentham was one of the principal, who considered the use of anything for promoting the happiness of all the best test of its value in politics, morals or science. They observe consequences rather than commands, considering experience and reason more efficient in establishing beneficial truths than all the commands that ever issued from Pope, Priest, Monarch or President.—Will you oblige me with a few of the "facts" you speak of "in religion," which you say you "take as you find." *I was not aware that I said a thing was contrary to reason and experience, because new to me.*

93. In par. 101 you again argue as though the existence of God should be proved by the same kind of testimony that would suffice to prove the existence of St. Petersburg and the Pope. As I said before, in the latter cases the *testimony admits of proof*, by comparison with the things spoken of. Not so in the former. And you seriously tell me "*I cannot introduce one fact to prove it.*" To prove what? a negative! after telling me, "*no man's experience can prove that an object does not exist*?" So much for consistency.

94. In reply to par. 102, I asked in par. 26, "who has seen the Lord of the universe in the exercise of his power? (not authority.) And you endeavor to show a parallel case in the queen of Great Britain. Is the queen of Great Britain the whole governing force of Great Britain? Are not the lords, commons, the army and navy, police, militia, &c., all parts of the governing force? Is God only *one* among *many* of the *governors* of the universe? What parallel there is between God and the queen, I leave you to establish further before I endeavor to refute it.

95. In reply to par. 103, when I have taken the most unpopular side of the most impopular question, is it probable that I should suspect your tenderness in making an unpopular affirmation? I assure you it never entered my head. I gave you credit for more "courage," and "self-esteem," and less "fear" and "love of approbation" than that, speaking phrenologically. You beg to remind me the discussion does not give me the license of such a question. I take issue. How, without evidence, could I believe that God did govern the universe? Could you prove I was a tailor without my being seen *at work*? You only supplied the testimony that God had *been seen*, but not *governing the universe*, which you affirmed. And as I wish things done in order, I asked the proof which was wanting to sustain it, which you have supplied. And now I wish to examine your testimony, when and where you saw God, what he was like, what you call governing the universe, how he did it, and all the evidence necessary to ensure a perception or conviction of the fact.

96. In reply to par. 104, when you affirm that doubting is proof positive of insanity, I shall take issue, that being my question.—You tell me, "atheists have long had credit for being great reasoners." I hope they will try to deserve it. You add, "it is only because their opponents dare not reason." What cowards you think the religionists. But, like the Catholics, we have now to enter the lists on a new field, I trust "it will be a fair one, and no favor." Further, you add, we in our turn flinch from the ordinary rules of evidence. Only when what you call the rules of evidence are more promotive of error than truth. Don't brag till you've beat, nor accuse others of your own weakness. Coward often cries coward first, to avoid suspicion.

97. As an offset to par. 105, with me such words as *knowledge, hearsay, testimony*, &c., are not *synonymous*, nor *power* and *authority* either.

98. As a general reply to your first and third, you have not even defined distinctly the *supernatural*. You said, par. 86, you are not aware that in any *true* sense *spirits* are *supernatural*. You have only offered historic testimony as proof, which is about the weakest evidence to prove ordinary things, and cannot prove the existence of God, as the testimony cannot be proved to be true. You have supplied the deficient testimony yourself, which cannot be fairly admitted, as you are an interested witness. Your Bible testimony is not authenticated, and is connected with such scenes of wholesale robbery and murder pretended to be commanded by God, who said, "thou shalt not steal," and "thou shalt not commit murder," and "thou shalt love thy neighbor as thyself." You have not advanced one fact indicative of the existence of the supernatural, and, consequently, no induction therefrom. You have advanced only as evidence that which will sustain falsehood as well as truth, viz.: historic testimony. And with your great advantage of learning, talent and practice, I feel sure, had you any good evidence to advance, it would not be found wanting. And I am sorry to have to complain of bad language in place of good argument, and quotations altered to suit your arguments, and omissions which weaken and distort the meaning. You say I have not shown the fallacy in mass or detail. I have not endeavored to make any answer to it. (Our readers must decide.) I have introduced no opposing evidence, which you told me a negative does not admit of. I think I have refuted some of your fallacies, shown the degenerating tendency of your assumptions, mentally and morally, the inconsistency and incompleteness of your testimony. And, if the question has been better answered a thousand times before, I can only regret you have not been a thousand times convinced of its truth. But I am happy in finding one minister in my life willing and able to discuss his creed. If I have spoken disrespectful, it is of that which I think false, and cannot respect. When convinced of my error I will atone, for I do not believe we can follow falsehood without sacrifice, nor truth without benefit. Yours sincerely for the truth,

EDWIN BURGESS.

☞ Notwithstanding all the fuss we make about "Equality" in this country, we are sadly humbugged on the subject. The fact is, and we can all see it,—theoretically speaking, all men in *good society*, are endowed with certain inalienable rights, except *poor* men. All men who do not pay their honest debts are great scamps, except those who cheat on a large scale. All men are born free and equal except negroes, Indians,, and foreigners. All men are great sinners, except those who belong to the church. All men are allowed to think and speak freely, except those who are not orthodox. All men are gentlemen, except those who work for a living. All well dressed and accomplished women are ladies, except factory and servant girls.—*Ex. paper.*

Death of the Righteous.—I once met on the sea shore, said the Eastern poet Sadi, a pious man who had been attacked by a tiger, and was horribly mutilated. He was dying, and suffering dreadful agonies. Nevertheless his features were calm and serene, and his physical pain seemed to be vanished by the purity of his soul. "Great God," said he, "I thank thee, that I am only suffering from the fangs of the tiger, and not of remorse."—*Ex. paper.*

par. 94, "but *no man's experience can prove that an object does not exist, and reason only applies to facts ascertained or supposed, and cannot prove either that anything does or does not exist.*" What reason is there in your remark, then, that my objection to the evidence of a God is not that there is any natural impossibility in it? when you must allow that I could no more prove that there is no God in nature, than that there is no man in the moon? I simply denied the fact and the truth of the evidence by which you sought to sustain it, and endeavored to show that it was not conclusive to prove the truth of what you affirm.

91. Par. 99 I consider answered in paragraphs 60 and 61.

92. In reply to par. 100. Utilitarians are a class of reformers of whom Jeremy Bentham was one of the principal, who considered the use of anything for promoting the happiness of all the best test of its value in politics, morals or science. They observe consequences rather than commands, considering experience and reason more efficient in establishing beneficial truths than all the commands that ever issued from Pope, Priest, Monarch or President.—Will you oblige me with a few of the "facts" you speak of "in religion," which you say you "take as you find." *I was not aware that I said a thing was contrary to reason and experience, because new to me.*

93. In par. 101 you again argue as though the existence of God should be proved by the same kind of testimony that would suffice to prove the existence of St. Petersburg and the Pope. As I said before, in the latter cases the *testimony admits of proof*, by comparison with the things spoken of. Not so in the former. And you seriously tell me "*I cannot introduce one fact to prove it.*" To prove what? a negative! after telling me, "*no man's experience can prove that an object does not exist*?" So much for consistency.

94. In reply to par. 102. I asked in par. 26, "who has seen the Lord of the universe in the exercise of his power? (not authority.) And you endeavor to show a parallel case in the queen of Great Britain. Is the queen of Great Britain the whole governing force of Great Britain? Are not the lords, commons, the army and navy, police, militia, &c., all parts of the governing force? Is God only *one* among *many* of the *governors* of the universe? What parallel there is between God and the queen, I leave you to establish further before I endeavor to refute it.

95. In reply to par. 103, when I have taken the most unpopular side of the most unpopular question, is it probable that I should suspect your tenderness in making an unpopular affirmation? I assure you it never entered my head. I gave you credit for more "courage," and "self-esteem," and less "fear" and "love of approbation" than that, speaking phrenologically. You beg to remind me the discussion does not give me the license of such a question. I take issue. How, without evidence, could I believe that God did govern the universe? Could you prove I was a tailor without my being seen *at work*? You only supplied the testimony that God had *been seen*, but not *governing the universe*, which you affirmed. And as I wish things done in order, I asked the proof which was wanting to sustain it, which you have supplied. And now I wish to examine your testimony, when and where you saw God, what he was like, what you call governing the universe, how he did it, and all the evidence necessary to ensure a perception or conviction of the fact.

96. In reply to par. 104, when you affirm that doubting is proof positive of insanity, I shall take issue, that being my question.—You tell me, "atheists have long had credit for being great reasoners." I hope they will try to deserve it. You add, "it is only because their opponents dare not reason." What cowards you think the religionists. But, like the Catholics, we have now to enter the lists on a new field, I trust "it will be a fair one, and no favor." Further, you add, we in our turn flinch from the ordinary rules of evidence. Only when what you call the rules of evidence are more promotive of error than truth. Don't brag till you've beat, nor accuse others of your own weakness. Coward often cries coward first, to avoid suspicion.

97. As an offset to par. 105, with me such words as *knowledge*, *hearsay*, *testimony*, &c., are not *synonymous*, nor *power* and *authority* either.

98. As a general reply to your first and third, you have not even defined distinctly the *supernatural*. You said, par. 86, you are not aware that in any *true* sense *spirits* are *supernatural*. You have only offered historic testimony as proof, which is about the weakest evidence to prove ordinary things, and cannot prove the existence of God, as the testimony cannot be proved to be true. You have supplied the deficient testimony yourself, which cannot be fairly admitted, as you are an interested witness. Your Bible testimony is not authenticated, and is connected with such scenes of wholesale robbery and murder pretended to be commanded by God, who said, "thou shalt not steal," and "thou shalt not commit murder," and "thou shalt love thy neighbor as thyself." You have not advanced one fact indicative of the existence of the supernatural, and, consequently, no induction therefrom. You have advanced only as evidence that which will sustain falsehood as well as truth, viz.: historic testimony. And with your great advantage of learning, talent and practice, I feel sure, had you any good evidence to advance, it would not be found wanting. And I am sorry to have to complain of bad language in place of good argument, and quotations altered to suit your arguments, and omissions which weaken and distort the meaning. You say I have not shown the fallacy in mass or detail. I have not endeavored to make any answer to it. (Our readers must decide.) I have introduced no opposing evidence, which you told me a negative does not admit of. I think I have refuted some of your fallacies, shown the degenerating tendency of your assumptions, mentally and morally, the inconsistency and incompleteness of your testimony. And, if the question has been better answered a thousand times before, I can only regret you have not been a thousand times convinced of its truth. But I am happy in finding one minister in my life willing and able to discuss his creed. If I have spoken disrespectful, it is of that which I think false, and cannot respect. When convinced of my error I will atone, for I do not believe we can follow falsehood without sacrifice, nor truth without benefit. Yours sincerely for the truth,

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Whoever will prove himself worthy, let him arise lift up his voice, and spare not. Call upon the nations of the earth, old and young, rich and poor, bond and free, saying, Prepare yourselvs for the great day of the Lord. For if we, who are men in the flesh, holding the anthoity of the priesthood, call upon you to repent and you hate us, what will you do when the thunders shall utter their voices from the ends of the earth? speaking to the ears of all that live, saying, Repent and prepare for the great day of the Lord. Yea, and again, when the lightnings shall speak from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle, saying, Repent ye, for the great day of the Lord is come. Wherefore, dearly beloved, we would say unto you, let him that has ears to hear, and a susceptibility to feel the importance of this our call, arise, gird up your loins, for, behold, it shall come to pass, saith the Lord, that my servants shall be sent forth to the north and to the south, to the east and the west; and even now let him that labors for God teach them that shall be converted to gather unto Voree, as says the prophet James, bringing with them their gold and their silver, their copper, their brass, their iron; with all the trees whose fruit is good for man, or pleasing to the eye; with all their flocks and herds to build up and beautify the city and Temple of our God, and make the place of his feet glorious. For I will have a house built unto me there of stone, saith the Lord, wherein I will show myself by many mighty works. Then shall it be known who has magnified his priesthood, who has been faithful over a few things, and the same shall be ruler over many.

We would therefore exhort you to give heed to this our call; give all diligence to gather yourselves together; for it is written, gather my saints together who have made a covenant with me by sacrifice. And to our brethren of the quorum of the Twelve. we exhort you to go forth as a living bough into the field and let your voices be heard in every village, city and country on this side of the waters of the great deep; for we feel an assurance that the day is not far distant when the towns and cities of Europe, as also the islands of the sea, and the same where, in other days, apostles and prophets have freely poured out their life's blood for the gospel of the Son of God, must hear the gospel again. And, dear brethren, is it really a fact that to our hands is committed this great treasure? Ah! if so, is it not treasure in earthen vessels, liable to be broken? Oh, dear brethren, we have been permitted to see the greatness of this work through a glass darkly, and it hath at times made us rejoice in hope of the day when we shall inspect this work in the light of that true and unclouded day that is so eventful to the present generation; for as the day when the angel visited Lot in the city of Sodom was to that people a momentous crisis, our ministry to the present generation is an important era. Yes, too much so to be trifled with. Let us therefore redeem if possible our misspent time, and from this time until the coming of Christ let not our arm become cankered with rust. O refuse not this call! despise not our invitation! for we know that all things are possible with God, and he has said that the kingdom and dominion under the whole heavens should be given to the saints of the most high God, and they shall rejoice on the earth, and then we shall have a full reward. Amen.

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HUMAN HYDROPHOBIA.

One could almost suppose that hydrophobia, in a certain modified form, was an endemic in human society, as well as among dogs.—The lower portions of the community, in particular, seem to consider themselves as having a prescriptive right to suffer from it. The diagnosis of the malady in the human patient does not point to a catastrophe altogether so abrupt and tragical as in the canine, but it is attended by circumstances quite as sinister. Dirty faces, dirty clothes, dirty houses, dirt all over, are the symptoms which most forcibly arrest attention; and yet, bad as these are, we know that there are worse effects underneath the surface, for where physical dirt goes, there also resides moral degradation.

We know of no country in Europe where there is so little disposition on the part of the people, as in ours, to give themselves even that exhilarating kind of ablution which is derived from bathing.—At the present season, the traveler on the continent finds the rivers alive with swimmers; and we remember them swimming down the Loire to Nantes, observing the steamer frequently surrounded, more especially when nearing the great manufacturing city, with crowds of black heads and white shoulders. In Russia, where the people have not got beyond the middle ages, the lower classes do not yet know the use of a shirt, but wear it above their trowsers, in the form of a kilt. They have not, however, abandoned the bath. Toward the end of the week, they feel a prickly and uncomfortable sensation in their skin, and at length rush eagerly into the hot steam, and boiling out the impurities of the preceding six days, begin life again with new vigor. In summer they do not wait for days and times, but merely get up an hour earlier, and dash into the nearest pond or river. In our refined country, dirt causes no uneasiness. It is allowed to harden upon the skin, choke up the pores, and contaminate the whole being, moral and physical. It blunts the senses to such a degree, that the husband does not detect it in the wife, nor the mother in the child. All are alike. All have forfeited the dignity of human nature, and sunk into a lower scale of animal existence.

While mentioning the custom that prevails in Russia, we are struck with the proof afforded there of the connection between moral and physical cleanliness. The state of the bath house of the hamlet is an unfailing index to the character and position of the inhabitants. If it is neat and trim, the people are good and happy, and their feudal lord kind and considerate; if poor and ruinous, there is tyranny on the one hand, misery on the other, and depravity on both.

In respect of its contagiousness, or inclination to spread, the human malady seems not a bit behind the canine, although certainly the immediate symptoms are less virulent. It has been implied that the stain of dirt extends from the skin over his life and conversation. But it does more than that: it contaminates his family; it daubs his neighbors; it forms a nucleus, round which impurity gathers, and strengthens, and spreads. Insignificant at first in itself, it becomes a social evil of importance. It is one of the units which gives its character to the aggregate; and, rising out of a thing which at first was only scorned from good taste, shunned from individual repugnance, or laughed at out of sheer folly, we see spreading over the land, vice, misery, pestilence, and death. Yet we observe the symptoms of this formidable disease with a glassy and indifferent eye, while those of canine hydrophobia inspire us with horror and alarm, and drive us to dog murder in self-defence.

The dread of water is seen in the human subject in another form, in which it is attended by a different class of effects—different, but not very unremotely allied to the preceding. Almost everywhere the use of water as a beverage appears to be felt as a sort of original doom, designed as a penalty for the sins of mankind; and everywhere are efforts made to disguise it in some way, so that the patient may be made to believe that he is swallowing something else. Much ingenuity has been expended upon this curious process; but in certain conditions of society it seems to be of little consequence what taste is superadded, or by what means the superaddition is made. The grand thing is *transmogrification*. Among the poorer classes in China, a decoction of cabbage leaves is felt as a relief; among the upper, the tincture of the more elegant tea leaf is employed. In the western world, the refuse of fruit and grain, subjected to fermentation and distilling, is brought into requisition.—The Norman converts his good cider into execrable brandy; the other French maltreat their wine in a similar way; in Russia, the sickening quass becomes the maddening votki; in Scotland, honest two penny is sublimated into whiskey; and so on, throughout the whole habitable world. That this sort of hydrophobia is merely a modification of the other, is established by the fact, that they who most abhor water as a cleanser, abhor it most as a drink.—A cleanly person will frequently condescend to take a draught of the pure element with his meals; but you never saw a man with a dirty face who would not greatly prefer some poisonous and ill tasting compound. At the tables of the upper classes you find the water karaff most in demand; at those of the lower classes, the beer jug. The quality of the beer is of no consequence. We never knew it so freely drank in our own neighborhood as at a time (some twenty years ago) when the sole effect of the worthy brewer's manufacture was declared to be to *spoil the water*. Even among the abstainers from these deleterious liquors, there are many who must still have their water disguised; hence their extensive patronage of lemonade, ginger beer, and other weak, though comparatively innocuous mixtures. The whole affair reminds us of a literary work published in London nearly twenty years ago, by a Bond street hair dresser, which gave a sort of catalogue *resume* of the various materials used for lathering the beard—all except one; for the magnanimous barber scorned to mention—soap.

The connection between the worst symptoms of the two kinds of hydrophobia we have described needs little illustration. The dirtier an individual is in his person, family, house, neighborhood, the

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The dread of water is seen in the human subject in another form, in which it is attended by a different class of effects—different, but not very unremotely allied to the preceding. Almost everywhere the use of water as a beverage appears to be felt as a sort of original curse, designed as a penalty for the sins of mankind; and everywhere are efforts made to disguise it in some way, so that the patient may be made to believe that he is swallowing something else. Much ingenuity has been expended upon this curious process; but in certain conditions of society it seems to be of little consequence what taste is superadded, or by what means the superaddition is made. The grand thing is *transmogrification*. Among the poorer classes in China, a decoction of cabbage leaves is felt as a relief; among the upper, the tincture of the more elegant tea leaf is employed. In the western world, the refuse of fruit and grain, subjected to fermentation and distilling, is brought into requisition.—The Norman converts his good cider into execrable brandy; the other French maltreat their wine in a similar way; in Russia, the sickening quass becomes the maddening votki; in Scotland, honest two penny is sublimated into whiskey; and so on, throughout the whole habitable world. That this sort of hydrophobia is merely a modification of the other, is established by the fact, that they who most abhor water as a cleanser, abhor it most as a drink.—A cleanly person will frequently condescend to take a draught of the pure element with his meals; but you never saw a man with a dirty face who would not greatly prefer some poisonous and ill tasting compound. At the tables of the upper classes you find the water karaff most in demand; at those of the lower classes, the beer jug. The quality of the beer is of no consequence. We never knew it so freely drank in our own neighborhood as at a time (some twenty years ago) when the sole effect of the worthy brewer's manufacture was declared to be to *spoil the water*. Even among the abstainers from these deleterious liquors, there are many who must still have their water disguised; hence their extensive patronage of lemonade, ginger beer, and other weak, though comparatively innocuous mixtures. The whole affair reminds us of a literary work published in London nearly twenty years ago, by a Bond street hair dresser, which gave a sort of catalogue *resume* of the various materials used for lathering the beard—all except one; for the magnanimous barber scorned to mention—soap.

The connection between the worst symptoms of the two kinds of hydrophobia we have described needs little illustration. The dirtier an individual is in his person, family, house, neighborhood, the

more pestilent are the expedients he falls upon for disguising the taste of the abhorred water. In other words, the progress of the disease is naturally exhibited in the intensity of its symptoms. A man of sublime manliness may be found drinking pure water; with a little taint of human weakness one may indulge, likewise, but only occasionally, and in moderation, in beer, ale, wine, or even stronger brewings; while your true hydrophobist—a dingy, vulgar desperado, whom the very children on the street know and detect, even when he happens to be sober—stupefies himself habitually with the worst form of alcohol. Does it not appear that there is an unjust distinction made in our treatment of human and canine patients?—We do not propose that the former should be hooted and hunted like the latter out of society, or that they should be mauled with sticks and stones, or shot, poisoned, hanged, or drowned. They might not like it. It might cause some discontent. It would perhaps be better to let it alone, and try to manage some other way.—But what other way? How would a pump answer at the end of every street, to be worked by the police? A passer by, caught in the fact of hydrophobia, whether the dirty or drunken form of the disease, might be pounced upon and put under the spout, when the remedy administered might be proportioned to the intensity of the malady. To say that this would be an infringement of the liberty of the subject is nonsense; for if society has not the right to repress a contagious disease by any means in its power, we might as well lay aside the habits of civilization at once, and betake ourselves again to woods and caves. Peter the great was the ablest doctor in the world, and it would not be amiss if we were to take a lesson from his school. The grand obstacle in the way of his project for civilizing Russia was the beards of the nobles. To expect to teach European refinement to a man with a great, matted, beastly beard, was out of the question; and he tried by every Delilah-like stratagem he could think of, to shear off the strength of barbarism. All would not do; and Peter had recourse to a *coup d'etat*. He sent against the malcontents an army of barbers, who rushed in upon them in their native woods, shaved their beards by main force,

"And dragged the struggling savages into day."

That some such plan as this may in time be tried, seems probable from the fact, that the sister maladay, ignorance, is already treated by compulsory remedies. When a dirty little ragged boy is seen on the streets in some of our more civilized towns, he is picked up by the authorities and sent to school. He should in like manner be sent to the pump; and this, you may depend upon it, would be a great assistance in his education. When offenders are locked up in jail, the first process they have to submit to is that of being well washed and scrubbed. This is all very proper; but surely it is an absurdity to show more solicitude for the health of dwelling houses. If the men had been washed in time, we question much whether they would have become felons at all.—*Chambers' Edinburgh (Scotland) Journal.*

"NOT ONE STONE UPON ANOTHER."

Maj. M. M. Noah, of New York, a Jew, and for the last thirty or forty years has edited a number of the ablest and best political papers in that city, last Thanksgiving day delivered an address in which he denied that Solomon's temple was so far destroyed that "not one stone remained upon another," and that a "Roman plough passed over its site." Maj. Noah says:—

Messrs. Editors—In the course of my remarks in the address dedeliverd on Thanksgiving day, relative to the contemplated erection of a magnificent place of worship by the Jews at Jerusalem, I stated, that a considerable portion of the ruins of the Temple chambers, splendid columns, &c., were still in existence, showing the error of that prediction which declared that not one stone of that building should stand upon another. The statement naturally produced a spirit of inquiry on a prediction of so much importance, and I am called upon by one of your correspondents, and many others also, to furnish my auhority for this declaration which unsettles a very important passage of sacred history. This is just and proper, because both religion and history should have truth as their basis, if enlightened men are required to believe in them. Before I proceed with facts, allow me to correct one error which exists in the minds of many persons. There is no intention among the Jews to re-build the Temple of Jerusalem, with all its magnificence and former services and sacrifices; that great event, which can only be accomplished after the restoration in a state of profound peace and then under such modifications of forms and ceremonies, as shall be required by the progress of the age. The place of worship to be erected may be called a Temple, but it is simply a Synagogue on a large scale, for the accommodation of the increasing number of Jewish emigrants and residents; nor are the Jews at the present day, taking any measures of a political nature, for the restoration of the nation to its ancient heritage beyond indispensible preparations of education, science, enlarged and liberal principles.

Your correspondent is curious to know how any of the remains of the Temple can possibly exist, when historians declare that so complete was its destruction that the Romau plough passed over it. You have no doubt heard of what is called the "pious frauds" practised in the early days of the Church, and well known that one of the most important references to the founder of the Christian faith in Josephus is admitted to have been an interpolation by the most enlightened Historians and prelates of that faith, and I proceed to give you the facts that history is less reliable in relation to the utter destruction of the Temple. The firing of that noble and magnificent edifice during the siege of Jerusalem, it is known was the result of accident. Titus Vespasinus, though anxious to reduce the city, was too great a patron of the arts to destroy a structure so splendid. On the contrary, he made every effort to save the building when he found it on fire. The Jewish historians are naturally severe and bitter in their resentments against Titus, to whom they attributed all their misfortunes. I have considered the capture of Jerusalem by Pompey, and subsequently by Titus, as events connected with the carreer of a warlike nation aiming at universal conquest, and indifferent where the blow was struck, so that it added to the triumph of the Roman arms.

After Jerusalem had been reduced, Titus returned to Rome with his spoils, and some 15,000 Jewish captives, and there ended the spirit of conquest and revenge; consequently ploughing up the ground for vindictive objects could not have been reasonable. It is known that when David and Samuel had projected the plan of the Temple, and all the details of building, worship and general organization had been decided upon, David purchased Mount Moriah from *Aurunah*, a Jebusite agriculturalist of some importance, being a fine piece of table land, used as a threshing-floor and consecrated by the tradition that this was the spot where Abraham offered up his son.—Having purchased the piece of table land, and finally the whole mountain, he furnished Solomon with a plan of the building, which at an immense cost, required eight years to complete. All writers unite in opinion that for durability and strength no building could compare with it.

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On the evening of that day, the Doctor, myself and servant, preceded by the Arab, and provided with lantern, compass and measures, set out for the mosque, and passing concealed between heaps of rubbish, and huge Cactus trees down that part of the *Tyropean valley*, which separates Zion from Moriah, crossed by a sort of foot path an open field, already strictly prohibited to the "infidel dog," towards the south wall of the mosque "*el Aska*;" and very near the centre of this wall, and where the city wall joins it, entered a doorway and stumbled over lots of dirt and mason work, through two arched and quadrangular rooms of modern structure, and over what seemed to me to be an inclining surface, to the hole or opening made by the Arab, and being in the south foundation wall of the "Aksa," of about 12 inches in height, and 12 in width.

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The pillar on the west side of the entry, was partly walled in, by mean Arab mason work; the one on the east, however, was clear, and measures six and a half feet in circumference.

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it, Mr. Tipping went often to make drawings. After having entered the Crypts, Mr. T. says, that the double gateway "consists of a square or rather quadrangular entrance hall, the four flattishly vaulted groined roofs of which are supported by a central monolith of white stone, with a capital bearing traces of a perpendicular palm-leaf ornament, certainly not Corinthian, or any other of the five classical orders. *Might we not safely attribute it to Herod?* The broad division between the arches consists of beveled stones of Cyclopedian dimensions; the sides of the long passage are also built of huge beveled stones; but the walls of the hall are apparently plain and Roman, though of great size. This seeming anomaly perplexed me for a long time; but at length, and while examining these side walls closely, I ascertained that it had been beveled, but that in order to construct side-pilasters, corresponding with the central pillar, and bearing the two arches springing from it, the beveling *had been chiseled away*. This was the crowning act of all, as it furnishes incontestable evidence of a *third* epoch in the structure, and of a far superior antiquity. Do not these vaults and passages, as to their interior structure, belong to the age of Solomon?"

You thus perceive, Messrs. Editors, that Mr. Catherwood and Mr. Tippin, both eminent travelers, speak of these extraordinary remains of a splendid edifice, as the remains of the temple, and Mr. Nathan, one of our own citizens, and of the Hebrew faith, in passing through them, could arrive at no other conclusion. Saracenic they are not; Roman though in style, they were not built by the Romans, for they destroyed what they could in Jerusalem, and built nothing. The conviction to which I have arrived from these facts are, that these chambers, pillars, archways, groined roofs and entablatures are the remains of the first floor or basement of Solomon's Temple, upon which Herod erected the third temple, destroyed at the siege of Jerusalem, under Titus.

The first temple of Solomon was erected 1012 years B. C., and was finally destroyed by the Assyrians 588 years B. C., having stood 424 years. After the return from Babylon, it was plainly rebuilt, and stood until Herod rebuilt it with great splendor, and it was finally destroyed 70 years after the death of the founder of the Christian religion.

After the burning of the temple by Titus, and the Romans finally abandoning Jerusalem, the ruins remained *five hundred years* without disturbance, because covered up, after which long period those ruins concealed them some twelve or fifteen feet below the surface. And when a site was required for the great Mosque of Omar, the commanding position of Mount Moriah was naturally considered the most eligible for the new structure, and the ground was leveled over the remains of the temple as now discovered, and the Mosques of Omar and El Aksa erected over them. I entertain no doubt that if those Mosques were removed and the earth laid bare on Mount Moriah, the entire ground floor, or the first story, of the Temple would be laid open.

The New Testament was written at intervals by the Apostles, more to preserve a record of events, occurring in their time, than to constitute a religious companion for the Bible. Several of the books were lost, and amended when found, and brought into its present form nearly 200 years after the Christian Era. It must necessarily have undergone many changes by the early fathers of the church. But the most important fact, equally applicable to the Old Testament as well as the New is, that we adopt passages literally which are meant only as figuratively—a style and mode of speaking, laconic and abbreviated, even at this day prevailing in the oriental countries, consequently we discover throughout the Scriptures, printed in the English language, incongruities, corruptions and erroneous translations, *ad infinitum*. Here, however, are the stately remains of the Temple, and here we have another illustration of the historic truth of the Bible. Your correspondent, I hope, will be satisfied that I have not ventured upon an important statement, without being in possession of all the facts.

M. M. NOAH.

MORMONS AND THE GOLD.

Rumors have been afloat, within the few weeks past, that the Mormons were collecting near the great Salt Lake for the purpose of proceeding in a body to drive off the gold diggers, and taking possession by right of first discoverers. We doubt very much the truth of these rumors. We fear that they originate in a deep seated hate to this persecuted and ill treated, though it may be offended sect, that will not be content with anything less than their extermination. We learn from the Buffalo Commercial that it is true a large body of this sect, residing at Nauvoo and parts adjacent, emigrated to the basin of the Great Salt Lake. But we also learn that many were so miserably poor as to be unable to make the journey to that distant settlement, and stopped at various points on the way to save themselves from starvation. One portion stopped at Garden Grove, about 160 miles from Nauvoo, another at Mount Pisgah, 40 miles farther west, and a yet larger portion made a settlement on the Missouri River, near Council Bluffs. Altogether the numbers in Iowa and the wildernesses beyond that State are computed at nearly 15,000 souls, and all are suffering for the lack of necessary clothing and provisions. Their condition is pitable in the extreme. "Their condition," adds our authority, "is calculated to excite sympathy, and the treatment they have received is a disgrace to our age and country. When they went to the great Salt Lake basin, a region that a few years ago was no more known than the unexplored wild in the interior of Africa, it was thought they would be permitted to live there unmolested. But gold, it is said, has been found in that basin, which is in the line and about the centre of the great mineral region stretching from Lake Superior south-westward to the Pacific Ocean. That basin, so singular in its formation, and so isolated, appears to have been made by the disintergration of vast mountains, and there, if any where, might we look for the richest mineral treasures. It would indeed be a singular fatality if it should prove to be rich in gold, and the insatiable thirst for that metal should cause the expulsion of the Mormons from the homes they had reason to think so secure. Such now seems likely to become the fact, and this, combined with other causes, may aid in building up not only a religious sect, but a formidable political power on the western part of this continent. Religious fanaticism and the pursuit of wealth, the two most controling passions that influence men, may work changes of which now we little dream."

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GOSPEL HERALD.

VOL. III. No. 45.] VOREE, Wis., THURSDAY, JAN. 25, 1849. [WHOLE No. 109.

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THE SIGNS OF THE TIMES.

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By the last mail from Europe we learn that the Pope has fled from Rome, the seat of his empire. "It appears that the revolutionary government of Italy did not deprive him of his spiritual powers, but they kept him prisoner in the Quirinal Palace. The business of the civil government was carried on in his name, but without his consent. He therefore resolved to flee from Rome, and by the aid of friends he disguised himself as a livery servant to the Bavarian Minister, mounting on the box alongside the coachman.—He thus passed the guards, and escaped from the palace. Immediately on arriving at the residence of the Bavarian Minister, another metamorphosis was made. The Pope took off the livery suit, and dressed himself in the usual costume of the Minister's chaplain, or aumonier; and M. de Spaur having already given notice of his intention of going to Naples, and received passports from the government, post horses were soon procured; the Count and his supposed chaplain took their places in the carriage, and thus happily cleared the gates of Rome. It was some time before the escape was discovered, as of course due care was used by those in the secret to say that the Pontiff was engaged in his devotions, and could not be disturbed. When the flight became known, the revolutionary ministry was thunderstruck; and dragoons were despatched to bring back the fugitive; but the Count de Spaur with his reverend charge crossed the frontier in safety, and arrived at Gaeta, a large town, the first in the Neapolitan territory, not far from Terricina." Leaving Rome, which had been his strong hold for ages, to the protection of the "Great Mother of Mercy, and the holy Apostles Peter and Paul," whom he invokes for "their intercession, that the city and state of Rome may be saved from the wrath of the Omnipotent God."

That they will respond to his prayer, we very much doubt. We are inclined to believe he has about ruled the world "his time out" for the present. The time alloted him by the God of heaven to exercise temporal dominion, according to the prophet Daniel, has evidently nearly expired. Prior to the days of the reformation he ruled the eastern hemisphere, and could throne and dethrone kings at pleasure. Ever since then his power has been on the decrease. Nation after nation rebelled against him, and were cut off like putrid limbs, till his dominion was reduced down to a small territory in Italy south of the Po, containing 15,000 square miles, and 2,500,000 inhabitants. Finally, a disease of the same nature that was so fatal to the limbs has seized the head. As it has taken hold on the vitals, death temporal will undoubtedly be the result. That this will be the case the Catholics themselves seem to admit, as will be seen from the following extract from an article in the London Tablet of Dec. 9th, a leading Catholic journal. Speaking of the flight of the Pope, the writer says:—

"The truth is, that what has just happened is but one phase of what has been happening in various countries of the world ever since the beginning of the sixteenth century, and we are not to think it strange as if some new thing happened to us. Four centuries ago the Church throughout Christendom ruled everywhere; occupied the high places of worldly respectability; and saw the princes of the earth its willing or reluctant subjects. But a change then began, which has since visited every country, but not in all countries at the same time, nor after the same outward fashion.

"It began in Germany; it spread through the north; it overran England—assuming the forms of heresy and schism. Through half of Christendom it broke down the worship of God, and reduced the Catholics to the condition of a small and despised remnant. There—most widely—the temporal power passed into the hands of the enemies of the Church, and left her children to be the victims of that which had formerly been her protector. Many efforts, in England more especially, were made to restore, through the temporal power, the fallen fortunes of the Church. They all failed, and every fresh effort was but the signal for a deadlier ruin.

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"In succession this one revolution has visited different portions of the globe—ever the tempest of affliction, beating so that in some part of Christendom strength was left to bear along that life which is the heritage of the human race. And now, France having in some degree raised herself from the slough of infidelity; Rhenish Germany having gone through its ordeal, and come out of the furnace purer and stronger with a new strength; Ireland having emancipated herself, and having scattered the seeds of the faith, and planted churches in almost every latitude and longitude of the globe; missions of extraordinary fertility being everywhere established from China and the islands of the Pacific to the Rocky Mountains in the extremity of northern and western America; the *limbs* everywhere displaying new life, and an exerting activity which fills us with the brightest hopes—behold, the time comes in which the *head* suffers its part in the affliction, and the temporal power even in Italy is passing into the hands of the enemies of the church."

The commotions and convulsions of the nations are causing men to fear and tremble. They are seized with astonishment. The wisdom of their wise men is baffled. The understanding of their prudent men is hid. All are looking for some great event to take place, but they know not what the Lord is going to accomplish. Well might the inspired writer say, "where there is no vision the people perish." In the midst of this chaos the saint is calm and serene. He knows that the Lord, the Holy One of Israel, is working deliverance for his people. He knows also from the signs of the times that their redemption is at hand. For it is written by the prophet Daniel that when "they (the nations) shall take away his (the Pope's) dominion to consume and to destroy unto the end, the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "The secret of the Lord is with them that fear him, and he will show them his covenant."

G. W.

SOUTHERN LITERARY MESSENGER.

Prospectus for 1849.—Fifteenth volume.—The Editor of the Messenger, in issuing the prospectus of a new volume, takes occasion to announce to its patrons and the public, that he has made such arrangements for the coming year, as will enable him to raise the work to even a higher standard of excellence than it has ever yet attained. In addition to the present large and excellent list of Original Contributers, he has secured the services of many other authors of known ability, who will supply the pages of the Magazine with Reviews, Historical and Biographical sketches, Novels, Tales, Travels, Essays, Poems, Critiques, and papers on the Army, Navy and other national snbjects.

The able papers on scientific subjects, which have hitherto attracted such marked attention throughout the country will be followed up by others equally instructive and entertaining, while the readers of the work will be kept well informed of European intelligence, literary, political artistic, by a regular Paris correspondence from the pen of a gentleman who has access to the most accurate sources of information, and whose fine taste and general scholarship render him, in an especial manner, fitted for the task.

Of the Editorial and Critical department, the Editor will only say that it will embrace copious notes on current literature, and reviews of all new American or Foreign works of general interest or value. His opinions will at least be always fearlessly and honestly avowed.

The Messenger, on the 1st January next, will enter upon its FIFTEENTH VOLUME and the fifteenth year of its existence. This respectable age is the surest guaranty of its permanence. To the SOUTH, it appeals for renewed liberality and support, that it may not only continue, as heretofore, the compeer of the best Northern Periodicals, but aspire to yet higher triumphs, and a still wider field of usefulness.

As the only Southern Magazine, strictly literary in its character, and a just sectional pride should encourage and foster it. This appeal is made in connection with the assurance, on the part of the Editor, that its intrinsic merits shall always command an extended circulation.

With a view to improve the appearance of the work, the Editor announces that the fifteenth volume will appear in ENTIRELY NEW TYPE, from the best northern foundry; so that for typographical excellence, the Messenger shall be unsurpassed.

CONDITIONS OF THE MESSENGER.

1. The Southern Literary Messenger is published in monthly numbers. Each number contains not less than 64 large super-royal pages, printed on good type, and in the best manner, and on paper of the most beautiful quality.

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JNO. R. THOMPSON, Editor and Proprietor.

Richmond, Va., Oct., 1848. 45m.

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"THE POPE WEEPS!—'It is said that, on reading the news, Pius IX. burst into tears.'—*Patria*, No. 39.

the high places of temporal authority, and has been made to occupy a new position; a position of social inferiority; a position not of temporal honor, but very often only of labor and peril, with obscurity or outward disgrace; a position in which, instead of looking to the arm of flesh and the favor of monarchs, it has to resist monarchs and aristocracies, and the riches and wisdom of this world; has to take these for its open enemies, and to find what resources it can in making itself to the grossest outward seeming, the servant of the servants of the earth.

"In succession this one revolution has visited different portions of the globe—ever the tempest of affliction, beating so that in some part of Christendom strength was left to bear along that life which is the heritage of the human race. And now, France having in some degree raised herself from the slough of infidelity; Rhenish Germany having gone through its ordeal, and come out of the furnace purer and stronger with a new strength; Ireland having emancipated herself, and having scattered the seeds of the faith, and planted churches in almost every latitude and longitude of the globe; missions of extraordinary fertility being everywhere established from China and the islands of the Pacific to the Rocky Mountains in the extremity of northern and western America; the *limbs* everywhere displaying new life, and an exerting activity which fills us with the brightest hopes—behold, the time comes in which the *head* suffers its part in the affliction, and the temporal power even in Italy is passing into the hands of the enemies of the church."

The commotions and convulsions of the nations are causing men to fear and tremble. They are seized with astonishment. The wisdom of their wise men is baffled. The understanding of their prudent men is hid. All are looking for some great event to take place, but they know not what the Lord is going to accomplish. Well might the inspired writer say, "where there is no vision the people perish." In the midst of this chaos the saint is calm and serene. He knows that the Lord, the Holy One of Israel, is working deliverance for his people. He knows also from the signs of the times that their redemption is at hand. For it is written by the prophet Daniel that when "they (the nations) shall take away his (the Pope's) dominion to consume and to destroy unto the end, the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "The secret of the Lord is with them that fear him, and he will show them his covenant."

G. W.

SOUTHERN LITERARY MESSENGER.

Prospectus for 1849.—Fifteenth volume.—The Editor of the Messenger, in issuing the prospectus of a new volume, takes occasion to announce to its patrons and the public, that he has made such arrangements for the coming year, as will enable him to raise the work to even a higher standard of excellence than it has ever yet attained. In addition to the present large and excellent list of Original Contributers, he has secured the services of many other authors of known ability, who will supply the pages of the Magazine with Reviews, Historical and Biographical sketches, Novels, Tales, Travels, Essays, Poems, Critiques, and papers on the Army, Navy and other national subjects.

The able papers on scientific subjects, which have hitherto attracted such marked attention throughout the country will be followed up by others equally instructive and entertaining, while the readers of the work will be kept well informed of European intelligence, literary, political artistic, by a regular Paris correspondence from the pen of a gentleman who has access to the most accurate sources of information, and whose fine taste and general scholarship render him, in an especial manner, fitted for the task.

Of the Editorial and Critical department, the Editor will only say that it will embrace copious notes on current literature, and reviews of all new American or Foreign works of general interest or value. His opinions will at least be always fearlessly and honestly avowed.

The Messenger, on the 1st January next, will enter upon its FIFTEENTH VOLUME and the fifteenth year of its existence. This respectable age is the surest guaranty of its permanence. To the SOUTH, it appeals for renewed liberality and support, that it may not only continue, as heretofore, the compeer of the best Northern Periodicals, but aspire to yet higher triumphs, and a still wider field of usefulness.

As the only Southern Magazine, strictly literary in its character, and a just sectional pride should encourage and foster it. This appeal is made in connection with the assurance, on the part of the Editor, that its intrinsic merits shall always command an extended circulation.

With a view to improve the appearance of the work, the Editor announces that the fifteenth volume will appear in ENTIRELY NEW TYPE, from the best northern foundry; so that for typographical excellence, the Messenger shall be unsurpassed.

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"Weep, O Pontiff! over the people thou has betrayed—over the destinies of Italy thou hast so ill understood—and over thy timid and cowardly *little soul*, taking shelter under the sublime mantle of a *religion which thou couldst have 'reduced' to its pure fountain*, but to which, on the contrary, following the old custom of thy predecessors, thou didst but contribute thy share of shame and defilement!

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"The Pope weeps! Count Mastai—weeps because Providence, in the shape of an Austrian host, has not *by chance*, or not, yet given to the destinies of Italy that direction which thou so ardently dost desire; since it is now quite evident, that that Providenec to whom thou hast consigned the fate of thy people, assuming in thee and in those about thee the character of improvidence and short-sightedness, was nothing else but thy ancient ally, the perfidious support of the *Simoniacal Papacy—the Empire!*

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From the Primitive Expounder.

KINGDOM OF GOD.

Numerous have been the views, which mankind have entertained, with reference to the kingdom of God. Its location has been fixed somewhere in the centre of space, by the imaginations of christians, in which central position, Jehovah is surrounded by the bright myriads of his worshippers.

This kingdom is always believed to be above; and when we leave this world, it is believed, we ascend to God. But, supposing two individuals expire, the one at midnight, and the other at noon day; they both ascend upward to heaven. Now who does not know, that these two would pursue a course directly opposite to each other? and the farther they pursue their Aerial flight, the greater the distance would be from one to the other. But the APOSTLE instructs us, that the kingdom of God is within man. He says "the kingdom of God is within you." Then it is unnecessary to depart to some other region, in order to partake of the joys of the kingdom. The "kingdom is righteousness, joy and peace in the Holy Ghost."—Then, to possess the joys of the kingdom, is to practice righteousness, and consequently live in peace and joy. Whoever practices righteousness, possesses the joys of the kingdom; while the disobedient remain in "outer darkness." If the kingdom of God is in man, the judgment must also be in man; for doubtless the judgment seat is in the kingdom. Then if this is good reasoning, as we think it is, we do not have to pass into another state of existence to find the "judgment seat;" for it is within us, and we are arraigned before Jehovah's tribunal for every wicked act. Thus it depends upon our course of life, whether we shall possess the joys of the kingdom in life, or not. "For every one must receive in body, according to that which he has done." Then when the body returns back to its kindred dust, we shall have received both our rewards and punishments; or in other words, the natural consequence of our doings, and shall be square with justice, and ready to share in that "free gift," which "come upon all men unto the justification of life, and *the gift of God is eternal life.*" W.

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"I BELIEVE IN MORMONISM."

The above is a common saying among some who call themselves Mormons, but who do not now belong to the church. When interrogated as to how much they believe of it, most all will say they believe that the Book of Mormon is true, and that Joseph *was* a true prophet. But they disagree how long he continued so. Some will say he transgressed in changing the name of the church. Others that he transgressed in commanding the saints to go up and redeem Zion. On this each individual gives a different answer. They sit in judgment on the prophet of God, instead of hearkening to his words and the words of the Lord as they were commanded, which commandments were given when they considered him a true prophet.

"Wherefore, meaning the church, thou shalt give heed unto all his (Joseph's) words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from mine own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you: yea, and the Lord God will disperse the powers of darkness from before you; and cause the heavens to shake for your good, and his name's glory." D. & C. sec. xlvi. par. 2.

Friends, have you done this? Your own words condemn you. Read the following concerning the appointment of another:—

"O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for, behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power except to appoint another in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments: and this I give unto you, that you may not be deceived; that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed." D. & C. sec. xiv. p. 1, 2.

Where is Joseph's successor? Who among all those that stood up after his martyrdom and claimed that office, done it according to this pattern? Who among them all stands to give the word of the Lord to the saints? Who among them all has done the works of a prophet, seer, revelator and translator? We answer, James J. Strang only. Do you believe it? If you believe in Mormonism you must believe in a living prophet. It is an easy matter to believe in dead prophets. The whole sectarian world does that.—But it is Mormonism to believe in a living priesthood—in a living prophet—in living Apostles, who are the keepers, administrators and expounders of the law of God. B. W.

MORALS OF THE GOLD REGION.

The following is the concluding paragraph of an official letter from a United States military officer in the California gold region. We have not the least doubt of its correctness, because it states just what all past history proves to have happened generally under similar circumstances:—

"From the best information I have been able to collect, I believe that something over $500,000, at $16 per ounce, troy, will have left California in the three months ending September 30th; and of this amount at least four-fifths will find its way to foreign markets, and consequently to foreign mints.

"These regions are of vast extent and are remote from the regular settlements, and from the operation of the laws. In the solitary recesses of the Sierra Nevada are little clusters of men, with nothing but the trees for their covering, and no protection but their own vigilance and strength. Many of these people are known to possess very large amounts of gold (sometimes as much as $20,000) wrapped in their blankets, where there is no eye to see and no agent to pursue the guilty. Is it strange, when the temptation is so great, that the robber and the assassin should be abroad among the mountains? Many robberies and some murders are known already to have occurred; but little attention is excited by these events, where all are in the eager pursuit of wealth. No one can conjecture the extent of these outrages, for living witnesses are not at hand, and "dead men tell no tales." The strong and firm hand of Government must be promptly extended to save the country from the most revolting acts of violence.

"It becomes a matter of vital importance, therefore, that the most efficient measures should be taken for the establishment and preservation of good government in California. The Governor of the Territory should be a man of the highest possible character for talent, firmness and integrity, and no salary hitherto allowed for similar services in other United States Territories, will be an adequate compensation here. Any good laborer can realize fifty per cent. more from his services than the highest Government officer now receives, taking the time together, for a year. It will be impossible to organize a good government under suitable men, unless the salaries of every class of government agents are proportioned to the unavoidable expenses to be incurred in the country.

"I know no section of the United States Territories which more imperatively requires strong garrisons for the preservation of order. Without them I believe the whole country will sink into anarchy, and the worst possible confusion. But to preserve efficient garrisons in California, the pay of the troops must be raised much above the present miserable pittance allowed by law, and very severe enactments must be passed for the punishment of deserters, and all aiders and abettors in desertion. I am, sir, respectfully, your obedient servant,

J. L. FOLSOM.

Captain and Assistant Quartermaster.

Maj. Gen. Thos. S. Jesup, *Quartermaster Gen. U. S. Army.*"

TO THE SAINTS.

Brethren, if you want to see Zion redeemed and the kingdom established, be obedient to the word of the Lord and send in your tithes and offerings, that we may build a house unto his name and a strong Tower on the Hill of Promise, as he has commanded us; that he may reveal unto us those things which he revealed unto his saints anciently, things without which we cannot hold dominion nor the oppressed be redeemed from deceit and violence. Gather up to the places appointed, that you may be instructed in things pertaining to the kingdom. "Obey them who have the rule over you," and you shall prevail. For it is our Father's good pleasure to give us the kingdom. GILBERT WATSON, Bishop.

☞ We publish in another column the prospectus of the Southern Literary Messenger, a very able paper, published in Richmond, Va. It is some time since we have seen a number, but hope to have it on our table in a few days. It maintains its former high repute, and we particularly commend it to the Yankee literati as a true reflection of the taste and talent of those of the same blood and language in a different country.

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"Wherefore, thou shalt give heed unto all his (Joseph's) words and commandments, which he shall give unto you, as he shall receive, walking in all holiness before me; for his word [illegible] from mine own mouth, in all patience and faith. And [illegible] these things, the gates of hell shall not prevail against you; and the Lord God will disperse the powers of darkness before you, and cause the heavens to shake for your good, and his name's glory." D. & C. sec. xlvi. par. 2.

Friends, [illegible] these? Your own words condemn you. Read the following concerning the appointment of another:—

"O hearken, ye elders of my church, and give ear to the words which I shall speak unto you; for, behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you, that you may not be deceived; that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed." D. & C. sec. xix. p. 1, 2.

Where is Joseph's successor? Who among all those that stood up after his martyrdom and claimed that office, done it according to this pattern? Who among them all stands to give the word of the Lord to the saints? Who among them all has done the works of a prophet, seer, revelator and translator? We answer, James J. Strang only. Do you believe it? If you believe in Mormonism you must believe in a living prophet. It is an easy matter to believe in dead prophets. The whole sectarian world does that.—But it is Mormonism to believe in a living priesthood—in a living prophet—in living Apostles, who are the keepers, administrators and expounders of the law of God. B. W.

MORALS OF THE GOLD REGION.

The following is the concluding paragraph of an official letter from a United States military officer in the California gold region. We have not the least doubt of its correctness, because it states just what all past history proves to have happened generally under similar circumstances:—

"From the best information I have been able to collect, I believe that something over $500,000, at $16 per ounce, troy, will have left California in the three months ending September 30th; and of this amount at least four-fifths will find its way to foreign markets, and consequently to foreign mints.

"These regions are of vast extent and are remote from the regular settlements, and from the operation of the laws. In the solitary recesses of the Sierra Nevada are little clusters of men, with nothing but the trees for their covering, and no protection but their own vigilance and strength. Many of these people are known to possess very large amounts of gold (sometimes as much as $20,000) wrapped in their blankets, where there is no eye to see and no agent to pursue the guilty. Is it strange, when the temptation is so great, that the robber and the assassin should be abroad among the mountains? Many robberies and some murders are known already to have occurred; but little attention is excited by these events, where all are in the eager pursuit of wealth. No one can conjecture the extent of these outrages, for living witnesses are not at hand, and "dead men tell no tales." The strong and firm hand of Government must be promptly extended to save the country from the most revolting acts of violence.

"It becomes a matter of vital importance, therefore, that the most efficient measures should be taken for the establishment and preservation of good government in California. The Governor of the Territory should be a man of the highest possible character for talent, firmness and integrity, and no salary hitherto allowed for similar services in other United States Territories, will be an adequate compensation here. Any good laborer can realize fifty per cent. more from his services than the highest Government officer now receives, taking the time together, for a year. It will be impossible to organize a good government under suitable men, unless the salaries of every class of government agents are proportioned to the unavoidable expenses to be incurred in the country.

"I know no section of the United States Territories which more imperatively requires strong garrisons for the preservation of order. Without them I believe the whole country will sink into anarchy, and the worst possible confusion. But to preserve efficient garrisons in California, the pay of the troops must be raised much above the present miserable pittance allowed by law, and very severe enactments must be passed for the punishment of deserters, and all aiders and abettors in desertion. I am, sir, respectfully, your obedient servant,

J. L. FOLSOM.

Captain and Assistant Quartermaster.

Maj. Gen. Thos. S. Jesup, *Quartermaster Gen. U. S. Army.*"

TO THE SAINTS.

Brethren, if you want to see Zion redeemed and the kingdom established, be obedient to the word of the Lord and send in your tithes and offerings, that we may build a house unto his name and a strong Tower on the Hill of Promise, as he has commanded us; that he may reveal unto us those things which are revealed unto his saints anciently, things without which [illegible] hold dominion nor the oppressed be redeemed from de[illegible]violence. Gather up to the places appointed, that you may be instructed in things pertaining to the kingdom. "Obey them who have the rule over you," and you shall prevail. For it is our Father's good pleasure to give us the kingdom. GILBERT WATSON, Bishop.

☞ We publish in another column the prospectus of the Southern Literary Messenger, a very able paper, published in Richmond, Va. It is some time since we have seen a number, but hope to have it on our table in a few days. It maintains its former high repute, and we particularly commend it to the Yankee literati as a true reflection of the taste and talent of those of the same blood and language in a different country.

GOSPEL HERALD.

VOL. III. No. 46.] VOREE, Wis., THURSDAY, FEB. 1, 1849. [WHOLE No. 110.

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THE YELLOW, OR GOLDEN FEVER.

We suppose that all our readers are acquainted with the reports respecting the late discoveries of vast deposites of gold in western California. Capt. J. L. Folsom, of the United States army, in a letter to Gen. Jessup, writing from San Francisco, Sept. 18th last, says:—

"On the lower portions of the streams it is found in thin flat particles, resembling small golden fish scales. Higher in the mountains it is found varying in size, from the finest particles to pieces of five or six ounces in weight, and of all conceivable forms. Many of the largest pieces contain small portions of quartz and other granite rock imbedded in them. The coarse gold is dug out of the crevices among the rocks, in the dry beds of mountain torrents, with pickaxes, small iron bars, spades, butchers knives, sticks, &c. In many places the streams flow over strata of coarse slate, or shale, standing vertically, and between the different layers the gold is deposited by the water.

"As no one has yet found the gold in its native matrix, a question often suggests itself as to its origin. I believe the coarse gold is found near the spots where it originally lay in its native bed, and much of the fine gold has been swept down from the mountains by torrents of water. Almost all the rocks in Upper California are imperfectly organized, being soft and friable, and incapable of resisting the action of the weather. In the process of time, the mountains have gradually crumbled away into fine dust, and the gold has been liberated. The coarse gold, from its massiveness and great specific gravity, was not removed from the mountain sides, whereas the fine gold was swept off to the plains below.

"The extent of these golden deposites it is impossible to conjecture. Gold has been found one hundred and forty miles above Sutter's fort. It is dug in great quantities almost all points along Feather, Juba, and Bear rivers, and upon the American Fork and all its tributaries, upon the Consumes and Stanislaus rivers, and upon both sides of the San Joaquim river. It has been found at Bodega, on the sea coast, and at various points in the chain of mountains which separates the waters flowing into the San Joaquim from those which enter the Pacific, as far as Cindad de los Angelos.—It has also been found in considerable quantities in the earth of the plains near the mission of Santa Clara. It is thus known to exist throughout a region of country of more than six hundred miles in extent, and probably extends into Oregon."

The first discovery of these golden deposites was made as late as last February. It is, however, believed that the Indians knew of the existence of gold in that region. As soon as the reports of the discovery were believed at San Francisco and vicinity, a change almost magical in its nature pervaded the whole population. Lawyers, doctors, clergymen, farmers, mechanics, merchants, sailors, and soldiers, left their legitimate occupations, to embark on a business where fortunes were to be made in a few weeks. Villages and districts, where all had been bustle, industry, and improvement, were soon left without male population. Mechanics, merchants, and magistrates, were all alike off to the mines, and all kinds of useful occupation, except gold digging, was at an end. By the first of last July, Capt. F. says, there were more than 3,000 persons at the mines, and that number was being daily augmented. Says Capt. Folsom:—

"There were daily accessions from all parts of California, from Oregon and Sonora, and from the Sandwich Islands. There has been such a drain from the Islands that there is scarcely a mechanic left at Honolulu. The same is likely to be the case in Oregon, as every vessel comes in from there crowded, and we hear of a large overland emigration. Among the people engaged in the mines, however, there are many runaway sailors, deserters from the army, trappers and mountaineers, who are naturally idle, dissipated, and dissolute; in short, taken in the aggregate, the miners are the worst kind of laboring population."

Another writer says: "Almost all California to a man—men, women, and children, editors, merchants, lawyers, farmers, smiths, school masters, alcades, shoe makers, speculators, millers, ministers, volunteers, loafers, blacklegs, &c., all with pick, shovel, and bowl, digging and washing in the earth; as busy as Bunyan's man, with the muck rake, scraping together the sticks and straws! Wo to the morals of the country, and wo to the mouths that some months hence will want food."

This, remember, was the state of things half a year ago, before the reports had reached and been responded to from this country.—More expeditions are being fitted out in all our principal sea ports; and adventurers of all classes are flocking to this El Dorado by thousands. And, if time should continue, the prospect is, that by another June there will be on the mining grounds a population of some hundred thousand. The climate is thus described by Capt. Folsom:—

"I was in the mines about the 1st July; at that time the weather there was insufferably hot. I think it by far the most oppressive climate I ever was in. It is much more uncomfortable than the climate of Brazil at the warmest season of the year, and everything was literally parched up after a drought which had then continued for nearly three months, and which had five months more to run to the rainy season.

"The sea breezes, which extend up the valley of the Sacramento, never pass the Sierra Nevada, and seldom penetrate even the lateral valleys and ravines of those mountains, and there was not a breath of air moving among the mines. The sun was blazing down with more than tropical fervor, while his rays were reflected in ten thousand directions from the sides of the hills, until the atmosphere glowed and glimmered like the air in a furnace. I then foresaw (what has since happened) that there would be much sickness among the miners. These people had deserted their regular occupation; and a complete change of life, and an unnatural climate, could not fail to act unfavorably upon health. Their diet was

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The state of things is not likely to be improved by the rush of thousands of reckless characters who are fast flocking to that country. It will be so much easier to murder and rob the one who has picked his thousands from the sands, than to gradually accumulate at the rate of five dollars an hour, that many will be tempted to enrich themselves in the shortest way. Add to this the want of food which there must be for such a mass of people, and the distress which must follow from famine, the intensity of the climate, and the degraded morals of thousands there, can be better conceived than described. We fully believe that multitudes on multitudes will go there only to die. For the sake of a little paltry gain, they will peril their lives and eternal all. We hope that none of our readers will be humbugged by these visions of sudden gain. Dr. Humphrey, in the *N. Y. Evangelist*, has the following judicious remarks respecting the gold fever:—

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up to the gathering in the spring. I then went to Westford, where I found all still in good spirits as before. On Christmas day I baptized six more, who are now rejoicing in the truth, and among the rest was Samuel Babcock and Edna, his wife. He rented his father's farm, and lived about six or eight rods from his father's house. I went over the next morning after I baptized brother Babcock to see him, when soon the old man came in, in a great rage and ordered me out of doors. I would not go. Then he ordered his son to leave the place in twenty-four hours. So brother Babcock had to leave bag and baggage, because he joined the church, being betrayed both by parent and kinsfolks, as the scripture says, Luke xxi. 16. Bro. Hewitt let them in the upper story of his house, and they feel very well at present.

Bro. Strang, I just read your letter to the brother who gave you the dollar, &c. I can sympathize with you in those discouraging thoughts, which I read with a beating heart and streaming eyes.—All I could say was, O, my God, help brother Strang! hold him by thy almighty power, and not let him faint under the hand of thine enemies. O, dear brother, be of good cheer, for the brethren here will be there in the spring, and will fetch at least six thousand dollars, and I think seven thousand, which, no doubt, will be put to pay that debt of the Association, and to build up Voree, and to secure Beaver Island as you spoke of. The Hewitts and Chidister have sold out their farms, and are now selling off their stock. These brethren here are of the right stamp, and no mistake, and there will be from fifty to one hundred who will come up with me next spring. Nearly all felt doubtful whether they could sell for a long time, but we all agreed to ask God to send buyers, and several came very soon. I know God has heard prayer in this thing, and the gifts among us, such as casting out devils, healing the sick, speaking new tongues, interpretation and prophecy, with persecution a plenty. I long to have the time come that we may leave this place, and let the judgments come down upon the ungodly in this region; for some act as if the devil was not half wicked enough to suit them—I can scrape the dust off my feet with a clear conscience, that I am clear from their blood. I long to go among those that are moral and civilized, viz., the Indians. And I say, in my heart, O God deliver me from these learned heathenish Gentiles. It seems as if their cup was full to the brim. I can of late realize what I was sent here for. The angels were sent to hurry Lot out of Sodom.

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"As the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. xxiv. 37, 38, 39.

Saints, show your faith by your works, lest this day come upon you unawares. "For the Savior said, it is not every one that saith Lord, Lord that shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." What his will is, is evident from the following extract:—

"Behold it is my will that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, of the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also, that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow, because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep, (that is to say in the earth,) but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious. Yea, verily I say unto you, in that day when the Lord shall come he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof; things most precious; things that are above, and things that are beneath; things that are in the earth, and upon the earth, and in heaven.—And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul; and seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. When men are called unto

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Who will obey the voice of the Lord? G. W.

Baltimore, January 16th, 1819.

President Strang.—Dear Brother:—It is with unspeakable pleasure I inform you that the work of God has commenced to roll forth in this, the city of "Monuments." Truth finally begins to triumph, after a long struggle in this great city. I have baptized ten, seven men, and three women. A number more are going forward this week to obey the fullness of the "everlasting gospel." Next Sunday I expect to have the pleasure of organizing the first branch of Later Day Saints in Baltimore, and I think the first in the State of Maryland. Prejudice is giving way on every side before the power of truth. One of the gentlemen that I have baptized is a member of the City Council of Baltimore. I had four sectarian preachers to hear me a week ago last Sunday evening, they listened with profound attention. There is a great deal of talk throughout the city on the subject of the fullness of the gospel. I have been sent for to go to some of the surrounding towns and preach, but have not yet been able to go. The brethren here all send their love to you and yours. I remain yours, as ever, in the bonds of the everlasting gospel,

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VOICE OF WARNING TO THE RICH.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."

Ye have condemned and killed the prophets of God, when they did not resist you. Their blood is crying to the heavens against you, and the day is near at hand when the Lord will come out in judgment and fiery indignation against you. And this shall be your lamentation in the day of visitation: "The harvest is past, the summer is ended, and my soul is not saved." Then will you hide yourselves in the dens and in the caves of the mountains, and you shall cry to them, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come."

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His tongue is a devouring fire, which tarnishes every thing that it touches; which exercises its fury on the good grain equally with the chaff—on the profane as on the sacred; which whenever it pushes, leaves only desolation and ruin; digs even into the bowels of the earth; turns into ashes, what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever, in the time when it was apparently smothered up and almost extinct; which blackens what it cannot consume, and sometimes sparkles and delights before it destroys. It is an assemblage of iniquity—a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own—a mean envy, which, hurt at the talents and prosperity of others, makes them the subject of its censures, and studies to dim the splendor of whatever outshines itself; an unworthy duplicity, which praises to the face and tears in pieces behind the back; a deliberate barbarity, which goes to pierce an absent brother. It is an evil full of deadly poison; whatever flows from it is infected, and poisons whatever it approaches, even its praises are empoisoned—its applauses malicious—its silence criminal; its gestures, motions and looks have all their venom, and spread it, each in its way. Still more dreadful is this evil when it is found among those who are the professed disciples of Jesus Christ.—*Massillon.*

ADVICE ON SELF-CULTURE.

Thought, not growth, makes us men. Many men are full grown, and can bear any fatigue of body, yet cannot examine, judge, reason, or contrive, because they do not think. Determine to understand whatever you see, read, or think; then your knowledge will be correct. To read a book through is not hard nor is it profitable; but to understand a few pages is far better than to read twenty books or newspapers, if it is but mere reading. It is but a poor book which does not compel thought. Stores of knowledge may be accumulated without furnishing wisdom to the possessor, because memory only is used without the assistance of the reflective powers.—To unite thinking with reading (although a slow operation) is one of the first and best maxims, and, if people only knew it, one of the easiest to perform; for the mind always has something to work upon. But let no one suppose that man, a thinking man, who reasons only when he reads—who depends entirely on the ideas of other men. Be not content to think as others do. Minds must be active. To think is not always to create ideas—but it is often to collect those which wander. It is only by the proper use of this Divine gift that man can know himself, and all knowledge without this is splendid ignorance.

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Extract from Pope's Essay on man.

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VOL. III. No. 47.] VOREE, Wis., THURSDAY. FEB. 8, 1849. [WHOLE No. 111.

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PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 4.

Racine, January 20th, 1849.

MR. JAMES J. STRANG,—SIR:—In my No. 2, par. 34, are two errors. "*Tonnere*," not tonnire, the e being sounded as a in bat, and "*host*" instead of "rest" of supernatural beings.

100. In your No. 2, par. 107, you say that I have relied principally on these two assertions: 1st. That man learned language by hearing natural sounds, such as thunder and the voice of animals. 2d. That language is progressive, and therefore could not have been received from a superior at some past period. This, I presume, applies principally to paragraphs 34 and 35 in my No 2, where I said, "I think I have shown that *some* sounds of our language were *most probably* learned from nature, while you but affirm, par. 29, that man learned articulate language of God.

101. How God could have taught our first parents language before the ideas which that language was to express, I must leave you to explain. To me this appears an insuperable objection.

102. You will observe I did not say that man learned *all* his words from the sounds of animals, or nature. Though, with all due deference to you, I think the sounds c and s are as perfectly sounded by a goose as by ourselves; neither apart from the vowel "*e*" being anything but a hiss; but I shall be happy to learn the difference, if it can be shown.

103. The difference between *natural* and *articulate* sounds, too, I should be glad to find a rule for. In the words *sigh* and *groan*, what are they but sounds natural to man, *stopped* or articulated, and compounded with other sounds within the compass of our voices, and the nearer their resemblance to the sounds of nature the more forcible their expression? As I said before, "*the manner in which languages were formed is best shown by the manner in which they are extended and reformed.*

104. The Bible does not say that man learned articulate language of God, You do. Here God is the "*unknown cause*" of language. To get rid of the difficulty of *proving* that *God is*, you affirm another difficulty—"that God taught articulate language to man." I must say I fail to see the proof of the one or the other, or that affirming two things will prove one to be true.

105. You think there is no similarity between human and non-human sounds. I think differently, but am willing to let others decide on the truth of our testimony.

106. You ask, par. 113, what is the point of similarity between *and*, *if* and *but* and the ideas represented by them? or, if I do not mean that sounds in nature did not teach men this part of language, what part of nature did? Had I affirmed that *all* articulate sounds corresponded to the sounds of nature or of animals, the question would be in place. I shall not say "*God knows*," or God taught these sounds to man. In either case making God the emblem of my ignorance, the negation of my knowledge. I pointed to nature and man as the probable source of language, rather than to a supernatural being of which I knew not anything. In par. 60 you said, "it is proper to show that he (God) is, before showing what he has done." Have you *shown* that God is?

107. In your quotations from Murrey I think you have shown a correspondence between sounds and sensations in *duration* at least, and some words in sound also, which makes it appear to me more probable that they originated in nature, than that they were taught us by God. Admitting the question at issue, (the existence of God,) what do you think he taught our first parents about steam engines, electric telegraphs, clocks, gas chronometers, chemistry? &c.

108. In answer to my question, who learns God to articulate, you ask, of whom did the robin learn to sing? Is not the existence of God the question at issue? You say, further, there is nothing done in nature which is not natural to something. How do we prove it, but by the thing doing it? (that is, talking.) The man who should say that it was not natural for ladies to talk, must be a bare faced infidel to truth.

109. You add, man cannot speak untaught, therefore it is not natural to him. Is it not natural for the wise to teach, and the ignorant to learn? for the thirsty to drink out of a jug, and the hungry to eat with a knife and fork? Are teaching and learning unnatural?

110. In reply to par. 122, what I contend for is, *that ideas do increase; that words to represent those ideas do increase also. This I think is something more than mutation.*

111. You say, par. 123, the probability is there was what I seem to think divine wisdom would dictate—"*one perfect language*, from which all modern languages are retrogressive derivations." Is the fact of retrogression in man or language indicative of divine wisdom and power, or otherwise?

112. You say, par. 124, "no man has ever spoken one single articulate word till it was taught him." How do you prove it? You say, further, having learned this language from those that possess it, he can teach it to his posterity. He could no more take it up in the first instance *than could any other animal. Then why can we not teach any other animal to talk as well as an infant?*

113. In reply to par. 125, I do think it perfectly conceivable that a man destitute of shelter, food and clothing or language should know the want of them.

114. You say, par. 126, if my argument is sound, the horse feels the want of words vastly more than you do. That would depend on the horse knowing, thinking and feeling vastly more than you do. If you can admit the former, the latter would not be difficult. You say, further, "emigrants coming to this country generally learn to speak English, *because*, having a language, they know the use of it." Then children ought not to learn at all, *because*, *not having a language, they cannot know the use of it.*

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All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 4.

Racine, January 20th, 1849.

MR. JAMES J. STRANG,—SIR:—In my No. 2, par. 31, [illegible] errors. "*Tonnere*," not tonnire, the e being sounded as a in fate, and "*host*" instead of "rest" of supernatural beings.

100. In your No. 2, par. 107, you say that I have relied principally on these two assertions: 1st. That man learned language by hearing natural sounds, such as thunder and the voice of animals. 2d. That language is progressive, and therefore could not have been received from a superior at some past period. This, I presume, applies principally to paragraphs 34 and 35 in my No. 2, where I said, "I think I have shown that *some* sounds of our language were *most probably* learned from nature, while you but affirm, par. 29, that man learned articulate language of God.

101. How God could have taught our first parents language before the ideas which that language was to express, I must leave you to explain. To me this appears an insuperable objection.

102. You will observe I did not say that man learned *all* his words from the sounds of animals, or nature. Though, with all due deference to you, I think the sounds c and s are as perfectly sounded by a goose as by ourselves; neither apart from the vowel "e" being anything but a hiss; but I shall be happy to learn the difference, if it can be shown.

103. The difference between *natural* and *articulate* sounds, too, I should be glad to find a rule for. In the words *sigh* and *groan*, what are they but sounds natural to man, *stopped* or articulated, and compounded with other sounds within the compass of our voices, and the nearer their resemblance to the sounds of nature the more forcible their expression? As I said before, "*the manner in which languages were formed is best shown by the manner in which they are extended and reformed.*

104. The Bible does not say that man learned articulate language of God. You do. Here God is the "*unknown cause*" of language. To get rid of the difficulty of *proving* that *God is*, you affirm another difficulty—"that God taught articulate language to man." I must say I fail to see the proof of the one or the other, or that affirming two things will prove one to be true.

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116. I find in A. J. Davis' Divine Revelations, page 331: "It was only by the delicate modifications of sound, which is at first only an excitement, that such a process as vocal communication was ever discovered. The inhabitants of the earth thus came into possession of a new power, only in consequence of the unfolding of their mental faculties. The rudiments of vocal language are thus discovered, their sounds consisting merely of monosyllables, were imperfect—not so considered by themselves, but by subsequent nations which have arrayed the grammatical laws of language. *Language, therefore, is a result of progressive development*," &c.

117. I quote this merely to show that modern revelation, as well as ancient, is against you. I know not what the Mormon Bible says on the subject, and I think experience confirms the "progressive," not the "retrogressive" doctrine. If God gave one perfect language to mankind, and they could only teach what they had learned of God, and could not originate a language themselves, how came such numbers of languages into existence? Yours for the promotion of truth,

EDWIN BURGESS.

Grafton, Wis., January 27th. 1819.

PRES. STRANG:—I am usually well, and my mission thus far has been interesting. Truth takes its usual effect on the minds of those who love it. My meetings are well attended, and good attention is given. The people listen with intense interest, and are arguing among themselves the merits of what they hear from my deliberations—some for, and some against. Those who are against are those whose crafts, which by their long standing have gained their *silver shrines*, feel that they are somewhat endangered by the force of ocular demonstrated truth, even as those did in Ephesus in the days of Paul; who, to stop the ears of the people and drown the force and power of the gospel, cried out, "great is the gods of the Diana of the Ephesians." So these latter day heathens cry out, "great is the work of our holy religion in the Protestant world, and the world must be evangelized before the second advent of the Son of God." Whereas, to the contrary, the whole word of God abounds with the declaration that the inhabitants of the world, as a general thing, are to be plunged into a state of gross and awful apostacy, denying the truth of the gospel of the Son of God at the time of the appearing of Christ "the second time without sin unto salvation to those who look for his appearing." Jesus says relative to his second advent, that "as it was in the days of Noah," of the antediluvians or in the days of Lot in Sodom and Gomorrah, "so shall it be in the days of the coming of the son of man." Read Matt. xxiv. Luke xxi. And yet these latter day gamblers will try with all their might, minds and strength to make the people believe that Christ told a living falsehood, a *cursed* LIE, and that it is a damnable heresy to believe that Christ told the truth.

I am not a little pleased to witness the expression of chagrin and disappointment there is resting on the countenances of those poor ignorant creatures who have been in the habit all their life long of evading the literal sense of prophets of the Old and New Testaments, relative to things future concerning the Jews and Jerusalem, for what they (the sects) call a spiritual sense interpretation, since the public newspapers are now teeming with the news that the Jews have negotiated with the eastern powers that be, and have obtained the grant to gather their men and means to build a temple. This looks so much like fulfilling the doctrine of the scriptures, the Book of Mormon, and the revelations of God to Joseph Smith, it makes the old spiritualizing gold shriners look rather black in the face, as if they were hit under the wing somewhere. I would say on the *hart*, if they manifested any outward signs that they had one of any godly understanding. Here the reader will do well to read Deut. xxviii. xxx. Jer. xxv. xxxi. xxxii. xxxiii. Ezek. xxxvi. xxxvii. Zech. viii. xii. xiii. xiv. The Book of Mormon abounds in teaching the same doctrine of the above scriptures in a literal sense, of which the following extracts may serve as a sample. "The great and abominable church" is the whole Roman Catholic and Protestant world:—

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth, and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel." Book of Mormon, (stereotyped edition,) page 35.

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the Book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a pure and a delightsome people. And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightsome people. And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth. And with righteousness shall the Lord God judge the poor, and reprove with equity, for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked: for the time speedily cometh, that the Lord God shall cause a great division among the people; and the wicked will he destroy; and he will spare his people, yea even if it so be that he must destroy the wicked by fire." Book of Mormon, (stereotype edition,) pages 116. 117.

Some of the motley tribe of spiritualizers begin to squint at the woful dilemma into which they are about to be plunged, and are quaking with fear that their ignorance will yet come abroad to all intelligent minds. It is obvious from the signs of the times that the whole sectarian world is in a state of gross apostacy when contrasted with the word of God concerning the gathering of the Jews and the building of Jerusalem for the last time. It would be hard for me to find words to express my utter astonishment in the hearing of nine lectures in Port Washington, eight from the Rev. Mr. Wood, a Methodist big gun, and one from the Rev. Mr. Lyon, a Presbyterian, all on different texts, embracing matters of the first importance. But what did I hear? Why, the whole sum total is summed up in these words: 'There is a God, and his Son is a Savior, and that man is, and he is a sinner, and if he is not saved

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he is liable to be damned." This old worn thread bare see saw story is told over and over and over again, just as though this old story, though true as far as it goes, is all that demands the attention of the scripture reading community It rather strikes me that the sectarian ministry are rather fearful in making an attempt to launch out into the broad ocean of God's word when a Mormon is present, for fear of having their little bark canoes upset in deeper water than they can fathom with their cork sounders. Consequently all they say is, "sinner, repent and come forward to the anxious seat, or mourners bench, and pray for a remission of your sins and be converted." Whereas, an anxious seat or mourners bench is not once hinted at in all the word of God. But still these religious gamblers will tell them and insist on the people to do so. Shame on such trash! Just as though the ordinances appointed of Jesus Christ, as the means of grace, were not all sufficient for the people in this age of the world as in the days of the Apostles. How long will the people of the nineteenth century be willing to be led by a hair, and that scorched, down the vortex of damnation by such heaven daring gospel perverters, who are virtually saying that Jesus Christ and his Apostles were all fools, and knew not the way of life and salvation as well as we Reverends do?

My prayer is, God send the days that will strike the last finishing stroke to the destruction of "Mystery Babylon," send wars, famine, pestilence, and finally all that are declared in thy word relative to the seven vials of wrath for the total overthrow of all Anti-Christ. The honest in heart have been deceived long enough.—The hireling priests have glutted themselves as in the days of slaughter long enough. March forth, thou God of hosts, and let it once more be known to the nations that thou livest, and will not suffer one sentence, word or letter of the revealed word fail till it all is fulfilled. Your servant, JOHN E. PAGE.

South Grove, Wis., Jan. 24th, 1849.

President Strang:—This will inform you that I am doing that which I was sent to do. I left Voree on the 17th, and arrived at brother Duty's the same night. I gave out an appointment that I would preach on Friday night, which I did to a respectable congregation. On Sunday I preached again. On Monday I left for the Prairie settlement, and this evening I expect to preach in the new school house in this place. I saw brother Stiles from Beloit, and I laid the plan of equality before him. He said he was anxious to sell his farm and join the Order. He said he was sick and tired of living with the Gentiles. May God give the same spirit to all the saints.

I dreamed that I was at the head of a water fall, and I saw a flock of sheep, and some man drove them in and I brought them all out white and clean. May God help his servants and elders abroad to thrust in their sickles and reap, for the harvest is ripe but the laborers are few. I feel that the day of separation is come for the saints to choose whom they will serve. And if my brethren wish to do good for Zion, let them now send up their treasures, for where their treasures are there their hearts will be also. Many may think there is time enough yet, and begin to say the Lord delays his coming, but when the judgments of God are poured out upon them they will wish they had hearkened to the prophet and gathered to the city of Voree and been saved, that they might have peace and rest. I know that the saints abroad have no comfort, for I have traveled the States of Wisconsin, Illinois and Missouri over and all the saints tell me they take no comfort. I have asked them, do you go to sectarian meetings. No, there is no home for me; and some have told me that they had no peace day nor night. My prayer is, that God will open their hearts to do something to redeem Zion for the last time. I have not seen any of the saints who were so poor, but that if they would do as the Order of Enoch do, lay by their tea, coffee and tobacco, they could have something to spare to build the house of the Lord. When I travel and see the saints living, as the old saying is, on the top of the heap, while my brethren in Voree are toiling to build up Zion without any of the comforts of this life, I say in my heart, is this equality? The answer is, no. Except ye are one ye are none of mine, saith the Lord. I have never seen the necessity since I belonged to the church of the saints coming up to the mark as at this time. I remain as ever a sincere laborer in the gospel of Christ, PHINEAS WRIGHT.

Baltimore, January 16th, 1849.

Dear Brother Strang:—Knowing you to be a great advocate for temperance, and as a few words of information on that subject may be interesting to your readers, I subjoin the following:—The cause of temperance carries a mighty influence in this city. There are more than 6,000 members of the total abstinence pledge here, over three thousand Sons of Temperance, and many hundred Rechabites. I have been a teetotaler for about five months. I am also a Son of Temperance, and a Rechabite, and I have come to this firm conclusion, that the spirit of God and the spirit of strong drink never can dwell together. And when I look back on my past life I feel to say, would to God that I had engaged in this great and good cause years ago; for then I would have been saved from much trouble and sorrow. I look back with pain and confess that what the world calls moderate drinking has led to all my unfaithfulness in the gospel. And let no Elder in the Church of Jesus Christ of Latter Day Saints for one moment think that he can drink beer, porter, cider or any strong drink and enjoy the life and power of godliness, and be a faithful and successful minister of the gospel, for as the Lord God lives he cannot. I trust my future faithfulness and usefulness in the cause of God will demonstrate to the saints and the world the truth of my assertion. With sentiments of high esteem, I remain yours as ever, G. J. ADAMS.

MOURNERS BENCHES AND ANXIOUS SEATS.

Will some one be so kind as to inform the public through the press when and where and by whom the practice of calling repenting sinners to the "*mourners benches*" or "*anxious seats*" to pray publicly for a remission of sins, and receive the holy spirit, originated. Surely Jesus Christ nor his Apostles never taught or practiced any such measure. But they *did* teach and practice "baptism for the remission of sins." Again, where and when did Christ or the Apostles ever teach or command that unbaptized persons should pray? Again, were not the Apostles high priests after the order of Melchisedec, whereby they were authorized to administer baptism to the penitent who believed the gospel of Christ? J. E. PAGE.

ALL KINDS OF SOCIETIES.

In these days of excitement, novelty, nonsense and religious delusions, we have all kinds of societies, *Temperance*, *Benevolent*, *Missionary*, &c.,&c., societies, and *anti* societies too tedious to mention, and they all help to make up the fullness of the great *anti-christian* Church. Who is so dull in apprehension, as not to see that the true church of Christ, founded on the fullness of the everlasting gospel, is amply sufficient for the moralizing and evangelizing the whole world, if its dictation is obeyed? Ah, the great secret is, if God should be obeyed in all things, there would be no chance for men to be called *Rabbi*, *Rev.*, *Rt. Hon.*, *Respected Lord*, &c., &c. And the worst of all is, there would be no public crib for such men to nibble at or to fat themselves in at the expense of the poor,

JOHN E. PAGE.

he is liable to be damned." This old worn thread bare see saw story is told over and over and over again, just as though this old story, though true as far as it goes, is all that demands the attention of the scripture reading community. It rather strikes me that the sectarian ministry are rather fearful in making an attempt to launch out into the broad ocean of God's word when a Mormon is present, for fear of having their little bark canoes upset in deeper water than they can fathom with their cork sounders. Consequently all they say is, "sinner, repent and come forward to the anxious seat, or mourners bench, and pray for a remission of your sins and be converted." Whereas, an anxious seat or mourners bench is not once hinted at in all the word of God. But still these religious gamblers will tell them and insist on the people to do so. Shame on such trash! Just as though the ordinances appointed of Jesus Christ, as the means of grace, were not all sufficient for the people in this age of the world as in the days of the Apostles. How long will the people of the nineteenth century be willing to be led by a hair, and that scorched, down the vortex of damnation by such heaven daring gospel perverters, who are virtually saying that Jesus Christ and his Apostles were all fools, and knew not the way of life and salvation as well as we Reverends do?

My prayer is, God send the days that will strike the last finishing stroke to the destruction of "Mystery Babylon," send wars, famine, pestilence, and finally all that are declared in thy word relative to the seven vials of wrath for the total overthrow of all Anti-Christ. The honest in heart have been deceived long enough.—The hireling priests have glutted themselves as in the days of slaughter long enough. March forth, thou God of hosts, and let it once more be known to the nations that thou livest, and will not suffer one sentence, word or letter of the revealed word fail till it all is fulfilled. Your servant, JOHN E. PAGE.

South Grove, Wis., Jan. 24th, 1849.

PRESIDENT STRANG:—This will inform you that I am doing that which I was sent to do. I left Voree on the 17th, and arrived at brother Duty's the same night. I gave out an appointment that I would preach on Friday night, which I did to a respectable congregation. On Sunday I preached again. On Monday I left for the Pramer settlement, and this evening I expect to preach in the new school house in this place. I saw brother Stiles from Beloit, and I laid the plan of equality before him. He said he was anxious to sell his farm and join the Order. He said he was sick and tired of living with the Gentiles. May God give the same spirit to all the saints.

I dreamed that I was at the head of a water fall, and I saw a flock of sheep, and some man drove them in and I brought them all out white and clean. May God help his servants and elders abroad to thrust in their sickles and reap, for the harvest is ripe but the laborers are few. I feel that the day of separation is come for the saints to choose whom they will serve. And if my brethren wish to do good for Zion, let them now send up their treasures, for where their treasures are there their hearts will be also. Many may think there is time enough yet, and begin to say the Lord delays his coming, but when the judgments of God are poured out upon them they will wish they had hearkened to the prophet and gathered to the city of Voree and been saved, that they might have peace and rest. I know that the saints abroad have no comfort, for I have traveled the States of Wisconsin, Illinois and Missouri over and all the saints tell me they take no comfort. I have asked them, do you go to sectarian meetings. No, there is no home for me; and some have told me that they had no peace day nor night. My prayer is, that God will open their hearts to do something to redeem Zion for the last time. I have not seen any of the saints who were so poor, but that if they would do as the Order of Enoch do, lay by their tea, coffee and tobacco, they could have something to spare to build the house of the Lord. When I travel and see the saints living, as the old saying is, on the top of the heap, while my brethren in Voree are toiling to build up Zion without any of the comforts of this life, I say in my heart, is this equality? The answer is, no. Except ye are one ye are none of mine, saith the Lord. I have never seen the necessity since I belonged to the church of the saints coming up to the mark as at this time. I remain as ever a sincere laborer in the gospel of Christ, PHINEAS WRIGHT.

Baltimore, January 16th, 1849.

DEAR BROTHER STRANG:—Knowing you to be a great advocate for temperance, and as a few words of information on that subject may be interesting to your readers, I subjoin the following:—The cause of temperance carries a mighty influence in this city. There are more than 6,000 members of the total abstinence pledge here, over three thousand Sons of Temperance, and many hundred Rechabites. I have been a teetotaler for about five months. I am also a Son of Temperance, and a Rechabite, and I have come to this firm conclusion, that the spirit of God and the spirit of strong drink never can dwell together. And when I look back on my past life I feel to say, would to God that I had engaged in this great and good cause years ago; for then I would have been saved from much trouble and sorrow. I look back with pain and confess that what the world calls moderate drinking has led to all my unfaithfulness in the gospel. And let no Elder in the Church of Jesus Christ of Latter Day Saints for one moment think that he can drink beer, porter, cider or any strong drink and enjoy the life and power of godliness, and be a faithful and successful minister of the gospel, for as the Lord God lives he cannot. I trust my future faithfulness and usefulness in the cause of God will demonstrate to the saints and the world the truth of my assertion. With sentiments of high esteem, I remain yours as ever, G. J. ADAMS.

MOURNERS BENCHES AND ANXIOUS SEATS.

Will some one be so kind as to inform the public through the press when and where and by whom the practice of calling repenting sinners to the "*mourners benches*" or "*anxious seats*" to pray publicly for a remission of sins, and receive the holy spirit, originated. Surely Jesus Christ nor his Apostles never taught or practiced any such measure. But they *did* teach and practice "baptism for the remission of sins." Again, where and when did Christ or the Apostles ever teach or command that unbaptized persons should pray? Again, were not the Apostles high priests after the order of Melchisedec, whereby they were authorized to administer baptism to the penitent who believed the gospel of Christ? J. E. PAGE.

ALL KINDS OF SOCIETIES.

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JOHN E. PAGE.

THE FATHERLESS.

Speak softly to the fatherless!
And check the harsh reply
That sends the crimson to the cheek,
The tear-drop to the eye.
They have the weight of loneliness
In this rude world, to bear;
Then gently raise the fallen bud
The drooping floweret spare.

Speak kindly to the fatherless;
The lowliest of their band
God keepeth, as the waters,
In the hollow of his hand.
'Tis sad to see life's evening sun
Go down in sorrow's shroud,
But sadder still when morning's dawn
Is darkened by the cloud.

Look mildly on the fatherless!
Ye may have power to wile
Their hearts from saddened memory,
By the magic of a smile!
Deal gently with these little ones—
Be pitiful—and He,
The friend and father of us all,
Shall gently deal with thee!

SCOLDING.—A stream of scolding, as long as from sun to sun, never yet had any other effect on children than to render them wholly regardless of what is said to them. If you wish to make your children troublesome, scold them occasionally. If you wish to make them bad, scold them harder, louder, and more frequently. If you wish to ruin them, scold them continually, and you will be sure to gain your object.

A HINT TO THE PASSIONATE.—Dr. Caldwell, an American writer on physical education, contends that a well balanced brain contributes to long life, while a passionate and turbulent one tends to abridge it. If persons knew how many dangers in life they may escape by possessing mildness of temper instead of the opposite disposition, how eager would be the aim of all men to cultivate it.

☞ The trouble in Rome still continues. The Pope has been declared deprived of all temporal power. The minister, Sterbini, has addressed the citizens. He says the Pope, under the title of Bishop, would have the right to enter Rome, but that all the Cardinals and Prelates would be strictly prohibited from entering the city. The people, in their enthusiasm, ran about the streets crying—"Death to the Pope—death to the Cardinals."

PURITY.

Once more let me persuade you that no example in high places, can justify imitation in low places. Your purity is too precious to be bartered, because an official knave tempts by his example. I would that every place of state were a sphere of light, from which should be flung down on your path a cheering glow to guide you on to virtue. But if these wandering stars, reserved I do believe for final blackness of darkness, wheel their malign spheres in the orbits of corruption,—go not after them. God is greater than wicked great men; Heaven is higher than the highest places of nations; and if God and Heaven, are not brighter to your eyes than great men in high places, then you must take part in their doom, when, ere long, God shall dash them to pieces!—*Beecher.*

☞ Memory is the highest gift; we do not feel it to be so, because we only partially lose it, and generally retain it in great things; but let a man every moment forget others, and then see what he would be. We are the creatures of the past, therefore, of memory. To deprive us of memory, would be to thrust us naked, destitute, into the mere present, only the moment after to strip us of memory again.

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A number of specimens of the water of the Dead Sea, the River Jordan, and the Pool of Siloah; and fragments of the pillar of salt into which Lot's wife was transformed (!) as a punishment for her disobedience to the command of the Almighty.

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There are many other curiosities on board the Supply—as an Egyptian mummy, a pair of the cattle of Arabia, rosaries made of wood from the Holy Mount, shells from the shores of the Dead Sea, gazelles, &c.

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HOME.

The pain that is felt when we are transplanted from our native soil; when the branch is cut from the native tree, is one of the most poignant that we have to endure through life. There are after griefs, which wound more deeply, which leave behind them scars never to be effaced; which bruise the spirit and sometimes break the heart; but we never feel so keenly the want of love, the necessity of being loved, and the sense of utter desertion, as when we first left the haven of home, and are, as it were, pushed off upon the stream of life.—*Ex. paper*

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GILBERT WATSON, RECORDER.

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Speak [illegible] to the fatherless!
And [illegible] reply
That [illegible] to the cheek,
[illegible] eye.
They [illegible] loneliness
[illegible];
[illegible] bud
[illegible].

Speak [illegible];
[illegible]
[illegible]
[illegible]
[illegible] sun
[illegible],
But [illegible] morning's dawn
[illegible].

[illegible]!
[illegible]
[illegible] memory,
[illegible]!
[illegible] ones—
[illegible].
[illegible] us all,
[illegible]!

SCOLDING.—A [illegible] as long as from sun to sun, never yet [illegible] in to render them wholly regardless of what is said to them. If you wish to make your children troublesome, scold them constantly. If you wish to make them bad, scold them harder, louder, and more frequently. If you wish to ruin them, scold them continually, and you will be sure to gain your object.

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GOSPEL HERALD.

VOL. III. No. 48.] VOREE, WIS., THURSDAY, FEB. 15, 1849. [WHOLE No. 112.

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sis has by mistake called out what you did not seek for, and I protest against giving, why not let it drop there?

173. Of a piece with these new and non-collateral issues is your very grave conclusion in par. 58: "What kind of evidence is good to prove the rotundity of the earth? The *testimony* of men of certain facts, and the calculations of mathematicians founded thereon. What kind of evidence then is good to prove the existence of a God? The testimony of men of facts, and the equally scientific deductions therefrom of his existence."

174. Seriously, do you mean that no evidence is *admissible* to prove the existence of God only that which aptly proves the rotundity of the earth? Are not the existence of tides ascertained simply by seeing, and proved merely by human testimony? And is not their existence a scientific truth, a simple fact established beyond doubt?

175. By the way, I perceive that you inquire, "*how many probabilities it takes to make a certainty?*" I shall not undertake to give you the precise number. But if any individual should assert that in the broad ocean a hundred miles from shore there was a broad, vast, deep unfathomable stream, running unchangingly, like a mighty river, at the rate of three, four or five miles an hour, his testimony would produce but a very slight probability. But in the case of the Gulf Stream, these probabilities have become a certainty. And a certainty to which even *you* would doubtless admit, if we were speaking on any other subject than the being of a God. On that I have no assurance as yet that you would not require proof of the duality of your eyes. And if I brought in your neighbors who had seen you to prove that you had two, you probably would remind me that human testimony was not to be relied on. That as men had lied, particularly in the case of lawyer Bond, we were not safe in trusting to their testimony.

176. In the course of this discussion you have said that we ought not to rely on the testimony of men on this subject, because it is contrary to *reason* and experience. On this I take issue by showing that the testimony of men, of many of the ordinary facts of the natural sciences, is contrary to the *experience* of those to whom this testimony is addressed; and instance the case of the Dutch embassador who told the king of Siam of water freezing over, so that men and teams could travel on it. You will readily perceive that as the king of Siam lived within the tropics, this testimony was as contrary to his experience as the seeing of spirits is to you. And as his reason was equally founded on his experience, it was contrary to his reason.

177. Do you meet this issue by showing why a man should reject testimony contrary to his experience and his reason founded thereon in one case, and receive it in the other? Not in the least. You have not attempted it. But taking up a mere remark of mine on the propriety of the king's conduct in driving the embassador from his court as a great liar, a mere expletive, you go on to argue most gravely that it is not right to drive every one away and treat them as liars, whose experience happens to be different from ours. (Par. 60.)

178. And as if that folly was not sufficient to satisfy your cravings, you go on to reason that as the king had possibly discovered that oil was a trifle harder the coldest day than it was the hottest, therefore he ought to reason that water, which was precisely as fluid (in Siam) either at the coldest point it had ever been seen or at boiling heat, was in Holland not merely a little hardened, but actually as solid as a rock! I shall not question that *this* is in point, and give you credit for the full force of its reasoning.

179. To return to the same point. In par. 62 you involve the question, both of God's duty to make mankind happy and of the particular means by which he ought to accomplish it. What you say may be very wise, or it may be very foolish. But what has it to do with the proof of his existence? His existence is a seperate, substantive, independent fact, having no connection whatever with his supposed obligations. If there is a God, he equally exists, whether he does the duties you prescribe for him or not.

180. In par. 77 you have raised the issue of the immortality of God and spirits; *assuming* that all organic bodies are destructible. I should be most happy to accommodate you with a separate investigation of that question. Having in my possession organized inanimate bodies which have stood the shock of time and wreck of worlds, doubtless more than 30,000 years; and having learned that life is a great preserve of organic existence, I do not despair of immortality and evelasting life. And I am, as ever, willing to give a reason for the hope that is in me. But I see no reason for mixing up that question with the one at issue.

181. In par. 80 you make a false issue, by the importance which you attach to the word "*whole.*" You had urged that there was not a *supreme governor of the universe*, by asking, (par. 20,) "what example have we among the most intelligent beings of one governing the whole?" In answer to this question, what example should I give? That of another *universal sovereign*, usurping the dominions of God? or that of inferior intelligent beings, whose dominions should bear about the same relation to his as does their intelligence? Clearly the latter.

182. Accordingly I replied: "Among intelligent people government is constantly extending. The civilized nations are examples of one (with his ministers and coadjutors) governing myriads.—Unintelligent and savage nations are cut up to mere tribes, over whom one exercises but a precarious authority. Most animals are too ignorant to have any regular government. Nevertheless some of the wisest have a regular government over a community of themselves, as horses and elephants in the wild state, and among insects, bees and ants."

183. These facts you do not attempt to controvert. But with it staring you in the face, that the most intelligent animals have their governors of communities; that men a little advanced in knowledge are precariously governed in small tribes, but in the highest state of civilization are ruled in empires of many millions, you attempt to escape the analogy, that therefore God being high above all in intelligence, should govern all, by simply sliding off upon the demagogue's claptrap about republicanism and despotism.

184. If it is any satisfaction to you to have it, I am perfectly willing to acknowledge that my *beau ideal* of a good government is an universal monarchy; that on the earth I find but two republics that are not torn with continual and harassing anarchy, to one hundred monarchies with as much internal peace and as certain protection of private rights as they. In all those things which mark national prosperity, I can see no greater *progress* in the United States, the model republic, than in Russia, the model empire. I am not aware that there are less slaves in the United States, than in Russia, in proportion to the whole population, with vastly more in the United States than in Russia, going about the streets and *seeking masters*, that they may get bread to eat.

185. And while I see anarchy and misery growing out of republican institutions over half the continent, in this one instance I see a republic rapidly advancing, partly because it is less republican in fact than in appearances, but principally because of the abundance of cheap lands. But even if this could in any manner be connected with the issue, your premises are against you. For a republic, if it actually has a government, is as truly an example of one governing many as is a monarchy. The sole difference is in the mode in which one is selected. Much has been said of late of man's rights in relation to government. But his true right—"*to be well*

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THE FLIGHT OF THE POPE.

In speaking of this event, the *Christian Chronicle* enumerates the following instances of previous flights:—

"The famous Hildebrand, Gregory VII., by the hostility of the Romans, was compelled (A. D. 1048) to forsake Rome, and died the following year at Salerno. Paschal II. was driven into exile at Benevento, by Henry V., and died there A. D. 1117, the year after his expulsion. His successor, Gelasius II., was also forced to fly, and died at Clugny; though in this case, Gregory VIII., a contemporary Pope, remained at Rome to administer its affairs. In A. D. 1130, Innocent II. fled to France, leaving also a rival, Anacletus II., in possession of the chair at Rome. True, he returned again, but the spreading sentiments of Arnold of Brescia, opposing the assumption of temporal power by the clergy, raised a revolt in A. D. 1143, which embittered the last hours of Innocent II., and were the cause of a popular insurrection, in which his successor, Lucius II., was slain. In A. D. 1146, Eugenius III. found it impossible to maintain the strife in which his predecessor had fallen, and fled to France, where he spent three years, until led back by the king of Sicily. During seven years, from A. D. 1181 to A. D. 1188, the tumults at Rome compelled three Popes—Lucius III., Urban III., and Gregory VIII.,—to absent themselves, and wander to and fro in the world. In A. D. 1245, Innocent IV. deemed it wise to flee from Rome, and to take up his abode at Lyons, where he tarried for seven years. The conduct of Boniface VIII. made it necessary for him to seek a shelter at Anagni, where he was followed by two of his bitter political enemies. He was delivered by the people of Anagni from their assaults and insults, but died a few weeks after, in A. D. 1303, from a fever brought on by their attack. These are some incidents in the lives of the Popes. They certainly had the effect of causing people to look with suspicion on the assumption of political power by the Papacy. Yet, after a lapse of five centuries, we find the same struggles of the people with the Pope, their political head, renewed."

In addition to the above, we may add the flight of Pope Pius VI., who left Rome Feb. 15th, 1798, at 4 A. M.,—the day of Berthier's (the French General) entry. He retired first to Sienna, and afterwards "to a small country place, called by the name of *Hell*, which gave rise to the sarcasms of the undevout." He was subsequently removed to several other places, till he died a few months afterwards, a prisoner, at Valence, Aug. 29th, 1799. In 1809, July 6th, Pope Pius VII. was arrested in his chamber by the French troops, and, on refusing to renounce all claims to temporal power, conducted to Florence, and thence to Savona. In 1812 he was removed to Fontainebleau, but was released in 1814 and restored to the possession of the Papal territories. Pope Pius IX., the present Pontiff, left Rome on the evening of the 24th of Nov., 1848, and arrived at Gaeta, in the Neapolitan territory, on the evening of the 25th, where, at the latest news, he was still stopping.

After the departure of the Pope in 1798, the Cardinals, "with melancholy voice, pronounced their absolute renunciation of the temporal government." And now the people of Rome have "proclaimed the temporal deposition of the Pope," so that he can now bear only the title of Pope Bishop of Rome.

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"The flight of the Pope, however, is a peculiarly significant sign of the times, because he is not only a temporal sovereign, but a spiritual prince, the religious chief of a large portion of Christendom. They who have never resided in Rome cannot perhaps fully appreciate this startling event. It is astonishing that a Pontiff, to whom every hat was raised when he appeared in public, to whom every knee was bent, and before whom tens of thousands prostrated themselves to beseech his benediction, should have been compelled to flee the Eternal City stealthily, and in disguise, where, a few months since, his person was held sacred as holding the keys of heaven. He was popular withal as a temporal prince, having announced himself as a Progressionist and a Reformer. Why, then, did he fall? Because he halted in his career, equivocated in his policy, thought more of the states of the church than of the independence of Italy, and perished the victim of half measures. Now, considering the religious reverence in which the Pope is held by his immediate subjects, we can only conclude from his precipitate flight, that he is himself convinced that even the *prestige* which surrounded his spiritual throne has vanished, and if this be so, the Papacy itself may terminate with Pius the Ninth."

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at it could scarcely believe that the place had ever been inhabited. The amount of riches found by the Romans among the ruins of the Temple and city, constitutes an ample reason for the destructive digging that took place among the foundations of the Temple and city; and thus the prophecy was literally fulfilled. It is rather too late in the day for Major Noah to contradict facts that were never contradicted by those who were contemporaries of the events. The Major is behind the times.

"There is one prophecy of the Savior, on the occasion of the one which Major Noah impugns, which has been literally fulfilled, and which the Major felt sensibly, at the very moment he was endeavoring to blow away the character of its author. It was more remarkable than the one that has excited the Major's Jewish doubts. We allude to the prediction that 'Judea should be trodden down by the Gentiles, until the times of the Gentiles should be fulfilled.' This was literally fulfilled, and is still in course of fulfillment. The land was sold by VESPASIAN to the Gentiles; and from the time of the destruction of Jerusalem to the present moment, the Jews have never had possession of Judea, nor of the city of Jerusalem. Various nations have held it, but the Jews have never recovered it, and never will, until the times of the Gentiles are fulfilled. With this standing monument before his eyes, we cannot but wonder at the Major's blindness and prejudice."

CALIFORNIA.

A curious motley of human beings are fast congregating in that region. According to all accounts, the white men of all nations, who have been residing in various islands in the Pacific, many of them deserters from ships, adventurers and vagabonds of every description, are hastening by hundreds or thousands to California. If we add to these, the emigrants from Oregon and the various ports in South America—the adventurers now hastening from the western and south-western States overland through the South Pass, and those who are about to double Cape Horn, from the Atlantic States, also in quest of gold, to say nothing of the many thousands who are preparing to leave different ports in Europe, impelled by a similar motive, in a few months we shall find in California a large and strange population, an incongruous mass of human beings, but all stimulated by one desire—*to obtain gold.*

Commodore JONES, of the U. S. Navy, writes from the Pacific, Oct. 25th, that "nothing can exceed the deplorable state of things in Upper California at this time, growing out of the maddening effect of the gold mania. For the present, and I fear for some years to come, it will be impossible for the United States to maintain any naval or military establishment in California; as at present *no hope of reward nor fear of punishment is sufficient to make binding any contract between man and man upon the soil of California.*"

The accounts respecting the abundance of gold there, it seems have not been exaggerated. But on the other hand, it seems that sickness and destitution prevail at the mines, notwithstanding the abundance of gold, and a heterogeneous mass of human beings is rapidly pouring into the country, each of whom being a consumer of provisions, and a producer only of gold, will still further exhaust the supplies of provisions. We shall probably soon have still further and more alarming accounts of suffering and want at the gold placers.—*Ex. paper.*

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CONFERENCES.

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at it could scarcely believe that the place had ever been inhabited. The amount of riches found by the Romans among the ruins of the Temple and city, constitutes an ample reason for the destructive digging that took place among the foundations of the Temple and city; and thus the prophecy was literally fulfilled. It is rather too late in the day for Major Noah to contradict facts that were never contradicted by those who were contemporaries of the events. The Major is behind the times.

"There is one prophecy of the Savior, on the occasion of the one which Major Noah impugns, which has been literally fulfilled, and which the Major felt sensibly, at the very moment he was endeavoring to blow away the character of its author. It was more remarkable than the one that has excited the Major's Jewish doubts. We allude to the prediction that 'Judea should be trodden down by the Gentiles, until the times of the Gentiles should be fulfilled.' This was literally fulfilled, and is still in course of fulfillment. The land was sold by VESPASIAN to the Gentiles; and from the time of the destruction of Jerusalem to the present moment, the Jews have never had possession of Judea, nor of the city of Jerusalem. Various nations have held it, but the Jews have never recovered it, and never will, until the times of the Gentiles are fulfilled. With this standing monument before his eyes, we cannot but wonder at the Major's blindness and prejudice."

CALIFORNIA.

A curious motley of human beings are fast congregating in that region. According to all accounts, the white men of all nations, who have been residing in various islands in the Pacific, many of them deserters from ships, adventurers and vagabonds of every description, are hastening by hundreds or thousands to California. If we add to these, the emigrants from Oregon and the various ports in South America—the adventurers now hastening from the western and south-western States overland through the South Pass, and those who are about to double Cape Horn, from the Atlantic States, also in quest of gold, to say nothing of the many thousands who are preparing to leave different ports in Europe, impelled by a similar motive, in a few months we shall find in California a large and strange population, an incongruous mass of human beings, but all stimulated by one desire—*to obtain gold.*

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GOSPEL HERALD.

VOL. III. No. 49.] VOREE, WIS., THURSDAY, FEB. 22, 1849. [WHOLE No. 113.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

EXISTENCE OF GOD.

MR. STRANG TO MR. BURGESS.—No. 7.

Voree, February 22d, 1849.

MR. BURGESS:—I closed my last article rather abruptly, and without going through the particular branch of the subject I had in hand. I shall, therefore, resume where I left off. In paragraph 81, to get over the force of the fact that the most intelligent animals have a regular government as well as men, and the conclusion that therefore you was wrong in your position that intelligence superceded government, you say, "they do not select their governors from other species, or those endowed with *supernatural revelations*."

187. If it was so, what of it? What has it to do with the issue? Your position was not that it was unlikely that one species should govern another, but that it was unlikely that government should *exist with high intelligence*. I answered *this point* by showing that among both men and animals government was in proportion to intelligence, very nearly.

188. But following you in your new issue, the facts are against you. True, the horse and the elephant is governed by one of his own kind. Not so the bee and the ant. They are governed by one in another state of existence, perhaps as unlike the governed as the angel is unlike the man, though he has not attained to immortality.

189. At par. 89 I find you railing against the character of God's government. I beg to remind you again that this is not in issue.—The question at issue is not whether God is an almighty tyrant, or a just ruler. I am not one of those who think God would have been just in sending the Israelites away empty, after several centuries of unrequited bondage. Nor can I discover by what process of reasoning it is worse to overrun and destroy the Canaanites *according to the judgment of God* for their abominations, than it is for modern christian and infidel nations to do similar acts as they shall severally see fit, without waiting for God's judgment. I have no objection to debating this question with you. But it would not be convenient to mix up both issues.

190. In par. 93 you make a false issue by misapplying a very awkward and perhaps ambiguous expression of mine. My intention was not that "*you cannot introduce one fact to prove*" *a negative*, but that you cannot introduce one fact to prove the existence of St. Petersburg or the Pope *by your rule of evidence*, which is that all testimony must be discarded unless it is *proved* true. And as this second testimony introduced to prove the truth of the former would be liable to the same objection and so on *ad infinitum*, nothing could be proved; no fact could be introduced. I submit that this process of thought reduces your main position to an absurdity.

191. Doubtless you will fall back on your old position, that testimony which tends to prove the supernatural should be discarded, while that which proves the natural is retained. But you have given no reason for such a distinction. You have not shown why the testimony is more credible in one case than the other. You will perhaps say the testimony in one case is contrary to experience and reason. But individually we have experienced very little even of the natural, and as far as other people's experience is involved we can only know it by this testimony which you discard. And as for reason, it only applies to facts ascertained.

192. If you intend your remark that "the testimony admits of proof by comparison with the things spoken of" as a reason for receiving testimony of the natural and not of the supernatural, the facts are against you. In the simple case of St. Petersburg and the Pope you can come to a knowledge of the truth of men's testimony by comparison with the thing itself, *if you have faith in those who instruct you*. Otherwise you cannot.

193. That this fact may be perfectly clear, I shall make rather a particular illustration of its truth. Suppose I were to make an assertion that there was a Pope, an intelligent Bishop of the Roman church and governor of that church, and some person should deny *his existence* and maintain that denial with the obstinate pertinacity which characterizes yours of a God. I then offer the testimony of the Rt. Rev. Bishop of Milwaukee, who has seen him and touched him. My opponent reminds me that men are great liars, especially in the case of lawyer Bond, and that the Bishop makes money by his pretensions of a great Pope, the vicegerent of God, and if the people should once learn that there was no Pope, but that all the Bishops and priests were merely guming them, they would lose their salaries. All this seems plausible. So, though Bishops, Priests and many of their followers have testified there was a Pope for many ages, we are not to believe their testimony until we prove it true by comparison with the thing.

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195. But suppose the Pope chose to attend to the government of the Roman church rather than come to Racine to convince some skeptic of his being. Then I must take the skeptic to the Pope.—But how shall I make him go? Having no faith in my teachings he will not obey me, and I cannot get him in the presence of the Pope. And if I should get him to the city of Rome, very likely he would conduct in such a manner as to be more fit for the asylum for the insane than the presence. If actually brought into the presence he would very likely think the pretended Pope an impostor, fixed up for my particular convenience. Even if he should see the Pope signing concordats, decrees of councils, letters apostolic, patents of religious orders, &c., ordaining bishops, presiding in councils and over the college of cardinals, how am I to show him that all this is

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200. Again you say, "we generally appeal to facts to prove testimony." This is contrary to my experience, and consequently to my reason founded thereon. When a man is tried for murder he is tried on the testimony of witnesses. And we never test the truth of that testimony by having the murder committed over before their eyes. So too if in a marine trial the question is as to the existence of a particular reef in a certain part of the sea, the fact is proved either by witnesses who have seen it, or by charts made by those who have surveyed it. And charts in good repute are received as evidence, without proving the authorship. If we had the *facts* in hand we should have no occasion to look for testimony at all.

201. In the same paragraph you say, principles should establish authority. Let us try it. It is a principle in law that a vote or bill running to *the bearer* is negotiable by delivery merely. How will a lawyer prove it before a judge who is ignorant of it? *By the decisions of the superior courts, the authority in the premises.*

202. I have looked over your remarks at length against the reception of testimony. It seems to sum itself up in this: that men have lied a great many times on various subjects, particularly *law, physics* and DIVINITY, therefore on divinity they ought never to be credited. On all other subjects I suppose we are to go on as heretofore, weighing men's testimony by old and long established tests of truth.

203. In the same connection it is not amiss to reply to your remarks that I have introduced only *historic* testimony, which you call weakest of all evidence. This was true when you had but one of my articles. I had had such bad luck in discussion by every man backing out at the first encounter that I thought it best *not to put the best foot forward.* Your complaint would be better timed when you have made a good answer to that. Possibly when I have got through you may not repeat this complaint. I shall devote another number to the review of your replies, when I hope to strike out again in the affirmative. Truly and sincerly, JAMES J. STRANG.

THE ADVENT HERALD AND MORMONISM.

The Advent Herald is the organ of the original and true order of Millerites, or Adventists. Mr. Himes stands at the head of the paper, as he does at the head of the church. Not that he has any particular priesthood more than any other of their Elders, but by dint of perseverance and enterprise he has pushed himself forward till he is the actual and acknowledged leader. Well, these people claim to be great lovers of plain scriptural truths. Having a better understanding of the prophecies than most other sectaries, with much devotion to their cause, they have become numerous, and have made sad inroads into many Protestant churches. As they have got a little nearer the true interpretation of the scriptures than others, they are very generally hated. The other sects get up all manner of scandal on them. Hardly one of *their* Elders is detected in any vile crime, but *they* publish him as an *Adventist*—a Millerite. The Herald is out on them from time to time for their base slanders on the devoted Adventists. But Mr. Himes has never learned to do as he would be done by. He can afford to treat the other sects courteously, because he can defy them on argument. But when he meets the Mormons, having the same dread of their arguments that other sectarians have of his, he, like the other pious christians, resorts to lies, abuse and every manner of falsehood. We have tried from time to time to call him out in an encounter between Millerism and Mormonism. Finally he has come out with the following "big gun," which, however, we do not give him the credit of writing.—It is probably the work of an apostate we wot of in that vicinity:—

"THE DISGUISED MORMON.—Our friends in Baltimore, whom G. J. ADAMS attempted to palm himself off upon, in connection with T. G. CLAYTON, as an Adventist, were correct in supposing him a Mormon in disguise; for in the Mormon *Herald*, of Jan. 11th, he is recognized as being in full fellowship. Mr. STRANG, the editor, claims to be a prophet, and the successor of JOSEPH SMITH, Jr., and in that number gives what he claims as a revelation received from heaven on the 7th of Jan. 1849, from which we make the following extract:—

"'And if my servant George J. Adams will be his counsellor, let him come and dwell near unto my servant James, and assist him in presiding, and in the school of the prophets, and in carrying my word to the saints, and to the nations, and to far countries. But let his dwelling be in the inheritance of the saints. If he will do this, I sustain him, and will make him a host, and the head of nations.'

"This is the same Adams who was excommunicated by Joseph Smith, for an unnameable offence, and then baptized for the remission of his sins, and restored to the eldership; who afterwads preached here in Boston to the Mormons, on the Sabbath, and practiced on the stage in the theatre during the week; and who publicly cowhided an editor in the street, for a satirical description of his theatrical performances. After going to Baltimore and claiming to be an Adventist, it seems that the Mormon God still recognizes him as counsellor to the Mormon head prophet."

So far the Advent Herald. As far as it involves the moral character of G. J. Adams, we are content to pass it silently by, knowing that the time is not far distant when the accuser of our brethren will be cast down. Rev. xii. 10. It is not impossible that what Himes says immediately above of one of his accusers is true in this case. "*What he says of others is true of himself.*"

Passing that question by, does Mr. Himes think this unnameable offence worse than that of Judah? Gen. xxxviii. Yet Judah was a patriarch afterwards. The Messiah came in his lineage, and in

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200. Again you say, "we generally appeal to facts to prove testimony." This is contrary to my experience, and consequently to my reason founded thereon. When a man is tried for murder he is tried on the testimony of witnesses. And we never test the truth of that testimony by having the murder committed over before their eyes. So too if in a marine trial the question is as to the existence of a particular reef in a certain part of the sea, the fact is proved either by witnesses who have seen it, or by charts made by those who have surveyed it. And charts in good repute are received as evidence, without proving the authorship. If we had the *facts* in hand we should have no occasion to look for testimony at all.

201. In the same paragraph you say, principles should establish authority. Let us try it. It is a principle in law that a vote or bill running to *the bearer* is negotiable by delivery merely. How will a lawyer prove it before a judge who is ignorant of it? *By the decisions of the superior courts, the authority in the premises.*

202. I have looked over your remarks at length against the reception of testimony. It seems to sum itself up in this: that men have lied a great many times on various subjects, particularly *law, physics* and DIVINITY, therefore on divinity they ought never to be credited. On all other subjects I suppose we are to go on as heretofore, weighing men's testimony by old and long established tests of truth.

203. In this connection it is not amiss to reply to your remarks that I have adduced only *historic* testimony, which you call weakest of all evidence. This was true when you had but one of my articles. I received such bad luck in discussion by every man backing out at the first encounter that I thought it best *not to put the best foot foremost.* Your complaint would be better timed when you [illegible] a good answer to that. Possibly when I have got through [illegible] repeat this complaint. I shall devote another number to [illegible] view of your replies, when I hope to strike out again in the affirmative. Truly and sincerly, JAMES J. STRANG.

THE ADVENT HERALD AND MORMONISM.

The Advent Herald is the organ of the original and true order of Millerites, or Adventists. Mr. Himes stands at the head of the paper, as he does at the head of the church. Not that he has any particular priesthood more than any other of their Elders, but by dint of perseverance and enterprise he has pushed himself forward till he is the actual and acknowledged leader. Well, these people claim to be great lovers of plain scriptural truths. Having a better understanding of the prophecies than most other sectaries, with much devotion to their cause, they have become numerous, and have made sad inroads into many Protestant churches. As they have got a little nearer the true interpretation of the scriptures than others, they are very generally hated. The other sects get up all manner of scandal on them. Hardly one of *their* Elders is detected in any vile crime, but *they* publish him as an *Adventist*—a Millerite. The Herald is out on them from time to time for their base slanders on the devoted Adventists. But Mr. Himes has never learned to do as he would be done by. He can afford to treat the other sects courteously, because he can defy them on argument. But when he meets the Mormons, having the same dread of their arguments that other sectarians have of his, he, like the other pious christians, resorts to lies, abuse and every manner of falsehood. We have tried from time to time to call him out in an encounter between Millerism and Mormonism. Finally he has come out with the following "big gun," which, however, we do not give him the credit of writing.—It is probably the work of an apostate we wot of in that vicinity:—

"The Disguised Mormon.—Our friends in Baltimore, whom G. J. Adams attempted to palm himself off upon, in connection with T. G. Clayton as an Adventist, were correct in supposing him a Mormon in disguise; for in the Mormon *Herald*, of Jan. 11th, he is recognized as being in full fellowship. Mr. Strang, the editor, claims to be a prophet, and the successor of Joseph Smith, Jr., and in that number gives what he claims as a revelation received from heaven on the 7th of Jan. 1849, from which we make the following extract:—

"'And if my servant George J. Adams will be his counsellor, let him come and dwell near unto my servant James, and assist him in presiding, and in the school of the prophets, and in carrying my word to the saints, and to the nations, and to far countries. But let his dwelling be in the inheritance of the saints. If he will do this, I sustain him, and will make him a host, and the head of nations.'

"This is the same Adams who was excommunicated by Joseph Smith, for an unnameable offence, and then baptized for the remission of his sins, and restored to the eldership; who afterwads preached here in Boston to the Mormons, on the Sabbath, and practiced on the stage in the theatre during the week; and who publicly cowhided an editor in the street, for a satirical description of his theatrical performances. After going to Baltimore and claiming to be an Adventist, it seems that the Mormon God still recognizes him as counsellor to the Mormon head prophet."

So far the Advent Herald. As far as it involves the moral character of G. J. Adams, we are content to pass it silently by, knowing that the time is not far distant when the accuser of our brethren will be cast down. Rev. xii. 10. It is not impossible that what Himes says immediately above of one of his accusers is true in this case. "*What he says of others is true of himself.*"

Passing that question by, does Mr. Himes think this unnameable offence worse than that of Judah? Gen. xxxviii. Yet Judah was a patriarch afterwards. The Messiah came in his lineage, and in

the lineage produced by this offence too. Matt. i. 3. Was G. J. Adams thereby any less fit to be baptized for the remission of sins and restored to the Eldership than Paul, who persecuted the saints unto death, giving his voice against them, and holding the clothes of those that shed the blood of martyrs? Is this unnameable offence worse than murder?

We are no advocates for theatricals, but we should like to know if he made a more lewd or unchristian appearance on the stage than king David dancing naked before the maids of Israel. Cowhiding a vile hypocritical editor may be very unchristian like now a day, but we recollect of reading in an old book of a certain Mormon of former days, who made a scourge of small cords and whipped a whole lot of hypocrites out of the Temple of God. Possibly Mr. Himes may plead that his provocation was the greatest. It is not clear however in our mind that it is a worse crime to buy and sell fruits, cakes and uncurrent money in the courts of the Temple than to lie against the Lord's anointed. He was hardly used for it however; for, a short time after, the righteous people of that day nailed him to a tree and killed him. If such men as Himes have their way brother Adams may come to the same fate.

It is true that the Mormon God, the God of Abraham, the God of Isaac and the God of Jacob, yet recognizes G. J. Adams as a counsellor unto the prophet. We don't doubt that Mr. Himes' God is more particular about who he employs in his business. But ours was always just so. He has not made us his keeper. A long time past there was a certain king, a Mormon prophet and a poet too, a man of very considerable parts, though truly his conduct was in some respects scandalous. Well, he committed an offence which shall also be nameless, and instead of being cut off by the Mormons of that day, he actually managed to get the man killed whom he had injured. It was a dreadful thing. Mr. Himes will find the full account of it in the eleventh chapter of second Samuel. If we had anything to do with it we might have done different. But the Mormon God was very powerful then. The child died, and David kept his kingdom. God not only recognized him yet as a king, but actually promised him:—

"The enemy shall not exact upon him, nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers.—He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven."—Ps. lxxxix. 22 to 30. "My covenant will I not break, nor alter the thing that has gone out of my lips. Once I have sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." 34 to 37.

This conduct in David and the other prophets was very erroneous. We disapprove of it greatly. Nevertheless such men have been occasionally in *our church* in all ages. *Our God* has recognized them from time to time. We did not do it, and cannot help it. When God speaks men must obey, knowing that rebellion is as the sin of witchcraft. We know that Mr. Himes is not like us in this respect. HE DOES NOT BELIEVE IN ANY PROPHET, PRIEST OR KING WHO EVER COMMITTED ANY SUCH SIN. AND HE DOES NOT BELIEVE IN A GOD WHO EVER SPOKE TO SUCH AN ONE, OR RECOGNIZED HIM IN ANY AUTHORITY.

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IF WE SHALL SAY IT WAS FROM MEN, ALL THE PEOPLE WILL STONE US.

MR. EDITOR:—It appears to me that something is contained in the above text worthy to be brought before this generation, and especially before the teachers, that they may see the perfect similarity or likeness they bear to their fathers, who questioned Christ's authority, while, at the same time, they professed to be teachers, were forced to acknowledge ignorance to get rid of an investigation which secretly they saw would lead them to a manifest exposure before the public of their former errors and present condemnation. No doubt but John's baptism had been repeatedly set at naught by them when it first made its appearance, and until the popular current was changed by its many adherents, but now for fear of being stoned they could not tell. What courage to propagate the truth!

Should I wonder if such fathers have a posterity still living? Is it not a greater wonder that so many lovers of truth should venture to be led by men who fear the light of investigation? Now as there are many able writers at the present day, I cannot expect to have much room, but offer a hint to more talented men that are able to give this subject its full weight. For I desire that the gospel glass might be held up before the face of this generation, that they may, if they will, be saved. It is not now the baptism of John nor the authority of Christ, for they are now both popular and acknowledged, but a new dispensation, even the fullness of times and its precedents, that men oppose, yet dare not openly investigate.

The Book of Mormon is held to be of men, and not from God, by all the sects, save a dispersed few called of God to be saints in these latter days. And it requires hardly a prophet to understand that at no distant period the same result will appear when the adherents of the Book of Mormon shall ask these, the children of their fathers, whence the record of Ephraim contained in said book, and methinks rather than humble themselves to confess the truth, will acknowledge ignorance. This law of God they never obeyed, nor would not, viz., prove all things. Consequently they must perish for lack of knowledge. And O the amount of guilt for their influence upon others! And how much pity can such men expect from a righteous judge, who professed to teach divinity and could not tell human from divine knowledge? especially that they reject, but dare not investigate, or will not?

For some, who are thus led,
Perhaps many tears may be shed;
But willful blind teachers, alas!
I fear they'll all be damned in mass.

I wish now to change the subject, and say a few words expressly for the benefit of the saints, or in reference to some who are among the saints. And choose as a foundation these words, viz: Let us draw near to God, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Dear brethren and sisters, in this age of spiritualizing the scriptures I was led by these of whom I have been speaking until I was at a loss to know what the word water meant, when I found it in that mystified book, the Bible. I did not however lose my desire to know, until I experienced some of its healing influence upon my body. I now am persuaded that water in the text I have chosen means water, pure means pure, bodies mean bodies, washed means washed, &c. And the duty enjoined is plain and easy to be understood and practiced, and experiment will prove its healthful and happy results. And if the inquiry arises, how often shall this washing be necessary? the answer is plain—as often as is necessary to preserve the body clean—as often as we draw near to God. God always required cleanliness in his people. When the people drew near to God in Moses' day, God commanded them to wash their clothes. And even now God requires not only cleanliness in our persons or bodies, but that our

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JOHN S. COMSTOCK.

FANCY Vs. FAITH.

Much of the theology of the present day is based on mere *fancy*; this is the only foundation of much of the miscalled faith of self-styled "liberal Christianity." Its votaries go not to the word of God for the ground of their teachings; but giving a loose rein to their imaginations, they reason respecting the past, present, and future, not from the clearly enunciated declarations of God's holy word, but as their own unguided fancies may lead them into truth or error.

Such teachers are exceedingly popular with the crowd, who seek mere mental pleasure. That which falls sweetly on the ear, and presents scenes of beauty and joyousness to the imagination, is easily mistaken for truth. Men receive it as such because it is palatable to the unrenewed mind; forgetting that the carnal heart is enmity against God. They say to the prophets, "speak unto us smooth things; prophecy deceits;" (Isa. xxx. 10;) and when gratified in this respect, the "people love to have it so." Knowing the fondness of multitudes for this kind of stimulant, there will not be wanting teachers to administer to their gratification; and "like priest like people" is as true now as in the days of the prophet.—The speaker who can paint the imagery of his ideality in the most pleasing colors, who can deck his thoughts with the most brilliant gems, and array them in the most attractive dress, is sure to draw the largest auditory. A contemporary, eulogizing a speaker of this class—one who has gone back to the old heathen notion that "all we are God,"—speaks of him as "dropping nectar, chipping out sparks, exhaling odors, letting off mental sky rockets and fire works, spouting fire," &c. He calls him "a spirit of whom one just hears the rustle of his wings, a vitalized speculation, a talking essence, a sort of celestial emanation, a bit of transparency broken from the spheres, a spiritual prism, through which we see all beautiful rays of immaterial existences." He says, "his leaping fancy mounts upward like an India rubber ball, and drifts and falls like a snow flake or a feather. He moves in the regions of similitudes. He comes through the air like a cherubim with a golden trumpet in his mouth, out of which he blows tropes, and figures, and gossamer transparencies of suggestive fancies. He takes high flights, and sustains himself without ruffling a feather. He inverts the rainbow, and uses it for a swing—now sweeping the earth, and now clapping his hands among the stars."

We do not dissent from the above, as a very good description of the speaker's style; but we fearlessly affirm, that whoever seeks only to delight and enrapture his audience by honied words and golden sentences, will fearfully fail of effecting any spiritual good. Indeed, to such speakers that object is not one of the motives that actuate his hearers; they are attracted by the beautiful pictures he is enabled to delineate—the coruscations of sparkling diamond gems, glittering like dew drops in the sun light, with which the speaker dazzles their mental vision. But the utterance of Scriptural truth requires something more than a tinkling sound of words.—It may be beautifully expressed; but unless it causes the sinner to feel the turpitude of his guilt, and enables him to repent in dust and ashes, trusting in Jesus as his only and all sufficient Savior, he will have lived in vain, and the preacher will have spent his strength for nought. All beautiful thoughts are not necessarily truth: all is not gold that glitters. And the creation of the fancy should never be substituted for Scriptural faith.—*Adv. Herald.*

DISCUSSION.

The present is an age of inquiry, and no less of discussion. And among the subjects on which the spirit of inquiry is employed, none is more prominent or important than that of theology. Unfortunately, however, this subject has not always been discussed in that fair and honest manner which its serious character demands, nor in a manner best calculated to yield profitable results to community. This fact has led many candid and honest people to discard discussions, as unprofitable and injurious. We should, however, in this, as in all other matters, carefully distinguish between the use and the abuse. Discussion not unfrequently leads to important truths, that nothing but the conflict of mind with mind would have disclosed. And even with all the bitterness and uncharitable feeling that have sometimes, perhaps generally, been associated with theological discussions, there can be no reasonable doubt that much good has resulted from them.

The New Covenant has sometimes been spoken of with approbation, on the ground that we avoided religious controversy. We would not, however, have our friends feel too much favor for us on this account. We are not opposed to controversy. Our columns are open for discussion. We would be glad, if some of our Orthodox brethren, who feel competent to sustain their favorite doctrine of endless punishment, would give us a chance to show their arguments to our readers, alongside of some that we have on hand on the other side of the question. We should endeavor to express our views, and urge our arguments, in the right kind of spirit, and we think we could succeed in this; nor do we believe we could be provoked to use an unkind or an uncharitable word; but in this we may be mistaken. At all events, we would like to try it; and we believe that good would grow out of it, in the further advancement of the cause of truth.

☛ We find the foregoing in the New Covenant, (a paper however with which we are unable to get an exchange,) and respond that we are ready to take up the gauntlet, if we are considered sufficiently *orthodox*. We do not claim a vast amount of that charity which has no indignation for vanity and folly, and will not promise to always use soft words. If Elder Manley does not deem us *sufficiently orthodox* to be opposed by him, we can only leave him to contend with *those he is able to meet*.

☛ Letters from our correspondents and reports of visitors and traveling Elders show a very general revival of faith, and a far better spirit among the saints than at any time within two years and a half.

☛ We are indebted to some one of the Wisconsin delegation in Congress for the patent office report and other Congressional documents. The name was gone from the envelopes before we saw them, and we cannot give our thanks individually.

CONFERENCES.

There will be a regular Conference of the Church of Jesus Christ of Latter Day Saints at Voree, Friday, Saturday and Sunday, the 6th, 7th and 8th of April next; and also on Beaver Island on Friday, Saturday and Sunday, the 6th, 7th and 8th of July next. It is expected that every member of the First Presidency and of the Twelve will attend one or both of these Conferences. By the President.

GILBERT WATSON, Recorder.

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☞ We find the foregoing in the New Covenant, (a paper however with which we are unable to get an exchange,) and respond that we are ready to take up the gauntlet, if we are considered sufficiently *orthodox*. We do not claim a vast amount of that charity which has no indignatiou for vanity and folly, and will not promise to always use soft words. If Elder Manley does not deem us *sufficiently orthodox* to be opposed by him, we can only leave him to contend with *those he is able to meet.*

☞ Letters from our correspondents and reports of visitors and traveling Elders show a very general revival of faith, and a far better spirit among the saints than at any time within two years and a half.

☞ We are indebted to some one of the Wisconsin delegation in Congress for the patent office report and other Congressional documents. The name was gone from the envelopes before we saw them, and we cannot give our thanks individually.

CONFERENCES.

There will be a regular Conference of the Church of Jesus Christ of Latter Day Saints at Voree, Friday, Saturday and Sunday, the 6th, 7th and 8th of April next; and also on Beaver Island on Friday, Saturday and Sunday, the 6th, 7th and 8th of July next. It is expected that every member of the First Presidency and of the Twelve will attend one or both of these Conferences. By the President.

GILBERT WATSON, Recorder.

GOSPEL HERALD.

VOL. III. No. 50.] VOREE, WIS., THURSDAY. MARCH 1, 1849. [WHOLE No. 114.

GOSPEL HERALD,

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EXISTENCE OF GOD.

MR. STRANG TO MR. BURGESS.—No. 8.

Voree, March 1st, 1849.

MR. BURGESS :—Since my last, in glancing over your third letter, par. 52, I observed the following rather singular remark: "We generally appeal to facts to prove testimony, and testimony to prove opinions, in the order in which they are formed. So I think principles should establish "authority," not authority principles. The invariable be the test of the variable, not the reverse. If you said a hog weighed 100 lbs. and I denied it, I presume we should weigh it, referring to the fact to prove the testimony, rather than the testimony, which could not possibly prove the fact. If testimony and authority are contradictory, the effect is to leave both in doubt, as well as the fact in question."

205. Let us analyze your instance. The disagreement between us is not in testimony, but opinion. When we have weighed the hog so as to give testimony, we *testify* to the same thing, or if one *testifies* falsely others weigh it, and they *testify*, and by that means TESTIMONY PROVES *the* FACT. In this experiment we trust also the mere *implied testimony* of another set of witnesses, to wit, the steelyard and balance makers. When they make and sell these instruments they give their testimony (by implication, if not by express word) that the instruments conform to the standard or principle of weights, which is that 1,000 ounces are equal to the weight of one cubic foot of pure water, weighed in atmospheric air, at the level of the sea.

206. Whence originated this principle in weights? this standard to which all weights must conform? *The* AUTHORITY ESTABLISHED IT. But for the *authority* no *principle* would have existed in the premises. And the authority might have established any other principle as well as this, if they had seen fit. And no matter what amount of testimony may be against the authority, it does not leave the authority in doubt. For if ten thousand witnesses were to testify that the cubic foot of water weighed but five hundred ounces, it would neither make it so or raise a doubt in the premises. There is a natural impossibility in making an issue between authority and testimony. The elements of antagonism are not in them.

207. All I have to say in answer to what you say of knaves, dupes, &c., (par. 53,) is that I know of no greater dupe than he who thinks no body honest, wise or true but himself, and gives precedence to the common thief over the learned professions and the science and talent of the age and race. If Mr. Burgess thinks thieves the best men, he may keep them company, I will not.

208. I have two or three times alluded to your case of lawyer Bond, which you bring forward with so much consequence to show that testimony is never to be relied on. But on looking into it, like every thing else, it is against you. It proves simply that a very shrewd dishonest man could lie, but that very simple men overhauled him in it, and got him degraded and punished.

209. In par. 56 I find your definition of "SELF-EVIDENT," which I have treasured up as a scientific curiosity. Until reading that I had always supposed that that truth was self-evident which contained in itself the evidence of its truth. It is perfectly apparent to all men that two and two are equal to four, and that part of a thing is less than the whole. These truths are as apparent as any truth can by possibility be. No evidence can be presented to the mind which will make their truth more apparent than the very propositions themselves. So men of science formerly considered them *self-evident*, that is, evidently true in and of themselves. We must now change that definition and say that is self-evident which is evident to yourself, or myself, or some other self.

210. At par. 59 you inquire "what would be good evidence to prove the existence of limestone, but a lump of it made perceptible to the *mind*." If you mean literally *made* PERCEPTIBLE *to the* MIND, nothing short would be satisfactory. But if you mean made perceptible to the *eye*, then I say the *knowledge* of the existence of limestone is as certain which is attained by hearing and reading.—Consequently we have no more doubt of the existence of the rock of Gibralter, the plaster quarries of Paris, and the chalk cliffs of England, of which we have heard much and seen nothing, than of the lumps of limestone which we daily see scattered about Wisconsin. If your idea of a truth made perceptible to the mind conforms to this, you will see it yields the point; if not, it is contrary to all experience.

211. In the same paragraph you make a distinction between science and law. I always supposed law was a science, very imperfectly understood to be sure, but no less a science than chemistry and geology. In carrying out this supposed distinction, you say the rotundity of the earth can only be *proved* by *demonstration*, not by testimony. What is it *to prove* by *demonstration*, but to *demonstrate* by *proof*? That is, simply to prove. I confess myself annoyed by such nonsense, and would not debate with one who indulged in it, but that the atheists who know enough to avoid it, know too much to debate at all.

212. Again you say, "the rotundity of the earth can only be proved by demonstration, not by testimony." I confess I cannot understand this language at all. I cannot make English of it, except by reading it the rotundity of the earth can only be proved by proof, or can only be demonstrated by demonstration. Passing that member of the sentence as part of the unknown tongue, and of which I have not the interpretation, if it is not proved by testimony it cannot be at all. Your demonstration is no more than a scientific conclusion on facts, which rest in testimony.

213. The rotundity of the earth is demonstrated by the testimony of great numbers of witnesses, who have sailed round it in different directions and observed a variety of facts, both terrestrial and astronomic, and by arraying these facts together in proper order and making proper scientific deductions from them. If the testimony is false, the conclusions fall to the ground. Nearly the entire circle of scientific truth rests on a similar foundation. Yet experience has

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217. Such I also find to be the experience of other men, taking their words for it. And such the experience of other ages and countries, taking their histories for it. And the testimony thus given by spoken word and by history I judge by the ordinary rules of evidence applicable.

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MINUTES OF A CONFERENCE AT WESTFORD, OTSEGO CO., N. Y., FEB. 3D AND 4TH, 1849.

Met at the house of brother Lyman Hewitt at two o'clock, Saturday. After prayer, organized by voting Elder Ebenezer Page, one of the Twelve, President, Elder Dennis Chidester Clerk. Elder Page made some remarks, and read a letter from brother Strang upon the subject of translating the remaining plates, and laid the subject before the brethren, and requested them to hold a council and see what they would be able to do to forward the publication of the same. Report of branches and official members present. One of the quorum of the Twelve, one High Priest, four Elders, one Priest, one Teacher. Branches. The Ilion branch, by Elder England, contains five members, two Elders. Nicholas P. Steele President. Milford Centre branch, by Elder Chidester, contains six members, including one Elder, one Teacher. D. Chidester Pres. Westford branch, by Elder A. Hewitt, contains fifteen members, one Elder, one Priest. A. Hewitt Pres. Scattering, five members near Cooperstown, including one High Priest, one Elder. The saints are all very much engaged upon the subject of the gathering, and will emigrate in the spring, extaordinaries excepted. Elder Page made some remarks upon the advantages of chartering a boat to carry a company of saints to Buffalo, and being united in all our efforts, and look to the Lord to guide us right. Appointed Bros. England, Lyman Hewitt and E. Page a committee to secure a boat for the company. Adjourned to early candlelight. Benediction by Elder Bacon.

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twenty miles distant declared his faith and wished baptism, which was administered the same hour of the night, (11½ o'clock,) making nine since last summer Conference. At confirmation the brothers and sisters then had a season of social converse, and held their second part of Conference till two, and then retired to rest and met in the morning, but the spirit which was enjoyed could hardly be induced to consent to a separation of brothers and sisters when their own affairs called for their attendance at home. They all feel that this has been the greatest Conference in this region.

DENNIS CHIDESTER, *Clerk.* EBENEZER PAGE, PRES.

☞ We have taken the liberty to strike out from the foregoing minutes what pertains to the publication of the newly translated records. We say to the brethren, however, that they have manifested the proper spirit in the matter, and if they continue of the same spirit, the work will not drag. We felicitate the brethren in their good riddance of Nixon, and in the spirit in which they receive our counsel. What we said was very pointedly and plainly spoken, and most truly received. The brethren have proved themselves men and saints by being willing to be rebuked. It is a most painful and usually thankless task to tell men of their faults. There is no greater evidence of a good man than that he will bear that his brethren tell him his faults, and not take offence. Such an one will grow in grace and in favor with our heavenly Father. God bless the saints of the Otsego Conference.

We hope this will be a warning to the saints everywhere. Many bad men have come into the church at different times. The discipline of the church is abundantly sufficient to rid us of all such, if that and that only is relied on. But when men, members of the church, undertake to say, "I will not fellowship such an one, or such an one," who is in good standing in the church, and yet will not bring the discipline to bear on him, such brethren are destroying instead of preserving the purity, sanctity and holiness of the church. Equally when they undertake to fellowship and sustain men whom the church has cast out are they destroying the holiness of the church. Our only safety is in a thorough application of the law of God in the church, and an unhesitating reliance thereon.—If we expect to always abide a law, come what may, we are apt to take pains to have it well administered. But when we calculate to do just as we please, walking in our own eyes and disregarding our obligations to others, we care very little about laws.

Some have feared that the church would obstinately retain evil men, and reject good men. Such a supposition is not only unreasonable, but is derogatory to the dignity of God. Things may be ill done in the church, but a tribunal exists for the correction of all errors. Never yet was any good accomplished by resisting the authority which God has set in the church. No, not in one single instance since the world began. In this case the discipline of the church has been justly vindicated, and its holiness preserved. Good would it have been for thousands had they done as well as the Otsego brethren.

From the Advent Herald.

MAJOR M. NOAH AND SOLOMON'S TEMPLE.

BY J. LITCH.

DEAR BRO. HIMES:—Whatever concerns the truth or falsity of Scripture, especially whatever affects the veracity of Christ and the truth of his predictions, concerns all who hope for eternal life through him.

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But as we have data for comparing notes, we can easily test this thing.

1. *The Temple of Solomon.*—Its dimensions were as follows: "And the house which king Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof, before the house." 1 Kings vi. 2, 3.

A cubit is from the elbow to the end of the longest finger; usually about eighteen inches. The sacred cubit is a double cubit, about one yard. Which cubit is used here we are not told, but probably the sacred.

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It will now be seen, that by a comparison of the dimensions of the remains found by Mr. Nathan on Mount Moriah, and the dimen-

twenty miles distant declared his faith and wished baptism, which was administered the same hour of the night, (11½ o'clock,) making nine since last summer Conference. At confirmation the brothers and sisters then had a season of social converse, and held their second part of Conference till two, and then retired to rest and met in the morning, but the spirit which was enjoyed could hardly be induced to consent to a separation of brothers and sisters when their own affairs called for their attendance at home. They all feel that this has been the greatest Conference in this region.

DENNIS CHIDESTER, *Clerk.* EBENEZER PAGE, PRES.

☞ We have taken the liberty to strike out from the foregoing minutes what pertains to the publication of the newly translated *records*. We say to the brethren, however, that they have manifested the proper spirit in the matter, and if they continue of the same spirit, the work will not drag. We felicitate the brethren in their good riddance of Nixon, and in the spirit in which they receive our counsel. What we said was very pointedly and plainly spoken, and most truly received. The brethren have proved themselves men and saints by being willing to be rebuked. It is a most painful and usually thankless task to tell men of their faults. There is no greater evidence of a good man than that he will bear that his brethren tell him his faults, and not take offence. Such an one will grow in grace and in favor with our heavenly Father. God bless the saints of the Otsego Conference.

We hope this will be a warning to the saints everywhere. Many bad men have come into the church at different times. The discipline of the church is abundantly sufficient to rid us of all such, if that and that only is relied on. But when men, members of the church, undertake to say, "I will not fellowship such an one, or such an one," who is in good standing in the church, and yet will not bring the discipline to bear on him, such brethren are destroying instead of preserving the purity, sanctity and holiness of the church. Equally when they undertake to fellowship and sustain men whom the church has cast out are they destroying the holiness *of the* church. Our only safety is in a thorough application of the law of God in the church, and an unhesitating reliance thereon.—*If* we expect to always abide a law, come what may, we are apt to take pains to have it well administered. But when we calculate to do just as we please, walking in our own eyes and disregarding our obligations to others, we care very little about laws.

Some have feared that the church would obstinately retain evil men, and reject good men. Such a supposition is not only unreasonable, but is derogatory to the dignity of God. Things may be ill done in the church, but a tribunal exists for the correction of all errors. Never yet was any good accomplished by resisting the authority which God has set in the church. No, not in one single instance since the world began. In this case the discipline of the church has been justly vindicated, and its holiness preserved. Good would it have been for thousands had they done as well as the Otsego brethren.

From the Advent Herald.

MAJOR M. NOAH AND SOLOMON'S TEMPLE.

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Although I am not able to give any positive answer to this question, yet I think I can give a more plausible theory than the Major's.

According to his own showing, that prince of modern travelers, Mr. Catherwood, decided the architecture, in part at least, to be Roman. If this is true, and I do not know why we should doubt it, then there is a very rational solution of the difficulty. The utter and continued destruction of the temple, is one of the perpetual monuments of the truth of the gospel, and divine mission of its Author. It is on this account the enemies of Christ have always endeavored to overthrow that prediction, found in the 21st chapter of Luke.—But the attempt is vain.

The emperor Julian, an apostate from Christianity, in the *fourth century*, determined to disprove the truth of Christ's prediction, and undertook to re-build the temple of God at Jerusalem, and restore the Mosaic rites.

The apostate emperor was about to start on a campaign to Persia, and having failed in all his attempts to overthrow Christianity, he imagined he should, by the united zeal of Jews and Christians, succeed in this. Accordingly he appointed Alypius, his intimate friend, formerly a lieutenant in Britain, to superintend the enterprise. The Jews flocked to the scene with the greatest eagerness; the rich pouring out their treasures for the costly work, and the poor offering the labor of their hands. A vast amount of building materials was collected, and great numbers of workmen assembled for the accomplishment of the undertaking. And, as if he who putteth on the armor had the same right to boast as he who putteth it off, the Jews were so confident of success, that they began to scoff at the followers of Christ, and ask if they would not lend a helping hand to this glorious enterprise.

The sequel is related by both Pagans and Christians; but the most unexceptionable testimony, and that relied on by all parties, is that of Ammianus Marcellinus, the intimate friend and favorite of both the emperor Julian, and Alypius, the chief architect. This eminent writer says—"Horrible balls of fire breaking out near the foundations, *with frequent and reiterated attacks*, rendered the place, *from time to time*, inaccessible to the scorched workmen, and drove them to a distance; hence, the work was abandoned."

And as Julian never returned from his Persian war, of course the enterprise was not renewed. Is it not probable, the remains are those of Julian's temple, rather than that of Solomon?

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These facts are recorded by nearly all civil and ecclesiastical historians; and the testimony is so ample and unexceptionable, that the Jews themselves are compelled to admit it. And even the infidel Gibbon is forced to bow to the force of testimony as to the fact, while he sneers at the miracle.

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GOSPEL HERALD.

VOL. III. No. 51.] VOREE, Wis., THURSDAY. MARCH 8, 1849. [WHOLE No. 115.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

January 15th, 1849.

PRES. STRANG:—The all absorbing topic of the age is, change, under the names of improvement, progression, revolution and conversion, as it applies to politics or religion. Assuming that religion covers the whole ground of man's duty, makes full provision for the outer and the inner man, or the soul, for time as well as eternity; and whereas the so called religious world attempt to discharge that duty by ministering to the mental or spiritual man, to the "neglect of the body;" and for as much as the ragged and hungry cannot thank God for food and raiment, it follows that such have performed but half their duty at best. So it is but rational if we, at heart, adopt the prayer of Agar, for convenience or competence, that we use our hands to acquire it. And as there are no prescribed rules or method, it seems impolitic to dig potatoes in preference to "gold," when we, as the blood of Ephraim, inherit the "blessings of the *deep* that lieth under," "the chief things of the ancient mountains," and "the *precious* things of the lasting *hills*."

In the building up of Zion, next to righteousness, gold is one of the chief ornaments; shall take the place of brass, and silver that of iron; "they shall bring *gold* and incense." Now where is all this gold to come from? Why, out of the "deep," "the lasting hills," and "the ancient mountains." And, now, who shall disgorge the "deep" of its hidden treasures for the use of Zion, but those who labor for Zion? And now I come to the pith of the subject of this letter. Would it not be proper for some of us to try our hand at the gold fountains of California? If so, I would be one of the number associated in good faith for that purpose, with an understanding that a certain proportion of the proceeds go to the Temple fund and for building the Tower of Strength, &c. If this project, upon mature consideration, is deemed proper and practicable, I think there would be little trouble in procuring volunteers and an outfit against the season of departure. Yours seriously, J. W. B.

☞ That abundance of gold properly used is a blessing to a people is a clear fact. But none of the modern nations have been benefited by the possession of gold mines. Spain, with three-fourths the gold of the earth, became the poorest country in Europe. Norway, lying on the barren crags of the Scandanavian mountains, in sixty degrees of latitude, is a richer country than Spain, with one of the finest climates on earth, and the gold of two continents. The rush to California at this time consists of the most abandoned of men, with here and there a sprinkle of a different cast. There is no law there, and cannot be for about a year to come at best. The probability is that there will be no regular government capable of protecting life and property for many years to come. Filled with desperadoes from the four quarters of the earth, more men will seek for gold in blood than in the "everlasting hills." Those who go out with the most honest intentions, finding themselves surrounded by desperadoes, where the rifle and the bowie knife are the only protection to life, will necessarily and inevitably fall into the same practices. The country will have more gold robbers than gold diggers. We have not the slightest doubt of the abundance of gold in California, yet we verily believe that more money can be made either by digging marble in Voree, or potatoes at Beaver, than by digging gold there. Many men will get fortunes by digging, and many more by various modes of robbery, direct and indirect, but few will ever bring them away and very few enjoy them there.

It is beyond doubt in our mind that (excepting Ephraim, the Indians) ten men will leave their bones there *unburied* or *hidden by the manslayer* to every one who will get a competence either by digging or any honest means. We look forward with confidence to the time when the chosen ones of God shall possess not merely the *placers* where men wash sands for hidden gold dust, but the mines, the mountain masses from which these particles have been abraded. But if we dig our potatoes at hoeing time we *lose* the crop. It is matter of satisfaction to us that the gold fever has seized on so very few of the saints. We understand that the brother who wrote the foregoing took a different view of the matter before his communication reached us, which was only a few days since. In one other case only have we been applied to on the subject, and that merely to fit out a small party to dig for the benefit of the whole church.—But as there may be some carried away with the delusion of Mammon, we have thought it not amiss to raise again our voice against the universal gold mania. Avarice is almost the sole passion made active by it. And this is so strongly prevalent that however just views one might set out with the prevailing avarice and the age and place would swallow up every other feeling. It is difficult to conceive that the best bred and most moral young man should in a few short weeks become a mere heartless mountain robber. But when men depend on violence alone for personal security from day to day, how soon will they resort to it for aggression! The thirst for gold has desolated many a people, and will make California a charnel house.

From the Southport Telegraph.

☞ The Western Star (Elkhorn,) has the following:—

"We are in favor of a Tariff, not only for revenue, but for protection. We are opposed to Slavery in every form," &c.

This is a tolerable manifestation of the popular view of slavery. The opinion seems to be prevalent that slavery owes its existence entirely to certain provisions in the statutes of southern States; and out of the influence of these statutes there is no slavery. Men will talk long and loud, and convulse themselves and the country, not unfrequently, in inveighing against an evil, and hug its twin brother to their very hearts, at the same time. In our view, this is precisely the position of those men who are opposed to slavery, and in favor of tariffs, whether for revenue or protection.

Slavery is not the creature of statute law; on the contrary, the statute law on the subject is the creature of slavery, and it does not follow as a matter of course, that where there is no direct statute law on the subject there is no slavery. England boasts that slavery

does not exist upon her soil, and yet, in truth, her slaves far outnumber her freemen. If we admitted the popular idea that there was no slavery except that which had originated the chattel laws on the subject, then the boast of England has truth and merit; but if slavery exists where men are plundered of all their earnings, and robbed of every right, then it exists the world over, not less in the northern States of this Union than the southern, and certainly not less in England than in other portions of the earth. If this be the case, it behooves all who are placed in the position of teachers to examine well their ground, to the end that they may not on one hand be inveighing against evils which with the other they are strengthening.

Now it seems to us it will not be denied that in Europe, and particularly in Great Britain, men are plundered of their earnings and robbed of their rights; and it is equally clear, and will not probably be denied, that they are enslaved. The magnitude and character of the slavery must be judged of by its results. And where, let us ask, does chattel slavery present a picture equal in hideousness to that presented by the slavery of Europe. We wish to call attention to the principles or causes at the bottom of this, and moreover wish to show that all slavery is the offspring of a common principle, the principle of taking from the people the products of their hands without remuneration.

We assert, then, that a tariff, whether for protection or revenue, is a prolific parent of slavery; and he who advocates such tariff is a champion of slavery. A tariff from its nature, and from very necessity, is a tax upon the many for the benefit of the few. It is a tax upon the poorer class of people for the benefit of the richer; and its inevitable tendency is to make the rich richer, and the poor poorer; to create extremes of wealth and poverty, and to make those hideous social inequalities which peculiarly mark European society. And it is the same whether it be a tariff for revenue or protection, for they are but different degrees of the same principle, and will work in the lapse of time corresponding results.

It is a system which robs the laborer of his hard earned wages; it takes from him the means of life, and reduces him to the condition of not of the chattel slave, a condition equally productive of evil results, that of a *hired* slave. We know of no evils of chattel slavery, which do not exist quite as hideously and forcibly in wages slavery; and as a tariff is the chief parent of wages slavery, we would not give one fig for the anti-slavery feeling which, confined alone to chattel slavery, advocates such a system of slavery as a tariff for revenue and protection. C. L. S.

Good! Why don't the Telegraph exchange with us?—A man that can write such an article ought to read the writings of prophets.

From the Southport Telegraph.

The principal obstruction now to the liberty and happiness of man, is the great struggle for wealth and property. Society as it is, might be compared to a crowd of people climbing a steep hill, when those who got up first should have the others to work for them; then the strong would pull back the weak and trample them under foot, and when two of equal strength would come in contact in their struggle for advantage, both would come to the bottom. Such is society; that the strong is always running over the weak, and a constant struggle with all, who shall get the most and give the least for it; and when they have enough to entitle them to be enrolled in the list of the upper ten, then the others are compelled to work for them. While such matters are held out to man society cannot be otherwise than it is. Every man has the fear of toil and the hope of ease; the fear of want and the hope of plenty; the fear of poverty and the hope of riches; the fear of being a slave and the hope of being a master, before him. These hopes and fears meet man in every transaction of life, and have considerable agency in all the evils that afflict society, and are a reasonable apology, or at least a sufficient cause, for almost any thing he may do.

Those who pretend to argue against giving the public land in small quantities, to actual settlers only, admit that they have a right to produce, but deny that they have any right to the soil because they do not produce it. Now if this can be called an argument at all, it must come with double force against those who monopolize the soil which they have not produced, nor bought from any one who did produce it. The first title of all land was usurpation and robbery; and I am not certain, even by our present laws, but possession is the very best title. If any should claim to have a better, we ask, from whom did you buy? The answer is, from government. From whom did government buy? From Virginia. From whom did Virginia buy? From the King of England. From whom did the King buy? Why he robbed and murdered the natives and took it as the feudal lords of Europe did, and as England has done with Ireland, America, and other nations, and as all tyrants have done.

Now I believe that this kind of title will not pass as valid in any court in this country, [we have no doubt it would pass perfectly current in any Gentile court. Ed.,] if it will we can murder some of the large speculators and take their land, and when it is sold a time or two the title will be clear.

It is absurd to talk of human rights if a man has no right to any spot on this earth to stand, sit, lie or to live or die on. The right to life is an empty title, without a place to live. Without this right the Declaration of Independence is a tantalizing lie.

It is much harder to get right after a wrong commencement, than it is to begin right at first. Suppose that all the people of the United States were coming into the country together; and admitted to have equal rights; would any one have the presumption to propose so absurd a measure, as that a few should be allowed, under any circumstances, to hold all the land as their own, while the great majority should be without any, and become rent slaves like the inhabitants of Ireland. No man dare propose such a thing. How few they are who know their rights, and fewer still who dare maintain them.

REFORM.

Porter, Wis., February 20th, 1849.

Bro. James J. Strang:—Having been solicited by Bro. Wright and the rest of the brethren, I will proceed and make a statement of my labors and also of my brethren in this part of God's vineyard.—If you think proper to insert it in your valuable paper, you will show to the brethren abroad that God's arm is not shortened that he cannot save. The first winter after I came to a knowledge that you was the true and lawful successor of Joseph Smith, I went to school and wrote to the brethren abroad with whom I was acquainted. I being young was drawn into young company, and attended parties and neighborhood dances. I soon learned that this thing begat darkness, and wallowed in darkness and in sin until the next July. The next winter I went to Koskonong to teach school, and commenced preaching the word, God blessed me with his holy spirit, and some (that is four) during the winter and spring were obedient to the faith. I again went home to work on my farm until winter, when I went back to Koskonong and commenced preaching again, and God blessed my labors and I baptized seven more. I organized a branch called the Koskonong branch of the Church of Jesus Christ of Latter Day Saints, and ordained one Elder and Teacher. I then went to Voree, as you know, and brother John E. Page came out here and preached in Koskonong, and I baptized some more, and then we went from there to the Porter branch,

which we organized with about ten members, brother Nathan Foster being the presiding Elder, and brother Barker Clerk. Last summer I preached at Kosknong and at Porter some, and this winter I commenced preaching again, and brother Foster assisted me in preaching the word and bearing our testimony by the spirit and power of Israel's God, and we have baptized six more into the Koskonong branch. We now number in that branch about twenty two members, Elders and all. We have some noble hearts in the branch who are willing to forsake all for Christ.

We all believe that James J. Strang is the prophet of the most high God, and successor to Joseph Smith. We enjoy the gifts of the spirit. Some the gift of tongues, some the interpretation of tongues, and the most powerful manifestation of the gift of healing I ever saw. The sick are healed immediately by the laying on of hands according to the law of God, and my brother Richard was healed a few nights ago of a pain in the breast immediately, and he does not belong to the church. God has blessed us wonderfully. Almost the entire neighborhood are obedient to the faith. There are several more believing, and I anticipate baptizing one of superior talent, if it is God's will so to be.

We have ordained in our branch four Elders, one Priest and one Teacher, who are bound, if faithful, to make this generation tremble under the word of the Lord. I feel clear that I have done my duty, God bearing me witness; I have not failed to declare the full counsel of God, according to the intelligence given me. I have always tried to prepare their minds to receive truth. I have always first learned a thing and then have taught them, and never have I adopted the principle of guess work. I have prepared their minds to receive and keep the word of wisdom. I have always, since I have had any knowledge of the Order of Enoch, been preparing their minds to become one in all things. May God forgive my enemies, and those that have said I did not preach all parts of the gospel when I understood it. I have come to the conclusion to obey God in all things, and the authority of his church never to oppose, come what may. The brethren tender their sincere thanks to you for sending brother Phineas Wright out here to instruct us in the way of the Lord more perfectly. We were glad to see him, and cordially recommend him to the fellowship of the saints. Give my love to all the saints at Voree. Brother Wright and myself have had a protracted meeting here just after a Methodist excitement, and we have had a large school house crowded full for eight meetings. The people listened with profound silence and wonder while we laid before them the gospel of Jesus Christ in its fulness. They want to hear, and manifest a believing and inquiring spirit. I hope to baptize some more in this place. May God bless our works here. Your brother in the gospel,

H. P. BROWN.

THE DOCTRINE OF THE UNIVERSALISTS CONSIDERED.

As I understand the doctrine of a certain sect called "Universalists," it is that, some how or other, the whole human family are yet to be saved, and finally to be made happy, by being exalted to the favor of God through the saving efficacy of the redeeming *love* of Jesus Christ, by the grace of God, the Father. No doubt they will admit, as a historical fact, that not *one* of a thousand of the whole Adamic family, for six thousand years past, ever heard of Jesus Christ in the flesh. If so, that *nine hundred* and *ninety nine* to *one* can be glorified independent of a preached gospel, why not *all*? For the sake of the argument, suppose that Jesus Christ and all the Apostles were *Universalist* preachers, and all that ever dissented from their doctrine were heretics, what proportion of the Adamic family have believed and subscribed to the true doctrine? And if not *one* of a *thousand* have stood subscribed to that *truth*, and yet all the rest, as *heretics*, can be saved in the same measure of glory, does it not argue that *heresy* is equivalent to truth? It is one thing to *believe* an event will take place, and another thing to *know* how it is to be effected. The Apostle tells us, "that by *grace* we are SAVED *through* FAITH," and "*faith* comes by *hearing* the word of God," and "*how* shall they *hear without a preacher*?" Then, as Universalists are the only true preachers of *gospel truth*, and only a few ever heard them preach, and a less number ever believed them, and yet all are to be indiscriminately saved, admitting all this, I must say that the nice shade of difference between *Universalism* and *Deism* is scarcely discernible. For it does appear to me that if the God of heaven had ordained that the *vast many* could be saved without a preached gospel, the same measures could reach the *scanty few* as well as the *great mass*, and thus saved the spilling of oceans of martyrs' blood. Will some one reply to the above through the press, and send a copy to the "Herald" office. More at another time.

JOHN E. PAGE.

Belvidere, Ill., February 1st, 1849.

DEAR BROTHER STRANG:—I take this opportunity to drop you a line by a brother going up to Voree. I thought I would send you two dollars. You may apply it as you think proper. If you have need of it you may keep it, or you may put it to the Temple. As soon as I can I will send you a little more. I wish to do all I can for Zion. I do long to be up there this spring, but my son has been sick most all summer, and it has got him into debt. We are poor, and I am a cripple. I have to walk with two sticks, and am getting old. If I live till July I shall be seventy-seven. I make two flour barrels a day. You must continue to send the papers. Give our best respect to all the brethren and sisters, and we want their prayers, that the Lord would open a way for us to come up to Zion, for I long to be there. Your brother and sister in tribulation,

JOHN AND MELINDA TYSON.

☞ We put this on record as a memorial that wheresoever this gospel is preached, there it may be had in remembrance forever.—The case of the widow's mite is not more worthy of remembrance. This is rather an extreme case, but the many similar to it constantly occurring are the most conclusive evidence that the faith of the saints is renewed, and that the days of renewed favor from God are at the door. We place the two dollars in the Temple funds, that some of the stones thereof may be as a monument of the faith of these saints. God bless them, and bless the church with more of such faith.

OPINION THAT CHRISTIANS HAVE OF ONE ANOTHER.

The Albany Evening Journal thus points out the moderate requests of the slaveholders of the South, when they insist upon carrying slavery into the new territories:—

"Those who seek to carry Slavery into the new territories, also ask to take the Slave Code with it. The former cannot exist securely without the latter. They are inseparable. Where the one goes the other must follow. Hence, if Congress permits slavery to go to California or New Mexico, it must allow that law to go with it which provides thirty lashes for the negro, whether bond or free, who has the hardihood to preach the Gospel; which secures one year's imprisonment for any one who shall teach a slave to read, and twenty lashes for the slave who is found at a school learning to read; and which provides the enormous penalty of six months' imprisonment and $500 fine for whipping a slave to death!

It must do more even than all this. It must provide for the imprisonment of every dark skinned sailor who visits either New Mexico or California! Virginia and South Carolina have not only shown us the practical workings of such a law, but have declared

it indispensible to the safety of every commonwealth where slavery exists. Every northern ship, therefore, which shall visit any harbor in either of those territories, after slavery shall have become one of their legalized institutions, must purge itself of colored sailors, cooks and cabin boys, or abide the consequences. Congress must also provide in the event that New York or Massachusetts shall send on a grey-headed commissioner to protest against the imprisonment of their free citizens, that such commissioners shall be supplied with a coat of tar and feathers at the public expense.

It would be folly to sanction slavery in these new territories, unless such sanction was accompanied with these essential accompaniments. Slavery must have its code, or it becomes as helpless as a hyena with out claws or teeth. The question, therefore, is not merely whether they shall be allowed to take their slaves into New Mexico, but whether they shall be allowed to dictate the color of our seamen, imprison our citizens, punish the preaching of the gospel, and whip men for learning to read."

Too Much of Good (?) Thing.—It is said that John Randolph once predicted that the slaveholders of Virginia would one day run away from their slaves, and that the slaves would advertise them in the newspapers. The following from a Miss. newspaper is an indication that Randolph's prophecy is about to be fulfilled:—

"An immediate and extra session of the Legislatnre of Mississippi is demanded by the citizens of Hancock county, in that State, for the purpose of prohibiting the further ingress of slaves from the border States of the South. In their petition to the Governor, they represent the States of Maryland, Virginia, Kentucky and Missouri, where slavery has ceased to be profitable, from the uncertain tenure by which slaves are held, are now throwing an immense black population on the extreme Southern States which is destined to increase with immense rapidity. To avoid this result, they propose to compel the more northern of the slaveholding States to retain their slaves within their own borders."

The Mobile (Ala.) Tribune expresses the same sentiments.

Brighton, Pa., February 7th, 1849.

Pres. Strang—Dear Brother:—After so long an interval I resume my pen, for the double purpose of transacting some business, giving you some information relative to our little branch, and of expressing my own feelings. * * I have been preaching regularly this winter, and expect to baptize some four or five next Sunday. We have had some Twelvites, a hard and ungodly people, and poverty to contend against, with a large family and our aged parents upon our backs, but we intend to sing westward ho next spring, if the Lord wills it so to be. I shall continue to exert myself for the Herald and truth. God bless you all.

JAMES M. GREIG.

Monday, the 12th. Dear Brother:—I have only to add in haste that we had a good meeting yesterday. Many are giving serious attention to the gospel. A number profess to believe, and are preparing for baptism. Your affectionate brother, J. M. GREIG.

☞ Money received.

St. Louis, February 11th, 1849.

To President James J. Strang:—

Dear Brother,—I inclose you one dollar for the Voree Herald. You will be kind enough to direct it to me at this place. I should like some of the back numbers, if you have them. * * I will only say at this time that my prayer to God is, that the truth may be made manifest to those who are willing to receive it, and treasure it up in good and honest hearts; and though the night may be dark, my faith is strong that the dawn will surely come. Even so. Amen. Yours in the bonds of the new and everlasting covenant,

HENRY CLIFFORD.

☞ Thank God that it has come, and the light begins to shine.

Do as You Promise.—There is no necessity of breaking your word. In the first place, never promise any thing unless you know it to be in your power to fulfill—and in the second place, make up your mind, before you promise, that whatever you do promise, you will fulfill. By so doing, you will gain and enjoy the confidence of those around you. When such a character is established, it will be of more value than ermine gold, or princely diadems.

A Good Mother.—She is a good mother who brings up her children to work—to work in the kitchen if you please. We shall never have good puddings and pies, chowders and fricasees, while the ladies are taught that it is a disgrace to learn to cook. The time may come when the daughters of wealth shall be obliged to take their stand in the kitchen, but should they not know how to bake and wash? What is a young woman fit for, to a mechanic especially, whose mother allows her to be in bed till ten o'clock, and who, when she rises, sings a song or two and sits down to the last new novel? She may answer for the wife of a wealthy fop; and a miserable life—miserable indeed will she live. Far better for her, no matter what her condition may be, if she is brought up to work.

Central America.—A late arrival at New Orleans from Honduras brings gloomy intelligence from the interior. The whole country was in an unsettled state, and was unsafe traveling, robberies and murders are of frequent occurrence; all, without discrimination, were the victims of the Indians. The road from Ysabal to Guatamala was filled with Bandits. Yucatan is in a most deplorable condition. The Indians conquered wherever they went, and a gentleman informed the captain of the vessel that he saw a large number of murdered Spaniards, strewed in every direction in the neighborhood of Bacular, no one daring to bury them. Nothing had recently been heard of the American Regiment.

☞ The reader will receollect that this is the country that the Indians overran last year.

The Laws of Health.—In the regimen that prize fighters submitted themselves to, says the Philadelphia Ledger, we may see the secret of acquiring the greatest strength and power of endurance. It is to be strictly temperate in all things, to avoid all debilitating stimulants, such as alcoholic drinks, tea and coffee, tobacco, &c., to rise early, to take an abundance of exercise in the open air, to bathe often, and observe the most rigid system of cleanliness, and abstain from all licentious practices. Those noted for pedestrian feats submit themselves to the same kind of regimen. If it may be done from such ignoble motives, how much easier should it be to practice the same system for the greatest of all blessings—health.

CONFERENCES.

There will be a regular Conference of the Church of Jesus Christ of Latter Day Saints at Voree, Friday, Saturday and Sunday, the 6th, 7th and 8th of April next; and also on Beaver Island on Friday, Saturday and Sunday, the 6th, 7th and 8th of July next. It is expected that every member of the First Presidency and of the Twelve will attend one or both of these Conferences. By the President.

GILBERT WATSON, Recorder.

ESTRAY.

Came into the inclosure of the subscriber about the 25th Feb. last an iron gray steer; will be two years old next spring. The owner is requested to pay expenses and take him away.

Voree, March 1st, 1849. JAMES J. STRANG.

GOSPEL HERALD.

VOL. III. No. 52.] VOREE, WIS., THURSDAY. MARCH 15, 1849. [WHOLE No. 116.

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EXISTENCE OF GOD.

MR. STRANG TO MR. BURGESS.—No. 9.

Voree, March 8th, 1849.

MR. EDWIN BURGESS:—I again resume the discussion between us, though not at the point I hoped to have arrived at by this time. At par. 70 you accuse me of holding that men are to be punished for unbelief, as though they could believe or disbelieve at pleasure, and there was turpitude in the want of an unsupported faith. I beg to remind you that the saints of God do not subscribe to this article of sectarian faith. Such a doctrine is not found among us.

222. I have objected to your doctrine that the different parts of the material world govern each other. And in par. after alluding to the long established doctrine in astronomy of the universality of the law of attraction, I inquire "what part of nature governs that star which has none beyond it," and therefore can be attracted but one way? Now it is very obvious that unless it has some governing power it will move in the direction to which it is attracted, to the common centre; and ceasing to exercise its attractive power on those that are next to it, they too will move in the same direction, by which means all nature would concentrate into one solid mass, chaotic, lifeless and silent.

223. You ask, "to what star do I allude?" To any one that has none beyond it; because such, and such only, are attracted but one way. Again you say, "better take our illustrations where we can best examine them." We can only take them where they are. It is not possible that an example should exist nearer.

224. In the same paragraph you go on to say that "lighter bodies revolve around the heavier," and therefore the equilibrium. This then I understand to be your reason why distant stars and planets do not rush by the power of attraction to one common mass. You say, also, in the same connection, "the cold and heavy seeks an equilibrium with the warm and light;" and you have so connected these ideas together as to convey the idea that planets and stars being warm and light float in a cold and heavy atmosphere, at an immense distance from the earth, sun or something else, just as the balloon does from the earth. You will please excuse me from answering this. I make no war on sucklings. If you are in the right, it accounts for the fact that the sun, being very warm, runs high; whereas the wan cold moon runs quite near the earth.

225. In answer to par. 77, I reply that I find the facts just opposite to your inference. That the nearest approach in ordinary matter to unchangeability and indestructibility is in the organic and not the unorganized, I cannot distinguish between the natural and the supernatural, except by the popular distinction, or by saying that which is highest is *super*.

226. You inquire (par. 83) the object of the angel in laying the plates of the Book of Mormon before the witnesses of it, of the angels conferring the priesthood on me, and of my seeing the Lord of the universe in the exercise of his power. I answer the interrogatories in their order. 1st. To make them witnesses that the book came forth by the power of God. 2d. To give me a priesthood above all others on earth, which none on earth could give, because none can give a higher power than he has. 3d. He exercised the power to keep order in the universe. I saw him to receive communications from him in reference to my office and duty, and that I might be an Apostle from him and a witness of his name.

227. Speaking of Ex. iii. 2, 3, 4, 6, you attempt to make a point of the fact that the angel and God are mentioned in different verses, and ask how such evidence would be received at present? I answer, if the man was dead who gave it, I doubt not it would be well received. If living, generally rejected. But I have no thought that his death would add anything to the credibility of the testimony.

228. I shall not go minutely through your letter No. 4, containing, as it does, very little but a repetition of the mere opinion that man learned language from geese, snakes and various natural sounds. And to prove it you interrogatively assert that it is *natural* for the thirsty to drink *out of a jug*, the hungry to eat with a *knife and fork*, and for ladies to talk.

229. If you could be understood that it was natural for ladies to communicate ideas of their sensations by such means of expression as they possess, it would be a true saying. But if we understand you, as we must, that it is natural for them to speak articulate sounds for that purpose, then, in nature, the offspring of a hound uses the language of a hound, and the offspring of a spaniel uses the language of a spaniel, so the offspring of the English will use the language of the English, and the offspring of the Dutch will use the language of the Dutch. Your whole argument overlooks the force of these facts, 1st, that whatever language or habit is natural to any living creature, every one of the species possesses untaught; 2d, that articulate language is possessed by no human being except it is taught him. No, not to the extent of one single word, and the conclusion is clear as any demonstration in Euclid that, therefore, articulate language is not natural to man.

230. In reply to my remark that "no man has ever spoken one single articulate word till it was taught him," you ask, "how do I prove it?" And by your rule, that there is to be neither faith in testimony nor logic in argument, it might be difficult in this instance. If, after some thousand years experience with some hundred millions of inhabitants, the white faith of history does not tell of one single instance of a child's talking untaught, is not the evidence therefore conclusive that there are no such instances? Do you think you can find as many persons living to testify of hearing untaught children speak articulate language, as I can of conversing with spirits? or can find it as often recorded in history?

231. You inquire why we cannot teach other animals to talk as well as children? We cannot teach them to speak *as* WELL as an infant, because they are inferior in many points of physical organization. Some that have good vocal organs can be taught fully up to the standard of their mental capacity, as the parrot and the crow.

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229. If you could be understood that it was natural for ladies to communicate ideas of their sensations by such means of expression as they possess, it would be a true saying. But if we understand you, as we must, that it is natural for them to speak articulate sounds for that purpose, then, in nature, the offspring of a hound uses the language of a hound, and the offspring of a spaniel uses the language of a spaniel, so the offspring of the English will use the language of the English, and the offspring of the Dutch will use the language of the Dutch. Your whole argument overlooks the force of these facts, 1st, that whatever language or habit is natural to any living creature, every one of the species possesses untaught; 2d, that articulate language is possessed by no human being except it is taught him. No, not to the extent of one single word, and the conclusion is clear as any demonstration in Euclid that, therefore, articulate language is not natural to man.

230. In reply to my remark that "no man has ever spoken one single articulate word till it was taught him," you ask, "how do I prove it?" And by your rule, that there is to be neither faith in testimony nor logic in argument, it might be difficult in this instance. If, after some thousand years experience with some hundred millions of inhabitants, the white faith of history does not tell of one single instance of a child's talking untaught, is not the evidence therefore conclusive that there are no such instances? Do you think you can find as many persons living to testify of hearing untaught children speak articulate language, as I can of conversing with spirits? or can find it as often recorded in history?

231. You inquire why we cannot teach other animals to talk as well as children? We cannot teach them to speak *as* WELL as an infant, because they are inferior in many points of physical organization. Some that have good vocal organs can be taught fully up to the standard of their mental capacity, as the parrot and the crow.

Again you say, "children ought not to learn at all, because, not having a language, they cannot know the use of it." Exactly; and therefore they do not try to learn. But parents and nurses seizing on their natural imitativeness, teach them some sounds, of which, from use and laborious instruction, they gradually learn the meaning.

232. From one to three years of life, during which they are constantly uttering sounds and hearing language, elapse before they get even a few of the most common place words. But becoming once able to talk, they press on rapidly and get an extensive vocabulary in a few months.

233. You might as well express your own opinion and offer that for testimony, as to refer to A. J. Davis. (Par. 116.) Though the name Divine Revelations is stamped on the back of the book, the veil that covers it is too thin for any one to offer it seriously. You would doubtless feel mocked should I offer you one of Scott's novels for history. I am sometimes tart, but don't wish to be mocked.

234. In answer to your question, how so *many languages* came into existence? &c., I reply, language, existing, it is very easy for it to change by accident. No two persons pronounce all words precisely alike, and long separate use would make such changes very great. For many ideas, the representative of sound, was lost in the general ignorance which, like tides in the sea, comes and goes in all parts of the earth. New combinations of sound are made to represent these as they are brought into use again. Hence the varieties in language. Thus have I reviewed your answer to the first and second division of my argument. Your answer to the third has just come to hand, and goes before the public with this. Truly and sincerely,

JAMES J. STRANG.

EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 5.

Racine, March 6th, 1849.

MR. JAMES J. STRANG,—SIR:—I received your No. 5, which I perceive nearly a copy of an article which appeared in the Democratic Review of August, 1847, under the signature of A. Arrington. This is quite a novel, and easy way of sustaining a debate.—I regret I have not a ready-made answer to send you in return.

119. You say, par. 129, "I undertake to *demonstrate* in an absolute manner, not only the being, but the ever present agency of God in ALL the phenomena of the material universe. I profess to solve the old problem that puzzled philosophy in every age, ever uttered by human curiosity, but perhaps never as yet answered by *pure* reason, *what is the nature of causation.*" Here we have philosophy personified and puzzled, but from which puzzling position you are about to extricate her by the aid of your *pure* reason, where I suppose the *impure* reason of others has failed. And you will likewise show the true nature of causation, in opposition to the *false* nature of causation shown by others.

120. You continue, "unless the true nature of causation be comprehended, nothing else can possibly be understood." What "the false solution" is which produced so many pestilential heresies in philosophy and religion I know not, unless it be the factless supposition of the supernatural.

121. You say, (par. 13,) "to this mighty question, *what is causation*, four different answers, and no more, can be given." First, "the skeptical," which I understand is but affirming a state of mind, without conclusive evidence of the nature or essentials of "causation." Second, "the *material*," by which I understand the invariable succession of antecedent and consequent, in the material and mental phenomena. Third, "Pantheism," by which I understand that one thing emenates from, grows out of, or is generated by another; that power by which vegetable and animal organization is continued. And what do we here perceive, but the invariable antecedent and consequent, where living organizations produce their like, return to their elementary condition, thence to new organic existence? thus preserving a continual change of life, youth, beauty, maturity, decline and death, or disorganization, which is necessary to new birth or *regeneration* and progressive development.

122. First, the skeptic doubts for want of evidence, the Materialist affirms succession, and the Pantheist succession by emenation or generation, which includes materialism. Thus far we have but one answer, the skeptical being no answer at all.

123. Now for the "rational or philosophic," that causation resides in mind. (Par. 136.) Here mind is a sort of habitation in which causation resides. I presume the author means that mind is causation, for he would hardly say that mind resides in itself.

124. You continue, "every phenomena in the universe is, and ever must be, but the effect of intellectual force, exerted by *pure* volition." Then the action of light, heat, cold, electricity, the winds, waves, volcanoes, planetary motion, &c., can be shown to be the effect of mind. When you have shown this you will have a deity as diffusive as nature, of whom others may know as much as priests, and no temple less than the universe can contaim him.

125. You say, par. 127, matter both in molecules and masses *is absolutely inert.* This I deny. Matter is positively and relatively active, whether in the planetary, elementary or organic condition. And I deny that there is any power, human or superhuman, that can make it otherwise. Nature, in every known part, moves on in stern denial of the "*vis inertia*" and demonstration of eternal force.—The indestructible must ever be. That which must ever be, could it begin? Every part of nature presses with its own weight, on other parts, contiguous to themselves.

126. To say that matter did not move till put in action by mind, appears to me more than our minds can determine, unless guided by fancy, rather than facts. Mind! of which we never see a manifestation but through the agency of active organized matter, which organism is itself an evidence of *anterior action.* Shall mind say to the organization, I, the active, material or immaterial, put you, the inert elements, in motion, and organized you? But by what force can the immaterial move the inert material? Where in the universe is a fact, an example, on which to found our philosophy? And if the *mind is material*, what becomes of the *inertia of matter?*

127. Let us suppose mind existing prior to motion in the elements, how could mind *know* there was no motion? Simply that it did not perceive motion, a negative or no evidence. Mind must exist before motion to cause motion, and be co-extensive with matter to know that all matter was inert, which the mind of man is not. Therefore your assumption is not self-evident, nor is it sustained by proof.

128. For what fact shows mind to be the cause of all motion?—To cause motion, pre-existence is necessary. What fact, then, shows the pre-existence of mind, when organization is necessary for its every manifestation? Whoever undertakes to prove the pre-existence of mind must look before all organic existence for the first fact, or make a factless theory.

129. To suppose organization prior to motion in matter, would, I presume, be too great an absurdity for even those who say mind is the cause of matter as well as motion.

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132. How, from a negative condition of matter, can you infer, or that indicate, that mind is the cause of motion in matter? Are you not continually trying to prove a negative, which you told me did not admit of proof? How can active mind and passive matter unite to sustain harmonious action in life.

133. You continue, thus is the passivity of matter demonstrated as clearly as any problem in Euclid. (Par. 140.) You have only shown the relative or mechanical passivity of matter, not the passivity of matter in nature.

134. You say, par. 142, if the molecules tend in themselves to motion, such motion must be in one direction, north, south or some other course, or in all directions at once. As you would say, "a most sage conclusion." That if matter moves, it must move some way.

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137. In reply to par. 145, why, "if the tendency to motion is among the masses, must indefinite expansion follow as a necessary consequence," I think, until you can make the surface and centre of a mass, or molecule, of the same temperature at the same time, contraction and expansion must continue eternally.

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143. In par. 159 you jump from an "*intellectual force*" to some *indefinite* intelligent being. Thence to the *definite*. This being, governing the universe, is whom we call God. With all the facility of a theological mountebank, for which you may have "*supernatural authority*," but certainly no natural.

And those who boast such high pretence,
Soar far above all common sense.

144. In par. 86 you say, "spirits *are actually material.*" Then God is material, and consequently matter is active, and not inert.

Yours for the truth, EDWIN BURGESS.

MUSINGS.

MONEY.

Much of fear is often expressed that money, designed for the use of the church, will be misapplied. And as a reason for this fear, we are told that it was misapplied among the Brighamites. There is a great difference between the Brighamites and the saints.—There has not been lost one dollar of church funds during the administration of Pres. Strang, by any person whatever. Wm. Smith and Wm. Backenstos each took up subscriptions for the Herald, and kept back the money. But none have succeeded in doing it with church funds, and but two or three have sought to. The saints have some of them acted most strangely in this matter. God has commanded them to bring in their tithes and offerings to build a house unto him, &c., and they are just watching to see the work done, and standing by in fear, doing nothing right for fear somebody else will do something wrong.

A QUESTION.

Suppose all the saints withhold their tithes and offerings for fear they will not be properly applied, when will the Temple be built?

THE SIN.

Which is the greatest sin, for you to withhold from the Lord, or for another to waste that which is consecrated to him? Will you commit sin to prevent another man's doing it? Is it thus that you are your brother's keeper?

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Backsliding saints! Thou who art afraid to trust those that the Lord sets up! God's work shall be done without you. While the faithful are enthroned in power, *you shall have* YOUR PART with the fearful and unbelieving, where you have chosen your companions. Faithful and believing servant of God! Brother of Jesus, fear not, it is your Father's good pleasure to give you the kingdom.

WHY HAVE WE LIVED ON HOPE DEFERRED?

Because we were unwilling that the Lord God Omnipotent should reign. Because we have had our own ways marked out, and were resolved to walk therein. Men have made themselves wise above God. They have feared continually, lest obedience to him should destroy those he promised to save.

By the way, what a broken reed we are willing to lean upon rather than on God! What a picture too we paint of our faith when expressing fears that some of the servants of God will go astray from righteousness; we say, but if he does "I will be a rebuker, and will cry aloud, and will not spare," as though a poor frail man, out of the purview of his priesthood, was more likely to keep himself pure, possibly from his own besetting sins, than one inspired with a holy calling, chosen of God for an example and rebuker, who has kept himself in all his life unspotted from the world. It is folly enough to prefer man before God. But lest our folly should not be manif est before all men, we are apt (if we go wrong) to prefer him

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who has been found in the fault to him who has not. To borrow a homely saying from every body's mouth, the best way is just as good as any.

TALE BEARING.

It is a common practice with apostates (and with many who would not like to be called so) to tell all manner of tales, both true and false, upon those who are and have been Mormons. The saints do a most foolish thing when they return them in kind. Some Elders have gone from branch to branch of the church telling the faults and immoralities, real or supposed, of the Brighamites. What good has it ever done? Has it inspired one soul with faith? If any one will not believe in the Lord's anointed upon the direct and positive evidence of his authority, without reference to any body's moral character, he will not believe by proving that somebody else is a scamp. And if he did, such faith would not save him. He is no better than the salt which has lost its savor. We get enough poor material in the church at the best, and do not need to seek especially for that which is fit only to be trodden under foot of men.

THE CONSEQUENCE.

Men of the world make no distinction between saints and apostates. They know us all by the name Mormon. Whatever character we give to each other, they will give to the whole of us. If we convince them for instance that the Brighamites are a vicious, abandoned race, they will believe that all Mormons are such. Thus the infamy we prepare for them, we must, in a large degree, suffer ourselves. Brighamite Elders throughout the land have striven to scandalize us by the vilest means, and have continually met with the taunt, "Mormon! Mormon! when rogues fall out, honest men learn the truth." Shall we, by imitating so vicious an example, draw upon ourselves the same mischieveous results? God forbid.

CALIFORNIA.

The New York Herald gives a list of forty-seven associations formed in the United States for emigration to the gold regions.—The members of these forty-seven companies number two thousand five hundred. Other companies are organizing almost daily in all parts of the Union. Most of them adopt strict regulations, which, if adhered to, will be likely to insure salutary results.

In the papers we received to-day we find a few lines in relation to California and its gold which may prove interesting to many of our readers. Mr. Ten Eyck, American commissioner at the Sandwich Islands, writes home as follows as to the state of society in the gold region in a letter dated 6th August :—

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ICE.—The intrinsic value of ice, like that of metals, depends on the investigation of an answer. That is to say, a cubic foot of Lower Canada ice, is infinitely more cold than a cubic foot of Upper Canada ice, which contains more cold than a cubic foot of Wenham ice, which contains infinitely more cold than a cubic foot of English ice; and thus, although each of those four cubic feet of ice has precisely the same shape, as summer approaches, diminish in value; that is to say, they each gradually lose a proportion of their cold, until, long before the Lower Canada ice has melted, the English ice has been converted into luke warm water.—*Ex. Paper.*

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CONFERENCES.

There will be a regular Conference of the Church of Jesus Christ of Latter Day Saints at Voree, Friday, Saturday and Sunday, the 6th, 7th and 8th of April next; and also on Beaver Island on Friday, Saturday and Sunday, the 6th, 7th and 8th of July next. It is expected that every member of the First Presidency and of the Twelve will attend one or both of these Conferences. By the President.

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who has been found in the fault to him who has not. To borrow a homely saying from every body's mouth, the best way is just as good as any.

TALE BEARING.

It is a common practice with apostates (and with many who would not like to be called so) to tell all manner of tales, both true and false, upon those who are and have been Mormons. The saints do a most foolish thing when they return them in kind. Some Elders have gone from branch to branch of the church telling the faults and immoralities, real or supposed, of the Brighamites. What good has it ever done? Has it inspired one soul with faith? If any one will not believe in the Lord's anointed upon the direct and positive evidence of his authority, without reference to any body's moral character, he will not believe by proving that somebody else is a scamp. And if he did, such faith would not save him. He is no better than the salt which has lost its savor. We get enough poor material in the church at the best, and do not need to seek especially for that which is fit only to be trodden under foot of men.

THE CONSEQUENCE.

Men of the world make no distinction between saints and apostates. They know us all by the name Mormon. Whatever character we give to each other, they will give to the whole of us. If we convince them for instance that the Brighamites are a vicious, abandoned race, they will believe that all Mormons are such. Thus the infamy we prepare for them, we must, in a large degree, suffer ourselves. Brighamite Elders throughout the land have striven to scandalize us by the vilest means, and have continually met with the taunt, "Mormon! Mormon! when rogues fall out, honest men learn the truth." Shall we, by imitating so vicious an example, draw upon ourselves the same mischieveous results? God forbid.

CALIFORNIA.

The New York Herald gives a list of forty-seven associations formed in the United States for emigration to the gold regions.—The members of these forty-seven companies number two thousand five hundred. Other companies are organizing almost daily in all parts of the Union. Most of them adopt strict regulations, which, if adhered to, will be likely to insure salutary results.

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EXISTENCE OF GOD.

MR. STRANG TO MR. BURGESS.—No. 10.

Voree, March 21st, 1849.

SIR:—Your letter number five came duly to hand, in which you call my number five nearly a copy, &c., as though that was an important discovery. If you will take pains to look back to paragraph nine you will find that I stated the same thing in advance. There are many hundreds who have heard all this from me, before it was ever printed. But you will readily understand that the question between us is not the authorship, but the validity of the argument.

236. Your regret that you have not a ready made answer is quite unavailing. And it always will be. Like the demonstrations in Euclid, it will forever remain unanswered. Even Mr. Burgess seems to feel the force of this truth, for he has not made the slightest efforts to answer the argument contained therein.

237. In that article I have shown *by a set of demonstrations as clear and as certain as ever were produced in* MATHEMATICAL SCIENCE, 1st, that MATTER BOTH IN MOLECULES AND IN MASSES IS ABSOLUTELY INERT, (par. 137 to 150;) 2d, that NO EFFECT CAN OCCUR IN THE MATERIAL WORLD WITHOUT MOTION, (par. 151 to 153;) 3d, that MIND AND NOTHING ELSE CAN PRODUCE MOTION, (par. 155 to 158.)—*And as motion does truly and undeniably exist throughout the universe, the* CONCLUSION IS IRRESISTIBLE THAT MIND GOVERNS ALL. The word God admits of no better definition than "the almighty mind," or "the mind which governs all."

238. Not a single one of these points have you attempted to answer. You have passed the argument as a vast and impregnable fortress, not to be assaulted, besieged or mined, but convenient to throw a few squibs at as you pass on at a respectful distance.

239. As a debater you are bound to show either, 1st, that *matter has the power to set itself in motion*, or, 2d, that *effects can occur in the material world without motion*, or, 3d, that *something else both can and does produce the motions of the material world besides mind*, or, 4th, that *some inferior mind, which is not almighty, is capable of producing the motions actually occuring in the material world*; or, failing to do either of these, *as an honest man*, SEEKING FOR TRUTH, YOU ARE BOUND TO YIELD THE POINT IN ISSUE.

240. True, you have ASSERTED (par. 125) that "matter is positively and relatively active." But you have not *proved* or attempted to prove either that it did or that it could have originated its own motion, or that its motion could originate in aught but mind.

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242. In the preceding paragraph you have objected that if mind is the true causation. then the action of light, heat, cold, electricity, the wind, waves, volcanoes, planetary motion, &c., can be shown to be the effect of mind. True, I have already shown it by showing that mind, and nothing else, is capable of producing such effects.—And I expect in the further progress of this discussion to go more particularly into additional proof of the same truths, though what I have given remains unanswered.

243. In par. 131 you ask, "are attraction and repulsion, or contraction and expansion entirely extraneous forces? or are they co-existent with, and inseparable from, matter?" It is often easier to ask questions than to answer them. You are now on ground where it behooves you to show some fact or principle, rather than to merely interrogate.

244. However if it is any satisfaction to you I have no objection to answer. It is a rule generally subscribed to among the learned, that *matter cannot act where it is not.* Yet matter, either by *innate or by extraneous* force, does attract where it is not. If you say it is by *innate* force, *it behooves you to show how it can act where it is not.* If you say by extraneous force, what does that force reside in?

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moves from its centre out every way, that is motion in every direction.

250. In par 137 you have attempted to attribute motion to change in heat and cold. But you have not accounted for these changes. You have not told by what means the motion that produces them was produced. In answer to your question, why, if *inertia* be denied, would all motion be of inconceivable velocity? I answer, because there would be no resistance to it.

251. The conclusion, in my par. 150, does not in any sense depend on the theory in par. 149. But the theory in 149 is well sustained, and you have not given and cannot give one reason against it. The very idea of *inertia* involves that of the continuation of unresisted motion. This idea is so very clear that I did not expect even the dogmatic and skeptical Mr. Burgess to deny it. And as you have thrown yourself behind a cover, by saying, "it has been suggested," possibly you do not expect a doubt that you dare not embrace, to count as an argument in your favor.

252. I have a remark to make on par. 141 which the printer reminds me there is not room for now, but it will come in good time hereafter. Truly and sincerely, JAMES J. STRANG.

TO THE PROPHET JAMES J. STRANG—A QUESTION.

How am I to understand these words of Jesus Christ, viz: Matt. xxi. 21? Or, more particularly, I want an answer to these words, which I will now name. What did Christ mean when he said to his disciples, "If ye had faith as a grain of mustard seed, ye should say unto this sycamore tree, Be thou plucked up by the roots, and be planted in the sea, and it should obey you?" Am I to understand that, if by faith I cannot pluck up a tree by the roots with a word and plant it in the sea, that therefore I am to conclude that my faith is *less* than a grain of mustard seed in size, weight, or value, or power, or perfection? It appears to me that reference must be had to the perfection of the seed. And if so, I do not understand in what its perfection consists, unless in its being a perfect product of nature, or nature's God, brought about by certain fixed laws, without a mixture of art. And if so, as art cannot originate a mustard seed, but only prepare the soil and prevent the weeds, &c., so faith, being the free gift of God, is it not as perfect in its first bestowment and smallest part as in its increase? I confess I do not understand the expression. I do not know as I have the least particle of that faith which was once delivered to the saints, by this rule of testing it. I have learned a very little in the things of this world, such as are common, but how to work by the word of faith which was with the ancients a principle of power, to me remains to be learned. I can ask the Lord to increase my faith, if I have any true faith in possession, whereby I can believe that he will do it.—But how can I ask in faith if I have no faith given to me without asking, or previous to my asking? I think I can see how the first rays of light get into the soul, whereby conviction is produced in the mind, the very nature of which is to produce credence or belief. I can conceive that a ray of light is just as natural and as perfect, but far smaller than a mustard seed, else it could not steal through the pores of window glass. I am prepared to believe also that light can be astonishingly increased, even to ineffable or inexpressible, and its effect with the honest produce correct knowledge and consequent power. But how an *ignorant* man can work miracles by faith—no science—but that which is superhuman can solve—truly this belongs to the mystery of godliness. *And who can believe that such things ever were performed by men, and still deny the same to be possible now and claim consistency,* OR EVEN SOUND SENSE?

ON FAITH.

BY JOHN E. PAGE.

Answer to the foregoing.

SIR:—I begin with the idea presented in your last sentence: "*And who can believe that such (miraculous) things ever were performed by men, and still deny the same to be possible now and claim consistency,* OR EVEN SOUND SENSE?" True, it is inconsistent to pretend to believe in the existence of the God of Abraham, Isaac, Jacob, the Prophets and Apostles, and not to believe he possesses the same perfections and power now that he ever did. It is also inconsistent to believe that it requires anything less to constitute a saint, or saints, or a christian church, now than was required in the days of the ancient saints, or that any other faith will constitute a saint or church now than then.

You ask, "Am I to understand that, if, by faith, I cannot pluck up a tree by the roots with a word and plant it in the sea, that therefore I am to conclude that my faith is less than a grain of mustard seed in *size*, *weight*, or *value*, or *power*, or *perfection*?" Sir,—It implies that your faith is so much *less* than a grain of mustard seed, that you have just *no faith at all in that thing*. Christ says that "all things are possible to them that believe." *Faith* is *always* based on intelligence. Where there is intelligence, there is faith. Where there is no intelligence, there is no faith. Consequently you, having acquired the art of reading or writing, do both read and write. And if you had never had faith to believe you could acquire that art, you would not have tried to obtain it; but having faith to try, you made the necessary effort and prevailed in obtaining your object. Although you had *faith* in that, you may not have even one jot of *faith* to pluck up a tree by the roots. And why, you may ask? Because you have not acquired the necessary *intelligence* to know how it is done.

As far as "size" is concerned in the principle of faith, as yet I know of no rule by which its square or cube is ascertained, it being a principle entertained in our mental (not our physical) powers.—Undoubtedly Christ referred his disciples to a mustard seed by the way of comparison, signifying that if they had any faith at all in any matter or thing, that thing they could do. But one thing is certain, and that is this: where there is no intelligence or understanding how a thing is possible, that thing is impossible to him that lacks that intelligence.

It is equally certain that all men perform all and every thing that they have faith to believe is possible to them. But the grand difficulty with the most of men is to understand what is possible. By faith Noah built an ark, believing it was possible for him to do so. By faith an Alexander conquered the world, believing it possible for him to do so. The eleventh chapter of Hebrews gives us numerous examples of men who "subdued kingdoms, wrought righteousness, quenched the violence of fire, escaped the edge of the sword," &c., &c. And all this because they had intelligence enough to understand how it was possible to do so. Men sow because they have intelligence enough to understand that by doing so they shall in due time reap, if they faint not; therefore they sow in faith, believing they shall reap. And, finally, men do all things that they have an interest in, that they believe is possible for them to do. And never yet did a sane man undertake to do that which he did not have intelligence enough to believe was possible for him to do.

As far as the "weight" of faith is concerned I have not intelligence enough to know that gravity has anything to do with it, consequently I never had faith enough to try to weigh faith in the scales of apothecary or averdepois standards.

As far as "value" is concerned, the value is incalculable, I have not intelligence enough to find names enough for numerical figures expressive of pounds, shillings and pence to express its value.—Therefore I never undertook to count its value in gold coin. Sufficient for me to believe that there is nothing in heaven, earth or hell worth anything without it. God works by faith, himself believing

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moves from its centre out every way, that is motion in every direction.

250. In par 137 you have attempted to attribute motion to change in heat and cold. But you have not accounted for these changes. You have not told by what means the motion that produces them was produced. In answer to your question, why, if *inertia* be denied, would all motion be of inconceivable velocity? I answer, because there would be no resistance to it.

251. The conclusion, in my par. 150, does not in any sense depend on the theory in par. 149. But the theory in 149 is well sustained, and you have not given and cannot give one reason against it. The very idea of *inertia* involves that of the continuation of unresisted motion. This idea is so very clear that I did not expect even the dogmatic and skeptical Mr. Burgess to deny it. And as you have thrown yourself behind a cover, by saying, "it has been suggested," possibly you do not expect a doubt that you dare not embrace, to count as an argument in your favor.

252. I have a remark to make on par. 141 which the printer reminds me there is not room for now, but it will come in good time hereafter. Truly and sincerely, JAMES J. STRANG.

TO THE PROPHET JAMES J. STRANG—A QUESTION.

How am I to understand these words of Jesus Christ, viz.: Matt. xxi. 21? Or, more particularly, I want an answer to these words, which I will now name. What did Christ mean when he said to his disciples, "If ye had faith as a grain of mustard seed, ye should say unto this sycamore tree, Be thou plucked up by the roots, and be planted in the sea, and it should obey you?" Am I to understand that, if by faith I cannot pluck up a tree by the roots with a word and plant it in the sea, that therefore I am to conclude that my faith is *less* than a grain of mustard seed in size, weight, or value, or power, or perfection? It appears to me that reference must be had to the perfection of the seed. And if so, I do not understand in what its perfection consists, unless in its being a perfect product of nature, or nature's God; brought about by certain fixed laws, without a mixture of art. And if so, as art cannot originate a mustard seed, but only prepare the soil and prevent the weeds, &c., so faith, being the free gift of God, is it not as perfect in its first bestowment and smallest part as in its increase? I confess I do not understand the expression. I do not know as I have the least particle of that faith which was once delivered to the saints, by this rule of testing it. I have learned a very little in the things of this world, such as are common, but how to work by the word of faith which was with the ancients a principle of power, to me remains to be learned. I can ask the Lord to increase my faith, if I have any true faith in possession, whereby I can believe that he will do it.—But how can I ask in faith if I have no faith given to me without asking, or previous to my asking? I think I can see how the first rays of light get into the soul, whereby conviction is produced in the mind, the very nature of which is to produce credence or belief. I can conceive that a ray of light is just as natural and as perfect, but far smaller than a mustard seed, else it could not steal through the pores of window glass. I am prepared to believe also that light can be astonishingly increased, even to ineffable or inexpressible, and its effect with the honest produce correct knowledge and consequent power. But how an *ignorant* man can work miracles by faith—no science—but that which is superhuman can solve—truly this belongs to the mystery of godliness. *And who can believe that such things ever were performed by men, and still deny the same to be possible now and claim consistency*, OR EVEN SOUND SENSE?

ON FAITH.

BY JOHN E. PAGE.

Answer to the foregoing.

SIR:—I begin with the idea presented in your last sentence: "*And who can believe that such (miraculous) things ever were performed by men, and still deny the same to be possible now and claim consistency*, OR EVEN SOUND SENSE?" True, it is inconsistent to pretend to believe in the existence of the God of Abraham, Isaac, Jacob, the Prophets and Apostles, and not to believe he possesses the same perfections and power now that he ever did. It is also inconsistent to believe that it requires anything less to constitute a saint, or saints, or a christian church, now than was required in the days of the ancient saints, or that any other faith will constitute a saint or church now than then.

You ask, "Am I to understand that, if, by faith, I cannot pluck up a tree by the roots with a word and plant it in the sea, that therefore I am to conclude that my faith is less than a grain of mustard seed in *size*, *weight*, or *value*, or *power*, or *perfection*?" Sir,—It implies that your faith is so much *less* than a grain of mustard seed, that you have just *no faith at all in that thing*. Christ says that "all things are possible to them that believe." *Faith* is *always* based on intelligence. Where there is intelligence, there is faith. Where there is no intelligence, there is no faith. Consequently you, having acquired the art of reading or writing, do both read and write. And if you had never had faith to believe you could acquire that art, you would not have tried to obtain it; but having faith to try, you made the necessary effort and prevailed in obtaining your object. Although you had *faith* in that, you may not have even one jot of *faith* to pluck up a tree by the roots. And why, you may ask? Because you have not acquired the necessary *intelligence* to know how it is done.

As far as "size" is concerned in the principle of faith, as yet I know of no rule by which its square or cube is ascertained, it being a principle entertained in our mental (not our physical) powers.—Undoubtedly Christ referred his disciples to a mustard seed by the way of comparison, signifying that if they had any faith at all in any matter or thing, that thing they could do. But one thing is certain, and that is this: where there is no intelligence or understanding how a thing is possible, that thing is impossible to him that lacks that intelligence.

It is equally certain that all men perform all and every thing that they have faith to believe is possible to them. But the grand difficulty with the most of men is to understand what is possible. By faith Noah built an ark, believing it was possible for him to do so. By faith an Alexander conquered the world, believing it possible for him to do so. The eleventh chapter of Hebrews gives us numerous examples of men who "subdued kingdoms, wrought righteousness, quenched the violence of fire, escaped the edge of the sword," &c., &c. And all this because they had intelligence enough to understand how it was possible to do so. Men sow because they have intelligence enough to understand that by doing so they shall in due time reap, if they faint not; therefore they sow in faith, believing they shall reap. And, finally, men do all things that they have an interest in, that they believe is possible for them to do. And never yet did a sane man undertake to do that which he did not have intelligence enough to believe was possible for him to do.

As far as the "weight" of faith is concerned I have not intelligence enough to know that gravity has anything to do with it, consequently I never had faith enough to try to weigh faith in the scales of apothecary or averdepois standards.

As far as "value" is concerned, the value is incalculable, I have not intelligence enough to find names enough for numerical figures expressive of pounds, shillings and pence to express its value.—Therefore I never undertook to count its value in gold coin. Sufficient for me to believe that there is nothing in heaven, earth or hell worth anything without it. God works by faith, himself believing

he can work, therefore the world on which we stand was framed, and the planets which bespangle the heavens are the works of the Almighty's faith. Without faith God, angels nor men could not act. Therefore all the importance there is in all things owes its origin to faith and intelligence, they being inseparably connected.—Without intelligence there can be no faith, and without faith there cannot anything be done. Therefore it would require an eternity of figures to express its value.

As far as the "power" of faith is concerned, that cannot be tested only by those who have it in exercise; it always being limited by the amount of intelligence each person possesses. I had faith to believe I could build a house, therefore I made the necessary effort and did so. I do not possess faith enough to try to make a watch, because I do not possess the necessary amount of intelligence to understand how to do it. I have faith enough to preach what is called "Mormonism," because I have intelligence enough to know that it has reduced Bible intelligence to an exact inductive science, and the whole book is understood by first acquiring a correct understanding of its first principles or rudiments. By faith I believe that by progression I can add to the stock of my intelligence until I can understand how, by faith, Moses divided the waters of the Red Sea, or how Joshua threw down the walls of Jericho, or how to call fire from heaven to consume a sacrifice, when necessary.

The power of faith is like its value; it is unbounded in its nature. All things that are done by God, men or angels are done by it, and nothing without it. As far as the "perfection" of faith is concerned, the principle itself is as perfect in a small degree as in a larger. For an illustration, the fact that two and two make four is as perfect an idea, as far as it goes, in the science of mathematics as the idea that twice five hundred thousand make a million, although the former number is easier comprehended by the less intelligent mind than the latter.

An imperfect or false faith is always founded in ignorance, or the want of true intelligence. Consequently an imperfect faith arose in our world which caused a great alarm among the ignorant, they believing the world would come to an end in 1843. Therefore, for the want of true biblical intelligence, thousands, yea millions worth of time and money was expended to but little avail for the good of mankind.

He that has any true faith at all, has as true faith as God. The only difference is in the amount. He that carries one sixpence may carry as perfect a coin and as perfect metal as he that carries a million of dollars. The only difference is in the amount obtained.—Where there is the most intelligence there is the soil for the greatest product of faith. And as all intelligence emenates from God, so faith is the "gift of God."

There is such a thing as an abuse of faith. The thief and robber do their villainous acts, because they have faith to believe they can do so. They also believe at the same time that they could *devote* their mental and physical power to some laudible avocation for a livelihood. So that faith, whether applied to *good* or *bad* purposes, nevertheless is a principle of power, and perfect or imperfect only in regard to its associated handmaid, intelligence or ignorance.

You say, "you do not know as you have the least particle of that faith which was once delivered to the saints." If you believe in the God of those saints, why you have so much of their faith, or like faith. If you do not believe in the same God those saints did, I do not know what to do for you better than to refer you to your own senses of seeing, hearing, smelling, tasting, feeling and thinking, and suggest to you to apply those acute senses to the works of creation, and ask yourself the question, if you can admit that any higher source of intelligence exists than yourself or any other man, or created thing. If you can, then you will admit the existence of the God of the saints, from which Intelligence or God those saints derived all their several degrees of intelligence and accompanying faith. And as all and every degree of true intelligence and faith is acquired by man by revelation in the first instance, only seek to add intelligence to the present stock which you have acquired, believing more can be gained, and you may yet pluck up a sycamore tree and plant it in the sea, or remove mountains.

Faith being bounded by our intelligence in the things of God and his word, we cannot exercise faith that is effectual in things we do not in some degree understand. Consequently many mistake and take to themselves credit of having great faith, when, in fact, they only possess great gullability. True faith must be founded on things that are true in the mind of God, otherwise it is mere presumption, and that only. There being a fitness of things in all things that pertains to godliness and God, and that fitness must in some degree be understood or our faith is only a fool's credence, subject to be tossed about by every wind of doctrine that carries with it some degree of plausibility.

I thought to have carried this topic at length into the scriptural illustration of the subject, but by poring over a number of the first pages of the Book of Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints I find the subject there fully carried out with superior talent. I dare not, or I have not faith enough to attempt to make a better treatise on the subject. I shall leave it entirely to the election of the editor of the Herald to copy it for the benefit of those readers of the Herald who may not have in possession said book, or write a better treatise, if he has faith to believe he can do so.

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Nanford Cooper,	"	"	" 24
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Ludlow Hill,	"	"	"	52
Ansel Lake,	"	"	"	52
Dewitt Scribner,	"	"	"	30
William Johnston,	"	"	"	30
Joseph Rice,	"	"	"	30
Abiel Cook,	"	"	"	13
Sylvenus Pease,	"	"	"	8
Nancy Lisk,	"	"	"	33
Henry Moon,	"	"	"	20
Daniel Fillmore,	"	"	"	3
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☞ Reader, this number commences the fourth volume of the Herald. And for once we can say the morning dawns brightly.—The paper commenced with the year 1846, and when the first number issued we had less than a dozen subscribers. In the midst of toils, sufferings and struggles we have kept it up through the darkest period which the church was ever called to pass, and now with brighter prospects ahead, and strong confidence in its permanance, commence volume fourth, thanking God that he has cast our lot in pleasant places.

Few, very few, can rejoice with us in our dawning hopes; for few, very few, have toiled with us in our struggles. Hopes and fears are the lot of all men in all undertakings. But in keeping up this publication we have hoped against hope, with much of confidence and little of promise, relying on Him who is our continual support to buoy us up when all other hopes failed. This, our faith, has not been vain. Assured at all times that in God's time and in his own way he would accomplish the work, we have not faltered when all earthly appearances were that we could not continue one day longer, because we knew the importance of this publication to the great work.

For three years the Herald has been the only Mormon paper on earth. It is true that several have attempted what they please to call Mormon papers, but all have failed, unless we except a small monthly sheet irregularly issued at Kirtland, by the followers of J. C. Brewster. The Nauvoo Neighbor failed late in 1845, and the Times and Seasons a few weeks after. In the summer following Rigdon's Messenger stopped. The apostates in Voree started one in Jan., 1847, got out two numbers, and advertised a great Conference, which not one soul attended. W. E. McLellin attempted a publication in Kirtland, which lived through four or five numbers. Orson Hyde last fall published a prospectus and canvassed the United States for subscribers and we presume got a few, but we cannot learn that he has issued a paper, and presume he never will. We understand that the Millenial Star has not been published for some two years. Isaac Sheen, Wm. Smith, and we believe two or three others, have attempted to start publications, which have entirely failed. The Herald, alone of all papers, has stood, the bulwark of the church of God, and the "defender of the faith." With but one font of type we cannot make a display. The mechanical work is necessarily plain for want of the meager sum of $100 to improve our establishment. If our subscribers who are in arrears would pay up promptly we could fit up the office with new and varied type, and get a larger and greatly improved paper with greater ease than we now find in keeping it up as it is. Our thanks to those who have sustained us. Remember there are better times ahead, and they are not far off.

An Impostor.—An inferior looking and unprepossessing fellow calling himself Worrel, one of the publishers of the "Herald of the Prairies," is traveling through the country making collections and taking up subscriptions for that paper. We caution the public against him as a suspicious man, and probably an impostor. The grounds of our suspicion are these: We met him accidentally in the Burlington P. O., where he paid us the most obsequious attentions; desired to cultivate a particular acquaintance; spoke highly of our paper; condemned severely the unfounded prejudices against our church and people; deprecated in strong terms the cruel persecutions we have suffered. Yet the very minute we entered he was engaged in a tirade of the vilest kind of slang upon the Mormons, from which he broke off in the middle of a sentence at our coming in. We are unwilling to believe that a respectable religious denomination would patronize a paper published by so vile a scamp, and caution the public against receiving or dealing with this traveling "Mr. Worrel" as the *real* Mr. Worrel, of the "Herald of the Prairies."

☞ Some months since a gentleman calling himself editor of the People's Atheneum, visited us and asked an exchange. We have sent the Herald a long time and got nothing in exchange.—Has the Dr. forgotten?

☞ Winter is effectually gone. The singing birds are here, the ground settling, vegetation starting, and there can be no better weather for spring work. The winter *has been* intensely cold, and there has been more snow in this one than in the previous five winters. The streams have been high, & some damage has been done in the destruction of dams on Fox River.

Ice at Mackinac.—The Cleveland Hearald learns by a letter from Mackinac, dated Feb. 3d, that the ice in the Bay was then but three inches thick, and the ice dealers had not filled their ice houses on account of its thin quality.

CONFERENCES.

There will be a regular Conference of the Church of Jesus Christ of Latter Day Saints at Voree, Friday, Saturday and Sunday, the 6th, 7th and 8th of April next; and also on Beaver Island on Friday, Saturday and Sunday, the 6th, 7th and 6th of July next. It is expected that every member of the First Presidency and of the Twelve will attend one or both of these Conferences. By the President.

GILBERT WATSON, Recorder.

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☞ Reader, this number commences the fourth volume of the Herald. And for once we can say the morning dawns brightly.—The paper commenced with the year 1846, and when the first number issued we had less than a dozen subscribers. In the midst of toils, sufferings and struggles we have kept it up through the darkest period which the church was ever called to pass, and now with brighter prospects ahead, and strong confidence in its permanance, commence volume fourth, thanking God that he has cast our lot in pleasant places.

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For three years the Herald has been the only Mormon paper on earth. It is true that several have attempted what they please to call Mormon papers, but all have failed, unless we except a small monthly sheet irregularly issued at Kirtland, by the followers of J. C. Brewster. The Nauvoo Neighbor failed late in 1845, and the Times and Seasons a few weeks after. In the summer following Rigdon's Messenger stopped. The apostates in Voree started one in Jan., 1847, got out two numbers, and advertised a great Conference, which not one soul attended. W. E. McLellin attempted a publication in Kirtland, which lived through four or five numbers. Orson Hyde last fall published a prospectus and canvassed the United States for subscribers and we presume got a few, but we cannot learn that he has issued a paper, and presume he never will. We understand that the Millenial Star has not been published for some two years. Isaac Sheen, Wm. Smith, and we believe two or three others, have attempted to start publications, which have entirely failed. The Herald, alone of all papers, has stood, the bulwark of the church of God, and the "defender of the faith." With but one font of type we cannot make a display. The mechanical work is necessarily plain for want of the meager sum of $100 to improve our establishment. If our subscribers who are in arrears would pay up promptly we could fit up the office with new and varied type, and get a larger and greatly improved paper with greater ease than we now find in keeping it up as it is. Our thanks to those who have sustained us. Remember there are better times ahead, and they are not far off.

An Impostor.—An inferior looking and unprepossessing fellow calling himself Worrel, one of the publishers of the "Herald of the Prairies," is traveling through the country making collections and taking up subscriptions for that paper. We caution the public against him as a suspicious man, and probably an impostor. The grounds of our suspicion are these: We met him accidentally in the Burlington P. O., where he paid us the most obsequious attentions: desired to cultivate a particular acquaintance; spoke highly of our paper; condemned severely the unfounded prejudices against our church and people; deprecated in strong terms the cruel persecutions we have suffered. Yet the very minute we entered he was engaged in a tirade of the vilest kind of slang upon the Mormons, from which he broke off in the middle of a sentence at our coming in. We are unwilling to believe that a respectable religious denomination would patronize a paper published by so vile a scamp, and caution the public against receiving or dealing with this traveling "Mr. Worrel" as the *real* Mr. Worrel, of the "Herald of the Prairies."

☞ Some months since a gentleman calling himself editor of the People's Atheneum, visited us and asked an exchange. We have sent the Herald a long time and got nothing in exchange.—Has the Dr. forgotten?

☞ Winter is effectually gone. The singing birds are here, the ground settling, vegetation starting, and there can be no better weather for spring work. The winter *has been* intensely cold, and there has been more snow in this one than in the previous five winters. The streams have been high, & some damage has been done in the destruction of dams on Fox River.

Ice at Mackinac.—The Cleveland Hearald learns by a letter from Mackinac, dated Feb. 3d, that the ice in the Bay was then but three inches thick, and the ice dealers had not filled their ice houses on account of its thin quality.

CONFERENCES.

There will be a regular Conference of the Church of Jesus Christ of Latter Day Saints at Voree, Friday, Saturday and Sunday, the 6th, 7th and 8th of April next; and also on Beaver Island on Friday, Saturday and Sunday, the 6th, 7th and 8th of July next. It is expected that every member of the First Presidency and of the Twelve will attend one or both of these Conferences. By the President.

GILBERT WATSON, Recorder.

GOSPEL HERALD.

VOL. IV. No. 2.] VOREE, Wis., THURSDAY, MARCH 29, 1849. [WHOLE No. 118.

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FAITH AND INTELLIGENCE.

In reading the proof of the article "*on faith*," in our last No., we were struck with the remarks on the necessity of intelligence in order to work by faith. The question immediately raised, what kind of intelligence is necessary that we may work by faith? We should have added a note at the time in answer to the question, but it was too late to do so in that paper. It is very certain that men do constantly, through faith, do work, not having intelligence to understand the working. We sow grain in faith of reaping a crop by the germination and growth of that we sow. But not one of us has the slightest knowledge of the law of germination—of the immediate means by which kernels of wheat, sown in a soil, will rot away and yet grow up and extract from that soil and the atmosphere and actually form anew forty times as many more similar kernels. The wheat grower has intelligence to know the external act, but not the secret working. He knows that he should put his wheat in the soil, but the only reason he can give for doing so is that others have done it before him successfully. But as to any positive intelligence upon the reason for doing it, he cannot tell why it will not grow as well in water or a bank of mere sand. He only knows it will not. Yet men, with their want of intelligence of the law of germination, are able to produce germination of nearly all seeds. All the animals (and man with them) are profoundly ignorant of the law of animal life. Yet can they produce it. As ignorant of the principle of life as is the unhatched gosling of the keys of the resurrection, by knowing the external act by which it is produced, they are abundantly able to multiply beings like themselves.

If we turn to the ordinances of God's house we shall find many parallel examples:—

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." James v. 14, 15.

This rule has been practiced by many thousand persons during the last nineteen years, and, to say the least of it, with better success than has attended any system of medical treatment whatever. The same system has been constantly resorted to for the removal of every bodily disease that man is subject to, from crushed flesh and broken bones to the merest casual pain, and by men of every grade of intelligence, from the most skillful physician to him who had never felt a disease or listened to any remedy but this, and in every class of disease, and by every grade of intelligence has it been attended with the same results.

It would appear therefore that the intelligence necessary to the healing of disease *by faith* is not a knowledge of the *nature* of disease, nor of the *scientific workings* of the remedy. The intelligence necessary to work by faith in that case is a knowledge simply of the ordinance of administering to the sick. If we possessed direct scientific intelligence of the means by which the anointing and the hands remove the disease, we should not be left to exercise it in the *name* of a superior. We could use it in our own names; communicate the intelligence and with it the power to others without reference to the priesthood; and the system of healing, as practiced by the saints, would pass into the body of medical science.—For it is very evident that if our intelligence extends behind the external ordinance of healing, to the nature of the disease, and the workings by which the anointing and the hands remove it, we have then the same knowledge that God has, and therefore can exercise it in our own name as well as he can in his, and can delegate others to exercise it in our names as well as he can to exercise it in his.—The intelligence therefore necessary to exercise effectual faith for the healing of the sick is merely a knowledge of the ordinance, coupled of course with the authority to administer it. And this authority may be given to one who is ignorant of disease, and yet be effectual. Or it may be refused to those who are well acquainted with disease, and their intelligence will not answer in place of authority.

By faith Moses lifted his hand over the Red Sea that it divided, so that all Israel passed through. This was a miraculous exercise of power on the part of Moses. It is very true that with a well grounded faith a good engineer, having plenty of means, may go there now and *build* a dry passage through. The difference in their faith is this, Moses' faith was grounded on the power of God, which he exercised by his intelligence of the external ordinance, without any knowledge of its secret workings. But the engineer who should build a road across equally passable, would ground his faith upon his own power to do that kind of work, and his knowledge of all the ways and means by which it was accomplished.

Consequently the engineer would not work in the *name* of God, but in his own name, or that of any persons to whom he saw fit to sell his service and the benefit of his intelligence. Moses, as a man, had no more power over the waters of the Red Sea than Pharaoh. The scriptures do not show or suggest that he had any more intelligence or scientific knowledge of the cause of motion in water. But he had intelligence of an ordinance by which the power of God, who holds it as in his hand, could be brought to bear upon it. And, possessing that power by priesthood, and having faith to exercise it, he brought the intelligence of God, who does understand the secret means, to bear upon the waters.

An exact parallel to this is the case in the question presented by our inquiring brother in the last number. If we had intelligence of an ordinance by which we could say to a sycamore tree, "be plucked up, and be cast into the sea," and it should be done, and had faith in the ordinance, we could do that by as simple external means as that used in healing the sick, and with as little intelligence as to actual application of force to the tree as we have of the application of healing to the diseased. But not having intelligence of any ordinance by which the power of God is brought to bear upon the tree, by his servants, the priesthood, we may still do it in our own name,

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if we have a well grounded faith in our own intelligence. However it may have been in the time of Christ, it is certain that there are now many men who understand well how to remove a sycamore or any other tree, of any size whatever, from any place to any other, and even to preserve it alive and its growth unimpaired. And if the distance was not very great, the removal might be made instantaneous. The removal would be made by mechanical power, and any man, to exercise it with success, must either have intelligence to *entirely understand the operation of it in all its bearings*, or must *act in strict obedience to one that does.* Unless he *understands all things* in that particular business, in *all their bearings*, the moment he brings in his own discretion he is liable to go wrong. The very thing which he thinks essential may be ruinous. Thus it is in all cases, when we act *in the name* of another.

To return to the ordinance for the healing of the sick. The command is to *anoint.* We may surmise that an ablution is better.—And we may have many reasons for it, which *seem* to us conclusive. Indeed, we may have *no doubt that we* KNOW it would be better. Acting on this suggestion, a man can exercise his own power, and bring to bear all his own intelligence, with all the faith he has in himself. But keeping strictly to the ordinance which God has appointed, he will exercise the power of God, and bring to bear the intelligence of God, with all the faith he has in God.

The prophet Elijah called down fire from heaven, by which he consumed his sacrifice. To do so he required the knowledge of the proper ordinance, faith in it, and to have the priesthood, which authorized him to use it. In other words, it was necessary to *know how to do what God had appointed in the premises*; to believe enough in the ordinance to truly execute it, and to be authorized to do so.—Possessing all this, the intelligence of God was brought into exercise, and his intelligence of the secret means by which fire is gathered in the deep blue sky, and guided, easy as a plaything, to the appointed place, was put in requisition.

Not so when Franklin called a shaft from heaven to slay an ox.—He needed no priesthood; no power from God; no faith in any but himself. He had studied the secret means of calling fire from heaven. He had got the intelligence in his own mind; not of an ordinance by which to exercise the power of God, but of the secret means by which *he* could guide the fires from the blue ethereal.—True, he worked by faith. But it was by faith in the intelligence by which Benjamin Franklin possessed power, and not in that by which the Lord God Almighty possesses it.

Franklin's intelligence was communicable, and has been communicated to many others, each of whom, being possessed of the same intelligence, can do the same things. Had he seen fit to keep his knowledge a secret, still others could have produced the same results without any intelligence whatever of the principles involved, by a strict obedience to his commands. But stepping aside from a most strict obedience to each and every command, (and some of them would seem very insipid and extremely unreasonable,) he would fail altogether of producing any result, or perhaps bring the fire upon himself instead of the sacrifice. So we, when we attempt to exercise the power of God in any case, as often as we attempt to exercise our own judgment in derogation of God's commandments, no matter how much the most reasonable our course may appear to be, either fail altogether or bring evils on ourselves.

It is worthy of remark, too, that if we had the same intelligence which God has concerning fire, we should not need to pray to God as Elijah did. We could then call it down by our own power.—Understanding the ways and means, we should have nothing to do but use them, thanking nobody. And upon this exists the distinction between "faith toward God" and faith in ourselves. By faith Alexander conquered the world. Faith in whom? In himself.—The soil for that faith to produce in was his own intelligence. If he had not had faith in himself, he could not have brought that intelligence into active and efficient exercise. His faith terminating in himself, he looked to no superior for aid. By his intelligence he provided the material for war, both men and munitions, and arranged them with proper skill. His intelligence being sufficient to accomplish the end with the means within his reach, his faith in himself was well founded. Through faith, *in himself*, he subdued kingdoms.

But those servants of God who, through faith, obtained a good report, must have rested their faith on a higher object than themselves. Accordingly there is a marked difference in the means by which they subdued kingdoms and those used by him. He used the strategy of war with skill. They the ordinances of God in the strictest obedience. His acts were the consummation of human wisdom, the admiration of the warriors of all ages. Theirs was the very mockery of human folly; the laughing stock of every military man, and of all who have not faith towards God. So unreasonable did their conduct and commands appear, that no man could follow them a single step unless he was prepared to swallow anything, however ridiculous. Indeed, the only reason any man on earth can give for the most brilliant acts in their career of conquest is, simply, "Moses said so, Joshua said so," or, "Gideon said so."

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At the sixth chapter of Joshua is an account of another feat of arms, so perfectly contrary to all human sense and intelligence that it is difficult to believe otherwise than that if the most popular General of the age should undertake to imitate it, he would be deserted by his soldiers and imprisoned by his officers as a maniac. The victory won over Jericho was won by men who had intelligence enough to understand orders, and faith enough to obey them. And

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the faith that would obey such orders, must be near neighbor to what men call gullibility. But if they had got beyond that, to the *knowledge of the science* of throwing down walls by the sound of ram's horns, it is at least fortunate that the science was so soon lost. It would be dangerous in the hands of most men. And with that intelligence they could have subdued kingdoms, merely by faith in themselves, which would not have obtained to them "a good report" before God.

Faith is the gift of God; that is, true faith: faith toward God.—God by the spirit gives it to every one as he will. 1 Cor. xii. 9, 11. He gives it to us to profit with, not to abuse. And consequently he will give us as much faith as we will profit with. The ministry of very few persons requires such extraordinary works as removing trees and mountains by the word of faith. To all others it would be unprofitable and could not be given. If any who had such a ministry have ways and means of their own devising, in which they have faith, then though God should give them this faith also, it would be a mixed faith resting on two objects, God and man; producing its fruits by the exercise of two different intelligences, and in its fruits neither like the one nor the other; or, more likely, having no fruits at all, from the incongruous joining. Such faith it will be readily seen is not like a grain of mustard seed, which is a perfect mustard germ, and will not, by admixture, produce a mongrel of something else.

The faith, then, which is like a grain of mustard seed, and is sufficient to remove mountains, can be possessed only by those whose ministry may require the doing of such an act. It rests on God alone, without the slightest dependence on our power. It can only be exercised by those who have intelligence enough to understand the external ordinance by which we are authorized to put God's infinite intelligence in requsition. And the faith itself, to avail, must be strong enough to perform the ordinance, not doubting, but in every act thereof having *perfect confidence*, that through the ordinance the end will pe accomplished.

We are very well aware that the exercise of such faith as this cannot be expected of most men. Especially in the present age of the world, self-sufficiency is a prevailing characteristic. With the prevailing pride and arrogancy, it is indeed a meek man who is willing to yield up his individuality so as to be a mere member in the church of God in the same relation that the hand or the foot holds to the body, having no will of its own, but obeying invariably the dictate of the head. Christ teaches this humility in the following transaction:—

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Matt. xviii. 1 to 4.

The question arises, how does a little child humble himself? He relies implicitly on his parents or tutors. The end of his argument is, "my pa said so." Obedience is his rule. The knowledge of his parents is his dependence. He kindles the fire, ignorant of the occasion which demands it. He eats the bread of to-day, not troubling himself for the supply of to-morrow. He fears bears, panthers and other wild beasts, which he has never seen, because his parents call them dangerous. In brief, the simple authority of his superiors is the beginning and the end of his wisdom. He has found himself dependent on his parents. He knows their delegated authority in his teachers. He unhesitatingly submits to their *ipsi dixit*, not knowing why it is given. His faith is, that they know what ought to be done, and how to do it.

Accordingly the child, when he first goes to school, begins according to the direction of his teacher, to say, A, B, C, and neither knowing nor having any capacity to understand what good it will do him. Directly he is set to spelling words, knowing no reason for it except the mandate of his teacher. He cannot form the slightest idea what he is to learn by it, or what good the knowledge will ever do him. In mathematics, regarded as the most demonstrable science, he can see no reason why, after setting units under units, tens under tens, &c., he adds up one column of figures at a time, nor why he carries *one* for every ten and sets down the excess. Nor can he tell why he multiplies by one figure at a time, or why he sets the unit of each part of the product under the particular figure used in producing it. So of every act in the entire study of arithmetic.—The only reason that does or can exist in the mind of the child is, simply, "the master said so." True, in the end he may learn to understand all the reasons involved in these several processes.—But when he has advanced to this knowledge, he is perfect as his master is perfect, in that thing. Consequently his faith then centres on himself, and not on his master or parent, just as God's faith by which he works rests on his own power and intelligence; whereas faith towards God, rests on God's superior intelligence and power.

The conduct of Abraham in the sacrifice of Isaac is an eminent example of this child like faith. God had forbidden that man should slay his fellow man. Gen. ix. 5. He had also promised great blessings to Abraham's seed *in the line of Isaac*. Notwithstanding this law and these promises, God afterwards said to him, "Abraham, take now thy son, thine only son Isaac, whom thou lovest, and offer him upon one of the mountains which I will tell the of."—Gen. xxii. Heb. xi. Abraham was a man of humility. He was like a child. His faith rested on the intelligence of God. Had it terminated on himself, Paul would not have written, "by faith Abraham offered up Isaac, *accounting that* GOD WAS ABLE TO RAISE HIM UP EVEN FROM THE DEAD," but would have said accounting that *he* was able to raise him up.

Moreover, had Abraham looked behind the command *for a reason*, he might have found some apparently strong reasons *against* obeying God at all. First, he might have replied to God, truly you have forbidden to shed blood; I would obey in anything reasonable, but I could not violate one of your laws. It would be difficult to answer such an objection. Further, he might have said, if I slay Isaac, the covenant you have made to me must fail. I cannot raise Isaac up, and if I slay him there will be no seed to inherit the promises. Abraham's intelligence did not extend to raising the dead.—Neither did it extend to a reconcilation of these apparently incongruous commands. But he understood perfectly well what God meant when he said, "offer Isaac for a burnt offering." "And he *rose up early in the morning*, and clave the wood for a burnt offering, and took Isaac, and went to the place which God had told him," asking no questions, but accounting that God's knowledge was sufficient for the emergency.

The very distintion between a miracle and a work of art rests upon this principle: What a man can do by the intelligence which man possesses of the principles involved, is no miracle, but a mere man's work. If offered as a miracle, it is a fraud. But God has a knowledge of the secret principles of nature, by means of which he has power to do many things impossible to man. This power he delegates to his servants as he will. It can only be exercised by implicit obedience to his mandates, and perfect faith in the sufficiency of his ordinances. The end is produced not by the intelligence of man, but of God.

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For the Gospel Herald.

Departed spirit of my sire,
Around whose grave my footsteps tread,
No more in council here I meet
He at whose tomb my tears are shed.

How transient and fading are all things here below! How short and how fleeting are all human joys! How tender the tie that binds us to earth! To-day we meet our friends enjoying in full fruition the choicest blessing of an indulgent God, to-morrow we follow them to the dark silent mansions of the dead. To-day we dream of bright prospects, of fadeless joys, to-morrow the dream vanishes, and we sleep the sleep of death in the narrow house appointed for all living. In the midst of life, when surrounded by all the ten thousand endearments of fond affection and kindred nature, we are in death. All that is lovely, all that is beautiful in earth, fades and dies away. The endearments of friendship and the hallowed ties of consanguinity are all severed at the touch of death. But there is a brighter world where death never comes, where parting scenes are never known, and where sad farewells are never spoken. And this world is our immortal home, the tearless land, the deathless clime. I have thought, when sitting by my aged pilgrim father, and fond though suffering brother, why do you look forward to the future with so much delight? Why do you, when life's short race is run, so composedly and resignedly lie down upon your couch and die? Ah! is it not the hope of heaven, the hope of that immortal existence where there are no care worn breasts, no tottering limbs, no hoary locks? Yes, this hope they had, and it grew brighter and clearer as they came nearer to the grim monster, death. It is but a few short years since our family numbered ten. Let those that are living ask where are the five, and then remember that—

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Weep not, then, brother, sister, mother;
That heaven, our home, contains another,
That you have loved, who has passed the tomb,
Who has slept in death, with Christ to bloom.

Bath Mills, March 9th, 1849. SAMUEL GRAHAM.

MORMON MIRACLE.

Not long since brother Samuel Graham filled his office as a witness of the Lord Jesus in the presence of *six sectarian priests*. We take this to be, if not a real miracle, at least the next thing to it.—But there is one fact in connection with it which is not the least miraculous. That is, that they were all dumb dogs, that could not bark. Since then he attended a sectarian protracted meeting, and after hearing them speak after the manner of the scribes and pharisees, as men having no authority, he with great power proclaimed the way of salvation to them. The consequence was that the next evening they first forbade him to speak, and then commenced an outcry against him like that of the Ephesian silversmiths against Paul. Of course, though forbidden, he answered for himself. They next sent for the magistrates, who, though they attended, answered the priests of Baal that "if they would let Mr. Graham alone he would not be likely to disturb them." One of them then requested him to leave their meeting and stay away, because they could not make converts when he sat among them. But this he would not do, because even the unclean spirits trembled at his presence.

A CHEERFUL HOUSEHOLD.

Make home agreeable. While you enter your house with a frown, fret at one child, snap at another, and scold because your dinner is too cold or too hot, who but is sorry to see your face? Your home should be the abode of peace and pleasure; joy should light up every countenance; and love beam in every eye. Will you make it miserable by your wicked disposition? You are not fit to have a home of your own, unless you know how to prize it.

Make home agreeable. Carry into the domestic ark whatever will please, profit or instruct. Let your home be in reality your earthly paradise, whence spring all earthly affections. Seek your pleasure here and not abroad. The husband and father who discharges his duties aright will always find more attractions around his fire side, than any where else on earth. If he labors to make home agreeable, it will be the pleasantest, and the dearest spot in the world.

FEMALE SOCIETY.

You know my opinion of female society. Without it we should degenerate into brutes. This observation applies with tenfold force to young men and those who are in the prime of manhood. For, after a certain time of life the literary man may make a shift (poor one I grant) to do without the society of ladies. To a young man, nothing is so important as a spirit of devotion (next to his Creator) to some amiable woman, whose image may occupy his heart, and guard it from pollution, which besets it on all sides. A man ought to choose his wife, as Mrs. Primrose did her wedding gown, for qualities 'that wear well.' One thing at least is true, that if matrimony has its cares, celibacy has no pleasures. A Newton, or a mere scholar may find employment in study; a man of literary taste can receive in books a powerful auxiliary; but man must have a bosom friend, and children around him to cherish and support the dreariness of old age.—*John Randolph.*

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N. Lisk, To Vol. V. No. 33. $2,00.

The widow's mite is received.

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GOSPEL HERALD.

VOL. IV. No. 3.] VOREE, Wis., THURSDAY, APRIL 5, 1849. [WHOLE No. 119.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

EXISTENCE OF GOD.

MR. STRANG TO MR. BURGESS.—No. 11.

Voree, March 24th, 1849.

DEAR SIR:—Having finished the review of all your responses, (except a single point, which will come up incidentally hereafter,) I proceed with the affirmative. And I beg to remind you that each of the different sets of evidence introduced by me are full and conclusive, of themselves, independent of any aid from any other; and, consequently, an answer to either *one* is no answer; that if a single one of them is truly logical, the truth is with me; and that to make good your negation you have to make a logical answer to every one.

254. I lay it down as a general proposition, *that the perception of mathematical truth evinces a mind of a lofty order*. It is for this reason the universal consent of mankind has placed Euclid and Plato, Archimedes and Kelper, Newton and La Place, among the very foremost of the species. I would not exalt, beyond due bounds, the dignity of mathematical studies. But in this age of light studies, not even Mr. Burgess will deny that the power to perceive mathematical truth is essentially an attribute of no mean intellect.

255. And it is clear as a self-evident corollary, *that to evolve mathematical motion*—that is, *to work mathematically, evidences a mind of a still loftier order*. For to evolve mathematical motions, unquestionably implies their perception. No person will assert, for a moment, that any one can reduce algebraic equations, or solve geometrical problems, and demonstrate theorems, without comprehending in one case the meaning of the terms, and in the other the axioms and definitions on which the operations hinge.

256. For example, suppose that John and James sit down to work out a knotty question in decimal fractions; John passes from one operation to another with the skillful rapidity of an accomplished arithmetician, adding and substracting swift as thought, and balancing tangled columns of vast numbers into one definite and accurate result; while James can understand the explanation when worked out to his hand and stated in luminous order on the sheet before his eyes, but finds it wholly impossible to accomplish the task for himself. Now which of the two manifests the superior intellect?—Even Mr. Burgess must answer—"He who has not only the penetration to perceive, but the mental power to perform the processes assigned him."

257. Thus undeniably to evolve mathematical motions implies not only their distinct perception, but the additional faculty of an active power also. Finally, I put the question home, and the entire controversy between Mr. Burgess and myself turns upon the answer—can any *one* work out the sublime problems of mathematics, from the simplest one in the first book of Euclid to the most complex in conic sections, without the mind to comprehend what he is doing? He who responds in the affirmative must crucify reason, and betake himself to utter insanity.

258. ALL THE MOTIONS OF THE MATERIAL UNIVERSE, IN ALL THEIR WONDROUS VARIETY AND UNITY, ARE STRICTLY MATHEMATICAL. This proposition is susceptible of proof by an immense induction. The field for its exercise has absolutely no other limits than the frontier line that encircles the domain of science. A hundred volumes might be filled with instances, and still the materials would remain unexhausted in their infinite richness. Every new discovery in the abyss of unfathomable nature adds to the store, which is as vast as the immensity of creation.

259. I have only room in this hasty discussion for a few, out of incalculable millions of examples. My choice will only be embarrassed by the teeming profusion that crowds upon the eye, and almost overwhelms every sense of the soul, from the circles of light that spread in decreasing intensity and augmented distance around the candle, near which I am now writing these paragraphs, to yonder remote pale star that twinkles through the window, from an incalculable distance in boundless space.

260. I survey my right hand; it has five fingers. I look at my left; it has five also. There is the other member of an algebraic equation. This is singular. I gaze at each foot, and on each behold five toes. There is another equation. This is still more singular. I then think of my bodily senses; there are five again.—The wonder is increasing.

261. And now all the millions of my fellow men rise up before the mind's eye—and in rapid succession. Lo! the countless millions of millions that have lived and died, passed along the great world-stage, in view of astonished meditation; and they all, with unimportant exceptions, possess the five fingers on each hand, five toes on each foot, and the five senses. If this be not a "God-announcing voice," then is human reason itself a dream, and all truth a worthless fiction!

262. But let me apply to myself the rigorous doctrine of the calculation of chances, lest the judgment be deceived by undue excitement of wonder. In this calculation of chances let me bear in mind that "the probability of any supposition is not to be established by itself singly, but by means of a comparison with each of its alternatives."

263. Now there are but two suppositions possible by which the number five is five times repeated, not only in myself, but in all the myriads of mankind. For these wondrous equations there must be a cause; and that cause, whatever may be its nature, and by whatsoever name you see fit to express its existence, be it necessity, law, order, physical force, or God, must either possess intelligence to perceive its own marvelous results, or else be destitute of such intelligence, and work blindly through all its processes.

264. There is no means to evade the force of this statement.—These two are positively the only alternatives which logic allows us. For in abstract, definite division, a perfect affirmation and negation always exhaust the subject divided. Every thing, in the whole compass of thought, must either be intelligent or non-intelligent; and as there is nothing that can be neither, so nothing can be both at the same time. Every cause or assemblage of causes must pos-

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EXISTENCE OF GOD.

MR. STRANG TO MR. BURGESS.—No. 11.

Voree, March 24th, 1849.

DEAR SIR:—Having finished the review of all your responses, (except a single point, which will come up incidentally hereafter,) I proceed with the affirmative. And I beg to remind you that each of the different sets of evidence introduced by me are full and conclusive, of themselves, independent of any aid from any other; and, consequently, an answer to either *one* is no answer; that if a single one of them is truly logical, the truth is with me; and that to make good your negation you have to make a logical answer to every one.

254. I lay it down as a general proposition, *that the perception of mathematical truth evinces a mind of a lofty order*. It is for this reason the universal consent of mankind has placed Euclid and Plato, Archimedes and Kelper, Newton and La Place, among the very foremost of the species. I would not exalt, beyond due bounds, the dignity of mathematical studies. But in this age of light studies, not even Mr. Burgess will deny that the power to perceive mathematical truth is essentially an attribute of no mean intellect.

255. And it is clear as a self-evident corollary, *that to evolve mathematical motion*—that is, *to work mathematically, evidences a mind of a still loftier order*. For to evolve mathematical motions, unquestionably implies their perception. No person will assert, for a moment, that any one can reduce algebraic equations, or solve geometrical problems, and demonstrate theorems, without comprehending in one case the meaning of the terms, and in the other the axioms and definitions on which the operations hinge.

256. For example, suppose that John and James sit down to work out a knotty question in decimal fractions; John passes from one operation to another with the skillful rapidity of an accomplished arithmetician, adding and substracting swift as thought, and balancing tangled columns of vast numbers into one definite and accurate result; while James can understand the explanation when worked out to his hand and stated in luminous order on the sheet before his eyes, but finds it wholly impossible to accomplish the task for himself. Now which of the two manifests the superior intellect?—Even Mr. Burgess must answer—"He who has not only the penetration to perceive, but the mental power to perform the processes assigned him."

257. Thus undeniably to evolve mathematical motions implies not only their distinct perception, but the additional faculty of an active power also. Finally, I put the question home, and the entire controversy between Mr. Burgess and myself turns upon the answer—can any one work out the sublime problems of mathematics, from the simplest one in the first book of Euclid to the most complex in conic sections, without the mind to comprehend what he is doing? He who responds in the affirmative must crucify reason, and betake himself to utter insanity.

258. ALL THE MOTIONS OF THE MATERIAL UNIVERSE, IN ALL THEIR WONDROUS VARIETY AND UNITY, ARE STRICTLY MATHEMATICAL. This proposition is susceptible of proof by an immense induction. The field for its exercise has absolutely no other limits than the frontier line that encircles the domain of science. A hundred volumes might be filled with instances, and still the materials would remain unexhausted in their infinite richness. Every new discovery in the abyss of unfathomable nature adds to the store, which is as vast as the immensity of creation.

259. I have only room in this hasty discussion for a few, out of incalculable millions of examples. My choice will only be embarrassed by the teeming profusion that crowds upon the eye, and almost overwhelms every sense of the soul, from the circles of light that spread in decreasing intensity and augmented distance around the candle, near which I am now writing these paragraphs, to yonder remote pale star that twinkles through the window, from an incalculable distance in boundless space.

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sess intelligence or not.

265. Therefore this wonderful combination of fives must be produced either by a rational cause, or wholly irrational—by a cause that can perceive the relations of number, or that cannot—in fine, by a cause that can *count* five, or any other numerical amount whatever, or one that cannot count.

266. Let me now assume the first alternative. If the cause that arranged the relations of my several organs be sufficiently intelligent to understand the mathematical harmonies, then all is luminous. There is no chance to be calculated against their production, since he who comprehends the relations of number, can, of course, evolve such relations to any extent; and indefinitely, nay infinitely, if he be granted to be infinite himself.

267. But suppose that the cause, call it what you please, which produced this even combination of fives on my hands, feet, and in my corporeal senses, be not intelligent at all, but unconscious force—what, on such a supposition, are the chances against one single combination of fives, in a pair? Let the fixed laws of eternal mathematics answer the question.

268. Suppose we had two series of cards, each series marked in arithmetical order, one, two, three, four, five; we shake them in a box—now what are the chances against drawing two, each numbered five? Every gambler will answer, "the chances against such an event are twenty-four, one less than the square of the numbers in each series. The total number of ways in which two separate series of five can possibly be arranged is twenty-five. Either one defeats the combination of two fives.

269. Apply this analysis to the given case of human organism. If the cause which made me, man, be indeed destitute of mathematical reason, the chances against my possessing five fingers on each hand are twenty-four; add the five toes on each foot, and the chances are six hundred and twenty-four. Then incorporate into the calculation the five senses, and the chances are three thousand one hundred and twenty-four.

270. Now caculate the chances against this combination of fives in two men; they swell to the enormous sum of nine millions, seven hundred and sixty-five thousand, six hundred and twenty-four. Then calculate the chances for four men like myself.—They will be the square of the last number increased by one, and so on forever. But the immense sums overpower all the most magnificent processes of our algebra, and no logarithmic abbreviations can aid us to grasp what soon stretches into immensity.

271. The attempt to apply the calculation to all the innumerable millions of mankind now living, and all that have lived and passed away, were as idle as to essay the enumeration of sunbeams shed during sixty centuries of solar years. The algebra of an archangel, with infinite space for his balance sheet, and eternity for the period of solution, were insufficient, perhaps, for the overwhelming computation.

272. In relation to my single self, I might pursue the subject much farther. Throughout all the members of my body there runs a wonderful *duality*—in my eyes, arms, hands, feet, ribs, and convolutions of the brain, where equal numbers balance each other.—Indeed in the entire organism of the body, there is the same mathematical precision. The frame work and the covering of the man, both in the mass and in the detail, is formed in the same uniformity. With all the variations in size and external appearance of different men, with trifling exceptions, each has the same number of bones, the same of joints, the same of veins, both large and small, in every limb and member of the body.

273. And they are joined together in the same form of frame work, and with the same net work for a covering. A mathematical likeness extends through every part of the organization. What visible, obvious or familiar cause is there for all this? What reason can the atheist give for it? Aye, tell me, Mr. Burgess, why is it that each man has five fingers to each hand, five toes to each foot, two eyes, two ears, two nostrils, two hands, two arms, two feet, two legs, a certain unchanging number of bones, of tendons, of veins, of arteries, of nerves, of glands, of each and every thing that forms the man, so that in millions of specimens there is not one variation in the numbers?

274. Does the man who begets a son, or the woman who bears one, consider all this, and work it out with the skill of a mechanic's understanding? Does the embryo boy work it out with his own mind, as he does his playthings a few years after? Or does mere blind matter, the minute mite which germinates human existence, itself guide its own formation and produce a man so perfect that the skill and ingenuity of all the mechanics on earth can never make an *automaton* like it?

275. Tell me, Mr. Burgess, is the mite which begins the man in the womb of his mother, a more skillful mathematician than Newton, a better designer than Rafael, and a more ingenious workman than Power's? Can *it* do a work more complicated in numbers than Euclid, or La Place has assayed; so perfect in design that the greatest painters have only in some few points approximated to the natural sample, in their most successful efforts: and so ingeniously perfect in its workmanship that the wildest vagiary of the wildest dreamer on earth never hoped to imitate it? Until you find men that can at least dream of such a work by the exercise of their intelligence, will you pretend that the sensationless mote can?

276. The simple question that settles the controvesy on its true basis is this: Could any cause, without the intellect to perceive the reason to *count* produce this heavenly harmony, all these invariable equations? Shrink not from this simple problem. The infinite hopes hang upon it, all time and eternity—the life everlasting, and the imperishable loves dearer than life itself. Fly not for refuge to barren logomachies. It will not thus be resolved. Answer me not that these are only the effects of law! Say not, that "it is order which *does* all this!" That is no solution of the problem, only its statement in a different form. The enigma cannot be read by a mere repetition of the same idea couched in different words. The difficulty remains inexplicable as ever.

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282. For this reason we seek to account for these passing, present events—these mathematical motions, which it were worse than lunacy to deny. We are irresistably forced to the prediction of a cause by a fixed necessity of our rational nature. Failing to do so, would be, not to over soar the condition of living men, but to sink below the intellect of a brute.

283. But the idea of a God presents no such problem. There this necessity of the intellect does not hold. There is not a token, in all time or throughout all space, of his commencement. He is not revealed to us by eternal reason in the character of an *effect* at all. In the mere conception of his whole being and attributes there is nothing whatsoever *phenomenal*.

284. Therefore, to assert for the divinity a producing cause, were as foolish as to affirm a like predicate of the infinite space, his everlasting and unchangeable habitation. I say, then, show me only the slightest proof that God ever began to be, and then, but not till then, can you demand of me to account for his being. Present me, then, some evidence that the Deity is a *phenomenon*, and I will hear you with patience, when you inquire for a pre-existent producing power.

285. Nothing but *phenomena* imply causation. *No one thinks of proposing such a question in relation to any* ETERNAL TRUTH. Who is so silly as to ask why the three angles of a triangle are always equal to two right angles? We have dunces enough in this world of ours, beyond all doubt, but the darkest of them all never conceived such a problem as that.

286. Give us the actual evolution of an undeniable effect, and its origin must be explained; some casual force is necessarily assigned. But to *assert* such an evolution, and then seek for the evolving power, is an act, not of philosophy, but madness. It is one of the thousand evidences that infidelity is more credulous than christianity; that atheism will believe greater improbabilities without evidence, than men of faith and philosophy do upon any evidence.

287. In the works of material nature the transient manifestations pass immediately before our eyes, and therefore we must, in spite of ourselves, attempt to account for them. No one but a fool will ever ask, "What was before the Eternal? What is greater than infinite?" But any one endowed with one pale ray of human reason cannot help asking, "What caused the transient? What is above the finite?"

288. I cannot answer for the experience of others. I believe, however, that most men are more consistent in their own investigations than in their disputations. Greatly do men in their ignorance mistake what is phenomenal, and what eternal; but no man (except for disputation) ever asked, "what caused the *eternal*?" "Who made the infinite?" None ever failed to ask, "what caused the transitory?" "Who made the finite?" None ever asked, "what sustains the infinite?" Not one but has asked, "what upholds the finite?" It is only in a disputation that we assume an origin for the eternal, or self-existence to the transitory. In disputation only do we require a foundation, for the infinite, or claim self-sufficiency for the finite.

289. The earliest recollections of my infancy are of inquiries after my own origin. In the tearful days of childhood have I sat on the floor, hours, with my face in my hands, continually asking, "whence came I?" Thus would I sit and think, *think*, VAINLY, as the question rolled back on myself. Then have I turned to my mother for an answer but in vain. And the question returned to me with chilling force, "how did I begin to be?" Feeling myself transitory, knowing that others were more powerful, and believing they were before me, the years of pain and sorrow, falsely called the happy days of childhood, rolled by in one ceaseless strife of mind with the unanswered question of my own origin.

290. And as the infant mind was exhausted with the unanswered question of its own being, and chasing back from generation to generation its predecessive parentage, till it felt that it had grasped only as infinitesimal, the darkness has gathered thick around me; my head seemed to spin round like a vast wheel, sensation was nerved for torture as my fevered brain imagined flames around and felt its own burning; and—the world called me idiot.

291. But again and again would the question return, and in growing years it was presented to preachers and teachers and men of science, and by each returned unanswered. How often have I been told that I ought not pry into such deep things, because those I addressed could not. How did my heart leap when it was given me to know the power of the Eternal.

292. Here the mind can rest. We feel the force of an eternal truth as such, in a positive and radical sense, without the intervention of any power to make it true. When we look at a triangle, we cannot but think (if we think at all) that it was made. And, if interested in it, we ask, who made it? But when we consider the truth, *that every triangle is also trilateral*, we never ask who made that truth. We cannot ask why, or by what means it is true. It is impossible to inquire for the origin of such a truth, unless indeed we have some vested interests or deep rooted prejudices to blind us to the most obvious axioms.

293. We perceive in a moment that two and two are four. We preceive that this truth is infinite, almighty and eternal. Every philosopher is compelled to say God *could not have made the truth*. HE CANNOT UNMAKE IT. We ask no origin, no cause; for every sense testifies that it is from everlasting to everlasting. It never began to be, and never can cease.

294. It is in the creeds of all christendom, except true christianity, (called Mormonism,) that God created the earth from nothing. Whose mind ever rested on it? None. Christian philosophers all speculate on the state of matter previous to the Adamic creation with as much interest as the skeptic. They all feel that matter cannot be produced from nonentity. "*Naught comes from naught, and can to naught return.*" Forms and combinations can be made and can be destroyed. They are phenomenal. But original elements are uncreated, and indestructible.

295. Neither abstract truths or inert matter are cabable of causation. But intelligence is. It is the ultimate and final cause of every act or motion that can by possibility be traced to its source. It is the only thing the mind has become acquainted with which is capable of causation. We can neither conceive of anything before it, or of a time when it was not. Seriously, as men looking for truth, we never ask the cause of intelligence, because we feel that it is infinite, eternal, unproduced. Truly and sincerely,

JAMES J. STRANG.

of the true difficulty. The reason why we set about accounting for the present order and harmony of Nature is, because we see with our own eyes its *finite* evolutions passing immediately before us.—We see many millions of them begin; we watch their progress, as some gorgeous panorama; and we behold them terminate.

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288. I cannot answer for the experience of others. I believe, however, that most men are more consistent in their own investigations than in their disputations. Greatly do men in their ignorance mistake what is phenomenal, and what eternal; but no man (except for disputation) ever asked, "what caused the *eternal*?" "Who made the infinite?" None ever failed to ask, "what caused the transitory?" "Who made the finite?" None ever asked, "what sustains the infinite?" Not one but has asked, "what upholds the finite?" It is only in a disputation that we assume an origin for the eternal, or self-existence to the transitory. In disputation only do we require a foundation, for the infinite, or claim self-sufficiency for the finite.

289. The earliest recollections of my infancy are of inquiries after my own origin. In the tearful days of childhood have I sat on the floor, hours, with my face in my hands, continually asking, "whence came I?" Thus would I sit and think, *think*, THINK, and the question rolled back on myself. Then have I turned to my mother for an answer but in vain. And the question returned to me with chilling force, "how did I begin to be?" Feeling myself transitory, knowing that others were more powerful, and believing they were before me, the years of pain and sorrow, falsely called the happy days of childhood, rolled by in one ceaseless strife of mind with the unanswered question of my own origin.

290. And as the infant mind was exhausted with the unanswered question of its own being, and chasing back from generation to generation its predecessive parentage, till it felt that it had grasped only as infinitesimal, the darkness has gathered thick around me; my head seemed to spin round like a vast wheel, sensation was nerved for torture as my fevered brain imagined flames around and felt its own burning; and—the world called me idiot.

291. But again and again would the question return, and in growing years it was presented to preachers and teachers and men of science; and by each returned unanswered. How often have I been told that I ought not pry into such deep things, because those I addressed could not. How did my heart leap when it was given me to know the power of the Eternal.

292. Here the mind can rest. We feel the force of an eternal truth as such, in a positive and radical sense, without the intervention of any power to make it true. When we look at a triangle, we cannot but think (if we think at all) that it was made. And, if interested in it, we ask, who made it? But when we consider this truth, *that every triangle is also trilateral*, we never ask who made that truth. We cannot ask why, or by what means it is true. It is impossible to inquire for the origin of such a truth, unless indeed we have some vested interests or deep rooted prejudices to blind us to the most obvious axioms.

293. We perceive in a moment that two and two are four. We preceive that this truth is infinite, almighty and eternal. Every philosopher is compelled to say God *could not have made the truth.* HE CANNOT UNMAKE IT. We ask no origin, no cause; for every sense testifies that it is from everlasting to everlasting. It never began to be, and never can cease.

294. It is in the creeds of all christendom, except true christianity, (called Mormonism,) that God created the earth from nothing. Whose mind ever rested on it? None. Christian philosophers all speculate on the state of matter previous to the Adamic creation with as much interest as the skeptic. They all feel that matter cannot be produced from nonentity. "*Naught comes from naught, and can to naught return.*" Forms and combinations can be made and can be destroyed. They are phenomenal. But original elements are uncreated, and indestructible.

295. Neither abstract truths or inert matter are cabable of causation. But intelligence is. It is the ultimate and final cause of every act or motion that can by possibility be traced to its source. It is the only thing the mind has become acquainted with which is capable of causation. We can neither conceive of anything before it, or of a time when it was not. Seriously, as men looking for truth, we never ask the cause of intelligence, because we feel that it is infinite, eternal, unproduced. Truly and sincerely,

JAMES J. STRANG.

CATHOLIC DISCUSSION.

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Wellsville, Ohio, Feb. 24th. 1849.

Mr. Strang,—Sir:—In looking over your letter No. 7, you say, that the body of my letter was made up of affirmations well arranged and skillfully stated, concerning the Roman Catholic church, all designed to show that it is the true church of Christ. All this you deny. Now to the proof, to see whether your testimony or that of the Holy Fathers is best to rely upon. You acknowledge that Peter received the keys from our Lord and Savior Jesus Christ, and deny that the Popes or Bishops of Rome were his successors. Before Peter's martyrdom, with Paul, his colleague, on the 29th of June, Anno 67, by an edict of the tyrant Nero in the city of Rome, where he resided 25 years as Tertulean, relates it, (see his works, Anno. 162, Lib.,) St. Peter appointed Clement to be his successor, of whom Paul says, Phil. iv. 3, [his name is written in the Book of Life.] Clement ruled the church from 67 to 69, when Lineus from 69 to 80, Cletus to 93, Clement to 105, Anacletus to 112, Evaristus to 121, Alex. to 132, Sixtus 1st to 142, Telesphorus to 154, Higinius to 165, Anicitus to 175, Soter to 169, Eleutherius to 194, under whom the Welch or ancient Britons were converted to christianity, St. Victor from 194 to 204, St. Zepherinust to 221, St. Calixtus to 227, Urbana 1st to 228, Pontianus to 238, St. Antherius to 239, St. Fabianus to 254, St. Cornelius to 255, St. Lucius to 257, St. Stephanus to 259, St. Sixtus 2d to 261, St. Dyonisius 1st to 273, St. Felix 1st to 275, St. Eutychianus to 284, St. Caius to 296, St. Marcellinus to 304. So there has been 29 Popes in the three first centuries, all of which were martyrs on account of their strict adherence to the Roman Catholic principles. And which, as you say, is a sure sign of sincerity, if not of truth.

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EXISTENCE OF GOD.

MR. STRANG TO MR. BURGESS.—No. 12.

Voree, April 3d, 1849.

DEAR SIR:—We will take our next comparisons from chemistry, that youngest daughter among the sciences, the beautiful child of the Galvanic Battery, brought forth in splendor, and cradled on rollers of fire. Go, analyze me a cup of water; you find it composed of two parts of hydrogen to one of oxygen, by volume; and eight parts of oxygen to one of hydrogen by weight.

297. And these numerical ratios never vary. Freeze it into ice, hard as the granite of the eternal hills; dissipate it into vapor of such exquisite tenuity, that it would take a million acres of floating mist to form a single dew drop; bring it from the salt solitude of the ocean, or from the central curve of a rainbow, and submit it to the test of analysis; and still the pale chemist, as he watches the progress of his labratory, calls out—"Two to one and one to eight now and forever."

298. And will any one be mad enough to assert that the mighty cause, who rolled out yon blue expanse of ocean, and bade the liquid crystal bubble in multitudinous springs, from the fissures of cleft limestone, and sing in innumerable flowing rills, was and is himself unconscious of the mystic numbers, by which the separate elements that compose its dual essence, are married to eternity? I would be loth to judge any man's HEART; but it does seem to me, that the HEAD which can credit a hypothesis so monstrously absurd, *must have exchanged brains with a baboon.*

299. But to proceed with the argument. Go, again, and analyze me a gallon of atmospheric air. You find it composed of twenty parts of oxygen to eighty of nitrogen, in every one hundred, by volume, nearly. And these propositions never vary. Bring it from the high billows of distant seas, or from the depths of Lybian deserts, or bottled up twenty-two thousand feet above the earth's surface; and still the mystic numbers keep their exact count.

300. And was the cause of this universal harmony—the author who rolled this ocean of the breath of life, fifty miles deep, around the globe, destitute of the reason to perceive the ratio of its union? Can that cause *count*, yea or nay, which ever works in magnificent numbers?

301. But still again go analyze me a bit of limestone. You discover that its elements bear a quadruple ratio. There are twenty-two parts, by weight of carbonic acid, and twenty-eight of lime. Lime is composed of twenty-eight parts of oxygen gas. Carbonic acid is composed of sixteen parts of oxygen, and six of carbon.

302. And these propositions, too, are of unchanging uniformity. They are the same in the stalactite, icicle-shaped, and crystal-grained, torn from the coral caves, and in the rifled slab, hurled up, from the heart of the earth, by the volcanoes hand mailed with thunders and in the glittering pebble that a child picks out of the brook, in which it plays with naked feet. What a field is here for the calculation of chances! What a theme for devout and transcendent wonder! What a Bible is this among the old rocks! What magic hieroglyphics on the mountains!

303. But not only are numerical characters here: angles are traced in splendor also mathematical. All the hundred forms of carbonate of lime, are composed of six-sided figures, called rhombohedrons, whose alternate angles measure 104 deg. 55 min., and 75 deg. 05 min. Let the mathematician come with his plate trigonometry, fresh from the schools, and study a higher lesson.—Let him try if he can delineate as perfect a set of forms.

304. I have broken off the stalactite in the gorgeous caverns of Virginia. I have riven it from the frost bound crags of New England. In my native home in western New York, I have examined it in the occasional boulders, which some wreck of earth or crash of worlds has sent from the distant mountains of Canada, as I can hear each day of my life in the pebbles beneath my feet, which in the hoary ages, long gone by, were the bed of some vast Lake. I have trodden upon it on the surf bound shores of the Beaver Islands, & gazed at it in the deep clear waters of Lake Huron. I have wandered over it on the wide prairies beyond the Mississipi, glided through the waters in the midst of it among the thousand Islands of the St. Lawrence, and clambered upon it in the native turrets and arches of Mackinac, and never have I seen one departure from the same unvarying form.

305. The same six sided figure is found wherever the light of sun or torch shines upon the carbonated limestone. And the same alternation of angles is found in every figure which the eye of man has seen. Surely it were worse than madness to say that this is mere chance; that it was worked out by mere blind matter. The best mathematical mechanic on earth cannot equal it. Can senseless matter without tools do better work than the best workmen, with them? How much more credulous is the skeptic without proof than the saint with it?

306. When a little child I stood and gazed at the falling snow drops, and as some fell broken on my garments, observed that each drop was a STAR, SIX *pointed*. Each point was the lumination, of a line radiating from its centre. This line was winged on both sides, and the wings supported by branches or ribs from the principal line, and making on the whole a flower star, that is, a star shaped much like a beautiful flower. No one has taken up the idea and furnished me with mathematical language to work the description perfect; but the forms were all mathematical, and were absolutely perfect.—There was no defect whatever in them.

307. And every flake or star was capable of division into twelve parts, each one of which was precisely like either other. This formation was unvarying. Not one exception could be found. Are storms guided by blind chance? Is there no intelligent power at work in them? And does mere blindness, mere chance, without thought, produce millions of millions of snow drops, all precisely alike, every one perfect in its form, and superior to the best work of the best artist? So long as Mr. Burgess, with all his skill, cannot

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302. And these propositions, too, are of unchanging uniformity. They are the same in the stalactite, icicle-shaped, and crystal-grained, torn from the coral caves, and in the rifled slab, hurled up, from the heart of the earth, by the volcanoes hand mailed with thunder, and in the glittering pebble that a child picks out of the brook, in which it plays with naked feet. What a field is here for the calculation of chances! What a theme for devout and transcendent wonder! What a Bible is this among the old rocks! What magic hieroglyphics on the mountains!

303. But not only are numerical characters here: angles are traced in splendor also mathematical. All the hundred forms of carbonate of lime, are composed of six-sided figures, called rhombohedrons, whose alternate angles measure 104 deg. 55 min., and 75 deg. 05 min. Let the mathematician come with his plate trigonometry, fresh from the schools, and study a higher lesson.—Let him try if he can delineate as perfect a set of forms.

304. I have broken off the stalactite in the gorgeous caverns of Virginia. I have riven it from the frost bound crags of New England. In my native home in western New York, I have examined it in the occasional boulders, which some wreck of earth or crash of worlds has sent from the distant mountains of Canada, as I can hear each day of my life in the pebbles beneath my feet, which in the hoary ages, long gone by, were the bed of some vast Lake. I have trodden upon it on the surf bound shores of the Beaver Islands, & gazed at it in the deep clear waters of Lake Huron. I have wandered over it on the wide prairies beyond the Mississipi, glided through the waters in the midst of it among the thousand Islands of the St. Lawrence, and clambered upon it in the native turrets and arches of Mackinac, and never have I seen one departure from the same unvarying form.

305. The same six sided figure is found wherever the light of sun or torch shines upon the carbonated limestone. And the same alternation of angles is found in every figure which the eye of man has seen. Surely it were worse than madness to say that this is mere chance; that it was worked out by mere blind matter. The best mathematical mechanic on earth cannot equal it. Can senseless matter without tools do better work than the best workmen, with them? How much more credulous is the skeptic without proof than the saint with it?

306. When a little child I stood and gazed at the falling snow drops, and as some fell broken on my garments, observed that each drop was a STAR, SIX *pointed*. Each point was the lumination, of a line radiating from its centre. This line was winged on both sides, and the wings supported by branches or ribs from the principal line, and making on the whole a flower star, that is, a star shaped much like a beautiful flower. No one has taken up the idea and furnished me with mathematical language to work the description perfect; but the forms were all mathematical, and were absolutely perfect.—There was no defect whatever in them.

307. And every flake or star was capable of division into twelve parts, each one of which was precisely like either other. This formation was unvarying. Not one exception could be found. Are storms guided by blind chance? Is there no intelligent power at work in them? And does mere blindness, mere chance, without thought, produce millions of millions of snow drops, all precisely alike, every one perfect in its form, and superior to the best work of the best artist? So long as Mr. Burgess, with all his skill, cannot

imitate one of these, will he pretend that non-intelligent nature, blind matter, less than the worms of the dust, can pour out myriads of them in a moment? Shame on the skeptics credulity.

308. In botany the first ten classes of Linnæus are arranged simply according to the number of stamens in each flower. Let us analyze a flower of the tobacco plant. It is of the fifth class, and of course has five stamens. Its corol has five parts, and its calyx five points. It is so with every tobacco flower on the earth. It ever was and ever will remain so.

309. Now let us suppose that every flower is produced by some cause that cannot count; what are the mathematical chances against this combination of fives, three times in a single flower? The answer is obviously—"One hundred and twenty-four," while the chances against a like combination in two flowers amount to the great sum of fifteen thousand six hundred and twenty-four.

310. Let the atheist answer me, what must be the chances in one large field—in all the fields throughout the world during one solar summer, and extending the view still wider, so as to embrace all the summers ever shed by yon bright sun? He who can shut his eyes to the overwhelming force of this demonstration deserves never more a glimpse of the green fields, with their coronals of golden boquets floating in their own perfume.

311. Look at the lilly in her snowy robes. All over the world, and throughout all time, it numbers but six stamens, and its delicate corol is six parted. Some of those beautiful flowers are vegetable clocks and watches, and keep time with the revolutions of the world, and sublimer roll of the twinkling orbs in their eternal movements. Some open to the morning sun; some beneath the blaze of noon; others, at purple twilight, when the soft dews begin to fall; and one in the wild west, the magnificent flower discovered by Captain Bonneville, near the base of the Rocky Mountains, lifts its gorgeous eye alone to gaze on the midnight stars.

312. Do these blooms of nature's garden know the divisions of day and darkness, or the seconds and minutes of recorded time, and thus equal our best pocket chronometers in taking note of the fast flowing hours? can the cause of all this order be unintelligent? He who can believe so, may safely be set down in the category of those who are beyond the reach of all argument. Truly and sincerely,

JAMES J. STRANG.

EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 6.

Racine, March 20th, 1849.

Mr. James J. Strang:—I have received three communications from you numbered 6, 7 and 8. I shall now reply to No. 6. I think your quotation of your rules quite superfluous, as they are not necessary to the proof of the question at issue, which is the present existence of a supernatural governor of nature. If you want to prove the fact, I think you should do it with the same kind of evidence that you would prove that there is a certain person living in Racine. As you say God is material, visible, and holds converse with men, I do not doubt your ability to quote testimony, which frequently proves persons to be in different places at the same time, if such can be called proof. Testimony also proves the Shaster, the Koran, the Talmud, the Book of Mormon, A. J. Davis' Revelations, and I know not how many other contradictory testimonies to be of supernatural origin, while the counter testimony of the several parties condemn the whole as spurious. Testimony proves too much to be admitted as sufficient evidence of a doubtful but demonstrable and visible reality. If you desire us to have the strongest assurance of the fact, your evidence will correspond.

146. You say, par. 167, "it is singular that I have said so little to the point in question." I think this a necessary result of my following you. How the statement "that a circle is not a square," and "that black is not white," will prove the existence of God I cannot see. And I wish to do something more useful than following you in imagination wherever your fancy leads, for the purpose of proving negatives continually.

147. There is so much senseless slang used by theologians in place of argument, such as "no sane man," "no honest man," "no candid man," "no moral man," "no man of common sense in his senses," can say, or think differently from ourselves, that when I found you using the same, I thought it right to object to it.

148. When you spoke of God as such an indefinite being, I thought it right to refer to the most respectful opinions of believers concerning the wisdom of revelation. But as you prefer proving the existence of God without wisdom, I shall not object, though it appears to me like proving a superior, inferior or good Devil.

149. In reply to the language argument, par. 149, you endeavored to show that man, individually, could not originate language, which I answered by refering to the fact that language is now made, extended and improved; not made worse, according to your degenerative theory. And you infered from your assumed negative that man could not collectively form a language, and, therefore, God did. Though if man collectively could not originate a language, it does not follow that God did originate language, any more than the Devil. Thus you assume the existence of God to prove the origin of language, and the origin of language to prove the existence of God. So much for theological logic, which defies common sense, and Deifies nonsense, in presence of the fact that ideas and words to represent them increase continually.

150. You ask, par. 170, how is the authorship of Genesis and Exodus involved in this controversy? First, in par. 18, you refer to the Mosaic account. 2d, in par. 21, you refer to "yourself" and "Abraham." 3d, in par. 97, where you advance the appearance of God to Moses to send him into Egypt. Let these suffice for the present. You continue, our faith in those books rests on other facts than the persons of their authors. What facts do sustain your faith? I shall be glad to learn, if in place.

151. I think still that when so much wrong has been done, and is still done by those in authority, it is good proof that they are no standard of truth, as they scarcely agree better than ourselves.

152. In reply to par. 172, when I asked who has seen the Lord of the universe in the exercise of his power, I desired proof. So there was nothing called out that. I did not ask, as I said, (par. 103,) now I wish to examine your testimony, when and where you saw God, what he was like, what you call governing the universe, how he did it, and all the evidence necessary to insure a perception and conviction of the truth. These, and other important questions, you have omitted to answer, for reasons best known to yourself.

153. By refering to par. 73 of yours, you will see that what you are pleased to call my "very grave conclusion" is really your own, which I quoted to expose its fallacy, and asked you in reference to the same, par. 59, how you can make scientific deductions from mens' testimony of supernatural beings, which you have not answered in your three letters.

154. In reply to par. 174, I would ask, what has proved the existence of God? You answer, HE HAS BEEN SEEN OF MEN. Par. 16. Is not the same evidence necessary to prove his present existence as it was to prove his existence before? Or is it only necessary for some one to say that some one else said they saw him, to prove his existence now? Do not like effects need like causes to produce them? You continue, are not the existence of tides ascertained simply by seeing, and proved by human testimony? Here proof and testimony are synonymous. When two persons testify differently concerning an arithmetical problem, do they consider the tes-

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161. The merits of monarchical and republican governments are out of place here. Should you desire an inquiry into their relative merits, when this discussion is concluded I trust I shall be happy to accommodate you, if none more able offer. Your idea of man's true right to be well governed appears rather ludicrous to me, as though man had no right to govern, but to be governed. His right is to be, and not to do. My political notions are rather unorthodox, as well as my theological. I think we have a right to choose our own officers, and to be chosen as officers by others; that elective government is better than hierarchical or monarchical appointments for the promotion of man's happiness. I think the best security for our being well governed is in our choosing our own governors.

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MINUTES OF THE ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD IN VOREE ON THE SIXTH, SEVENTH AND EIGHTH OF APRIL, 1849.

April 6th. Forenoon Session.—Conference was opened by the reading of the lxxix. lxxx. & lxxxi. Ps. by Pres. Strang. Singing. Consecration of the Conference by Pres. Strang. Singing. Bro. Samuel Graham, one of the Twelve, read the xv. Ps. and preached therefrom. Singing. Adjourned till 2 o'clock, P. M. Benediction by L. D. Hickey, of the Seventies.

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On motion, resolved, unanimously, That we acknowledge Bro. James J. Strang President of this Conference, by virtue of his office as President of the church.

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Recorder, act as Clerk of this Conference.

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Resolved, 1. That we press as an imperative duty on all the saints to come up to the places of gathering, appointed of God, for the dwelling of the saints.

2. That we urge with earnestness upon the saints the duty of going up speedily to possess the lands that God has given unto the saints for a possession.

3. That a better example of obedience and respect to the word of God than has heretofore existed is pressingly called for by the work which God has required at our hands, and we are persuaded that it is vain for any one to preach the gospel or advocate the faith who constantly tramples on the word of wisdom and the commandments of God.

4. That we rejoice in the establishment and prosperity of the Order of Enoch, believing that thereby God will accomplish the great work of this dispensation; establish his Everlasting Kingdom, take away the power of the oppressor, and deliver the poor and needy from oppression and violence.

5. That we will not cease the work on the Temple at Voree and the payment of tithing therefor until the same is completed.

6. That we recommend to faithful brethren, living in distant places, to assist by free will offerings in the building of the Tower upon the Hill of Promise.

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(To be continued.)

PROCLAIM THE TRUTH.

Proclaim the truth, though men assail thee,
Speak boldly in the name of God;
For those who love the mists of error,
Must perish by Jehovah's rod.

Proclaim the truth,—reprove the evil
That revels in our fallen world;
Then God will smile on thee a welcome,
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For Soon shall dawn the glorious morning,
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Jesse Seeley,	$1,00 to Vol. IV.	No. 4.
Anthony Lenss,	2,00 " "	32
Zimri Butterfield,	2,00 " "	44
Samuel Hicks,	1,00 " "	31
Hugh Graham,	1,00 " "	31
A. J. Graham,	1,00 " "	30
N. B. Graham,	1,00 " "	30
Wm. F. Parkinson,	1,00 " "	30
Ester Showers,	1,00 " "	30
Elder Reynolds,	1,00 " "	37
Orria Brown,	1,00 " "	37
H. B. Perry,	1,00 " "	29
Samuel Graham,	paid to Vol. V.	No. 30
(Paid by S. Graham.)		
Ichabod B. Gifford,	$1,00 to Vol. IV.	No. 39
O. N. Higley,	2,00 3 to Vol. III.	No. 52
J. S. Gibson,	2,00 to Vol. IV.	No. 52
J. H. Potts,	1,00 " "	30
Wm. Harris,	1,00 " "	30
Geo. Stringer,	1,00 " "	30
Samuel Wood,	1,00 " "	30
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GOSPEL HERALD.

VOL. IV. No. 5.] VOREE, Wis., THURSDAY. APRIL 19, 1849. [WHOLE No. 121.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

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MINUTES OF THE ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD IN VOREE ON THE SIXTH, SEVENTH AND EIGHTH OF APRIL, 1849.

(Concluded.)

APRIL 8TH. FORENOON SESSION.—Assembled on the Temple ground pursuant to adjournment. The congregation was arranged in proper order by Samuel Graham, who acted as Marshal. Pres. Strang read part of the viii. chap. of 1st Kings, and consecrated the stone and the ground unto the Lord, that a Temple might be built thereon unto his name in which he has promised to reveal himself by many mighty works. The Choir sung the following hymn, composed for the occasion by Roswell Packard, one of the builders:—

On Zion's sacred ground we stand,
And humbly bow at God's command,
To lay a sure foundation stone,
Which myriads yet unborn shall own.

We'll rear a Temple to our God,
And here be taught his holy word,
And incense from our hearts shall rise,
A humble, broken, sacrifice.

And Ephraim's children soon shall come,
From western forests, to their home,
To chant with us Jehovah's name,
And tell the nations of his fame.

Our walls and towers shall surely rise,
Like lofty mountains to the skies;
And Gentile nations yet shall gaze
On Zion's walls and gates of praise.

O Lord, thine aid we now implore,
Never will we this work give o'er,
Until God's Temple here shall stand,
Upon this peaceful, promis'd land.

The stone was laid by Pres. Strang, assisted by Gilbert Watson and Payne W. Stilwell, masons. The congregation then marched in procession to the school house, under the direction of the marshal. The procession, marching in close order, was eighty rods in length. At the school house,—called to order by the President. Singing. The Conference resumed the consideration of the following resolution:—

Resolved, That we will receive, uphold and sustain Bro. John E. Page as President of the quorum of the Twelve, by our faith, confidence and prayers.

Remarks by Pres. Strang. Bro. John E. Page made some remarks, in which he expressed his faith and confidence in the church and in all her administrations, and his determination to sustain the work to the extent of his talent and understanding.—Remarks by James Blakeslee. The vote being called on the resolution, it was sustained unanimously, one excepted.

Similar resolutions were passed in behalf of Moses Smith, Jehiel Savage, Lester Brooks, Samuel Bennett, Ebenezer Page, Ira J. Patten, Samuel Graham, of the quorum of the Twelve, with an earnest desire to see them all in the field.

Similar resolutions were also passed in behalf of all the following presiding officers of all the church: Wm. Savage, Samuel E. Hull, Phineas Wright, James M. Wait, Presidents of the Seventies; Isaac Pierce, Nathan Wagener, Presidents of the Elders; John Porter, President of the Stake at Voree, B. G. Wright, assistant; Gilbert Watson, Bishop, E. Whitcomb, A. W. Prindle, Counselors; James J. Strang, Roswell Packard, Temple Committee. Adjourned two hours. Benediction by Samuel Graham.

AFTERNOON SESSION.—Opened by singing. Prayer by John E. Page. Singing.

The First President presented James Blakeslee and L. D. Hickey for Apostles. H. P. Brown for one of the seven Presidents of the Seventies.

On motion, resolved, unanimously, That P. W. Stilwell be ordained an Elder.

On motion of Bro. Nathan Foster, the Conference tendered their congratulations and thanks to the musicians and singers for the excellent music with which they have assisted us in the praise of God during our sitting.

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A REPORT FOR THE HERALD.

Voree, Wis., April 4th, 1849.

President J. J. Strang,—Dear Brother:—I take this method of informing the saints abroad (for the saints here know already) what I have been doing for the last seven or eight months, as I have not been out preaching during that time. It is well understood that about a year ago the middle of last January a few of the brethren here, under the direction of the prophet James, entered into an Equality Association, for the purpose more effectually of carrying out the order of God, as laid down in the gospel; that is, that the saints might become one in their temporal things, and thus put an end to the inequality that always exists where monopoly is suffered to have a foothold among the people of God. The few brethren who engaged in this most laudable of all causes (with few exceptions) labored and struggled on in poverty, and, in some instances, in want of almost all things, incessantly through the remainder of the winter and spring until the April Conference, at which time they had much of their spring crops already in the ground, and had built several houses, so that Conference found us in a prosperous situation both at home and abroad.

I had been engaged the previous winter in preaching the gospel in Illinois, and after Conference I was also engaged in preaching the gospel in that State until the forepart of wheat harvest, when I returned to Voree, after having visited and preached the gospel in Kane Co., and so on down the Fox River as far as Ottawa, visiting the saints on each side of the river, and endeavoring to stir them up in remembrance of the commandments of the Lord, telling them that the Lord required them to gather to the places appointed for refuge, and assist in building the Temple and Tower of Strength, according to the commandments of the Lord; and after visiting that region of country I went to Chicago, where I tarried and preached a few times, and feeling very anxious to see the Order of Enoch established at Voree, I concluded to lay aside my priestly garment for a while and go to work with my hands. Accordingly, when I arrived at home, I found the wheat about ready for the sickle, and with my brothers, High Priests and Elders, &c., I went to work in the harvest field, and labored on until the close of wheat harvest, when I went to work with a new threshing instrument having iron teeth, and continued to work with it until winter set in, when I took a horse team to take care of and to drive, and continued to drive it until now, and how long I shall continue to drive team I know not. But in all probability after our spring work is done here I shall go to Beaver Island to assist in establishing the Order of the Church of the First Born there. And who of the saints will meet me there to assist in so laudable an undertaking? and bring with them their gold and silver, their goods of all kinds which will be needed, both for food and raiment, and tools of all kinds, with workmen to use them? and books of history, and school books, and law books, and Books of Mormon? &c., &c., that we may have the means in our hands, not only to educate our own children, but to teach the sons of the forest (sons of Jacob) the arts and sciences, and make them acquainted with the fact that to be one in our religion, and one in our temporal things, in all things faring alike and receiving alike, is to be like Enoch and his company, who were too good to stay among the wicked on this earth, and therefore were translated?

Come, then, my brethren of the church of the last days, and let us show our faith by our works as Enoch did, and they that were with him, and Noah also, laboring for scores upon scores of years with his hands to build a place of refuge, thus showing his faith by the work of his own hands, and became heir of the righteousness of that kind of faith in God which was made perfect by the work of his hands in building an ark (or great boat) to float on the waters of a flood to save himself and family. And why was Noah's faith made perfect by building a great boat? Ans. Because that was the very thing God told him to do. And how is our faith to be made perfect in the dispensation of the fulness of times? Ans.—By doing the very things which God commands us to do by the mouth of his prophets in the dispensation of the fulness of times.—Again, what have his prophets in this dispensation commanded us to do? Ans. To gather ourselves together at Voree and the Islands in the great Lakes, to build and prepare places of refuge against the time when God will overthrow Mystery Babylon. Then if we have any faith in the work called Mormonism, we will surely show it by doing the work which the Lord requires at our hands, and by so doing become heirs of the righteousness which is by faith, and that faith made perfect by works, such as building cities, temples, towns, villages, towers of defence for a glory and dwelling of Zion, and improving farms and in raising cattle, and sheep, and horses, and fowls of every kind which are useful, and building of mills, and all kinds of machinery for the use of man. Therefore bring up your mechanics, and musicians, and all kinds of instruments of music to assist in singing and in making melody to the Lord with joyfulness, and also take part in carrying the gospel to the nations of the earth. And now, in regard to the Order of Enoch at Voree, it has prospered since its organization far beyond my most sanguine expectations, and it is now in a flourishing state, and is established on a firm foundation, and will prevail. JAMES BLAKESLEE.

PATCHING UP HIS REPUTATION.

The good christians of Geneva have recently been holding a protracted meeting, with what results we know not. But Col. Keeler, of the Standard, has been poking fun at them by publishing, first, that he had been forward for prayers, and afterwards that *the meeting had* put up prayers for a span of horses and a wagon *lost in the mud at Geneva*. This naughty talk, of course, brought a shower of indignation on the head of the little Col., as it ought, and now he is making amends by telling fibs on prophet Strang. That is the true vein, if you wish to ruin your paper, Col. Possibly some fool will forgive your making sport of his religion, provided you help him cry down somebody else. But no man of sense will. Many fools may thank you for so doing. But the day is past when a paper can be sustained by any such policy. The days of bigotry, superstition and intolerance are rapidly passing. We did not call the publisher of the Herald of the Prairies "a scamp." It was an impostor calling himself publisher of that paper that we called so.—And the reason for doing so was not that he spoke ill of the Mormons, (though we humbly conceive that would be a sufficient reason,) but after speaking in the severest terms of them, in the very next breath pretended to us the highest respect for them, ranking

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A REPORT FOR THE HERALD.

Voree, Wis., April 4th, 1849.

President J. J. Strang,—Dear Brother:—I take this method of informing the saints abroad (for the saints here know already) what I have been doing for the last seven or eight months, as I have not been out preaching during that time. It is well understood that about a year ago the middle of last January a few of the brethren here, under the direction of the prophet James, entered into an Equality Association, for the purpose more effectually of carrying out the order of God, as laid down in the gospel; that is, that the saints might become one in their temporal things, and thus put an end to the inequality that always exists where monopoly is suffered to have a foothold among the people of God. The few brethren who engaged in this most laudable of all causes (with few exceptions) labored and struggled on in poverty, and, in some instances, in want of almost all things, incessantly through the remainder of the winter and spring until the April Conference, at which time they had much of their spring crops already in the ground, and had built several houses, so that Conference found us in a prosperous situation both at home and abroad.

I had been engaged the previous winter in preaching the gospel in Illinois, and after Conference I was also engaged in preaching the gospel in that State until the forepart of wheat harvest, when I returned to Voree, after having visited and preached the gospel in Kane Co., and so on down the Fox River as far as Ottawa, visiting the saints on each side of the river, and endeavoring to stir them up in remembrance of the commandments of the Lord, telling them that the Lord required them to gather to the places appointed for refuge, and assist in building the Temple and Tower of Strength, according to the commandments of the Lord; and after visiting that region of country I went to Chicago, where I tarried and preached a few times, and feeling very anxious to see the Order of Enoch established at Voree, I concluded to lay aside my priestly garment for a while and go to work with my hands. Accordingly, when I arrived at home, I found the wheat about ready for the sickle, and with my brothers, High Priests and Elders, &c., I went to work in the harvest field, and labored on until the close of wheat harvest, when I went to work with a new threshing instrument having iron teeth, and continued to work with it until winter set in, when I took a horse team to take care of and to drive, and continued to drive it until now, and how long I shall continue to drive team I know not. But in all probability after our spring work is done here I shall go to Beaver Island to assist in establishing the Order of the Church of the First Born there. And who of the saints will meet me there to assist in so laudable an undertaking? and bring with them their gold and silver, their goods of all kinds which will be needed, both for food and raiment, and tools of all kinds, with workmen to use them? and books of history, and school books, and law books, and Books of Mormon? &c., &c., that we may have the means in our hands, not only to educate our own children, but to teach the sons of the forest (sons of Jacob) the arts and sciences, and make them acquainted with the fact that to be one in our religion, and one in our temporal things, in all things faring alike and receiving alike, is to be like Enoch and his company, who were too good to stay among the wicked on this earth, and therefore were translated!

Come, then, my brethren of the church of the last days, and let us show our faith by our works as Enoch did, and they that were with him, and Noah also, laboring for scores upon scores of years with his hands to build a place of refuge, thus showing his faith by the work of his own hands, and became heir of the righteousness of that kind of faith in God which was made perfect by the work of his hands in building an ark (or great boat) to float on the waters of a flood to save himself and family. And why was Noah's faith made perfect by building a great boat? Ans. Because that was the very thing God told him to do. And how is our faith to be made perfect in the dispensation of the fulness of times? Ans.—By doing the very things which God commands us to do by the mouth of his prophets in the dispensation of the fulness of times.—Again, what have his prophets in this dispensation commanded us to do? Ans. To gather ourselves together at Voree and the Islands in the great Lakes, to build and prepare places of refuge against the time when God will overthrow Mystery Babylon. Then if we have any faith in the work called Mormonism, we will surely show it by doing the work which the Lord requires at our hands, and by so doing become heirs of the righteousness which is by faith, and that faith made perfect by works, such as building cities, temples, towns, villages, towers of defence for a glory and dwelling of Zion, and improving farms and in raising cattle, and sheep, and horses, and fowls of every kind which are useful, and building of mills, and all kinds of machinery for the use of man. Therefore bring up your mechanics, and musicians, and all kinds of instruments of music to assist in singing and in making melody to the Lord with joyfulness, and also take part in carrying the gospel to the nations of the earth. And now, in regard to the Order of Enoch at Voree, it has prospered since its organization far beyond my most sanguine expectations, and it is now in a flourishing state, and is established on a firm foundation, and will prevail. JAMES BLAKESLEE.

PATCHING UP HIS REPUTATION.

The good christians of Geneva have recently been holding a protracted meeting, with what results we know not. But Col. Keeler, of the Standard, has been poking fun at them by publishing, first, that he had been forward for prayers, and afterwards that *the meeting had* PUT UP PRAYERS FOR A SPAN OF HORSES AND A WAGON *lost in the mud at Geneva.* This naughty talk, of course, brought a shower of indignation on the head of the little Col., as it ought, and now he is making amends by telling fibs on prophet Strang. That is the true vein, if you wish to ruin your paper, Col. Possibly some fool will forgive your making sport of his religion, provided you help him cry down somebody else. But no man of sense will. Many fools may thank you for so doing. But the day is past when a paper can be sustained by any such policy. The days of bigotry, superstition and intolerance are rapidly passing. We did not call the publisher of the Herald of the Prairies "a scamp." It was an impostor calling himself publisher of that paper that we called so.—And the reason for doing so was not that he spoke ill of the Mormons, (though we humbly conceive that would be a sufficient reason,) but after speaking in the severest terms of them, in the very next breath pretended to us the highest respect for them, ranking

them as a religious denomination in the same category with Episcopalians, Presbyterians, Baptists, &c., and professing to regard prophet Strang in the very front rank of the age in point of moral character, intellectual attainments and theological acumen. It is the hypocrisy, the false pretenses, *we call scampish.*

Baltimore, March 19th, 1849.

PRESIDENT STRANG,—DEAR BROTHER:—Knowing that you delight in the spread of truth, I thought I could not better improve a few moments than by letting your readers know the prosperity of the work of God in this place. Our branch now numbers over twenty-five good saints, and a number more are going forward to obey the gospel soon. Prejudice is giving way on every side. Our meetings are constantly crowded. We have three Elders, faithful men of God. Brother Joseph Cannop is the presiding Elder over the Branch—a good, firm, patient man of God. Brother George Pope was the first Elder that I ordained, who has been assisting me from Sabbath to Sabbath, and will go forth and preach as soon as the way opens. He is also a faithful, upright man of God.

Bro. Whipple is now a priest, but we expect to ordain him an Elder soon, and let him go forth in the regions around about and do good in his day and generation. He was formerly a member of the Baptist church, and I have no doubt will win many souls to Christ. And last, but not least, Dr. Charles W. Appleton, one of the best temperance lecturers in the United States—a very skillful physician, an Elder, and formerly a very successful circuit preacher in the Methodist Episcopal church—a man of learning and eloquence.—I have ordained him an Elder in the church of Jesus Christ of Latter Day Saints. He had a vision a week ago last night—a mighty vision—at the conclusion of which God commanded him to arise and obey the gospel, for he had chosen him to bear his name in this the dispensation of the fulness of times, before kings and rulers of the earth. He was not disobedient to the heavenly vision, but went forward the same night and was baptized. Yesterday afternoon, before a large congregation, we confirmed and ordained him; and last night he preached a most powerful and soul stirring discourse on the great work of God in the last days. Hundreds listened and trembled, and fear came upon them. The people marvel at these things, but none dare say why do ye so? We hold a Conference here on the 24th and 25th of this month, the first ever held in this State. I expect to start for Voree on the 26th. I have to baptize some to-night. Let the saints fear not, for truth is mighty and will prevail. You may expect to hear more soon. I remain yours in the fulness of the gospel, G. J. ADAMS.

Long Plain, Mass., March 22d, 1849.

DEAR BROTHER STRANG:—I write at this time under peculiar emotions of spirit. Since I saw you in New York the hand of adversity has been upon me. Yet in it I can but acknowledge the kind influence of a Father in heaven. Most certainly do I feel the silent workings of a still small voice, that tells me that if I had heeded the counsels of the prophet all would have been well. Suffice it to say, I have wandered in darkness even to the doors of apostacy, but a hand unseen to mortal eye was stretched forth to draw me back into the narrow way of life and immortality, and I feel a determination to lead in future a life of righteouness in the name of him of Nazareth, who, though tempted in all things like unto us, was himself spotless as the robe of righteousness that will be worn by those triumphant saints who conquer the world, the flesh and the Devil. When darkness had clouded my mind to the obscurity of the light of truth, when despair had began to take hold of me, I had a vision, a dream I can no longer call it. I dreamed I saw in the stillness of night, my father in the gospel, Elder G. J. Adams. I saw his situation, the work that he was doing all so plainly, that I called it a vision. I heard his voice again sounding in my ears. He called me to arise and again lift up my voice on high to the people of the earth. So remarkable was the scene pictured to my mind, that I immediately wrote to him, and behold my vision was certain, and the interpretation was sure. And I feel to bless the God of all the earth for his mercy unto me. Brother Adams is doing a great work in Baltimore. The lion has come up from his thicket, the spirit of God, even the God of Jacob, is on him, and as usual the strong holds of Satan give way. The honest in heart receive the truth, and the kingdom is glorified. There is still a branch of the church in New Bedford, and arrangements will be made by the Elders to extend their influences to the surrounding country during the coming summer. There is a great field open in this vicinity at this time for a certain Elder, James Blakeslee, if he could be induced to come this way. It seems to me that now is the accepted time to spread the gospel. I entertain the hope of being able to assist in building up Zion's waste places in this vicinity, and ultimately coming up to Zion, rejoicing, bringing perhaps a few sheaves with me. Elder J. W. Nichols intends to labor in the gospel this summer in this neighborhood. There is a great deal of inquiry for a work explanatory of doctrines. Would you counsel the publication of a pamphlet of that description? I ask a remembrance at the throne of grace, that God will in mercy give me wisdom to overcome all temptations, and obtain a rest in this celestial kingdom. Yours in the new covenant, CHARLES A. ROGERS.

Georgetown, Mass., March 11th, 1849.

DEAR BROTHER STRANG:—It is with a sad and lonely spirit I sit down to address a few lines to you. Although I am not personally acquainted with you, yet through the acquaintance I have formed with you through my husband, who met with you in Conference at Boston more than two years since, I feel that I am addressing one who can sympathize with me in affliction, when I inform you that our beloved father and brother in the Church of Latter Day Saints, my companion in life and in the faith of the gospel is no more.—He has gone to that bourne from which no traveler returns. He had enjoyed comfortable health and his usual rigor, until Feb. the 16th, when he took a violent cold, which terminated in fever. He continued bright, and we had no apprehension of his being dangerously ill until the 20th, when he began to fail very fast, and at ten minutes past six his spirit took flight without a struggle or a groan, aged 73 years. Elder Holmes was among the first who embraced the fulness of the gospel in 1832. He was ordained presiding Elder over the Branford and Georgetown branch of the church, which office he held until 1844, when he was ordained presiding High Priest over the same branch, under the hand of W. Woodruff, one of the Twelve. And while the Twelve were dividing the church under their pretended claims to lead, he always said that twelve men could not lead the church except they led it to destruction.

When President Strang's authority was made known among us he took a decided stand in his favor. He unwaveringly declared to all that if Joseph Smith was a prophet of the Lord James J. Strang was his legal successor, for no other one had his claim to lead the church. The position he took was the result of his most careful and indefatigable study of the revelations and commandments contained in the Book of Doctrine and Covenants. The law of the Lord was his delight, and he endeavored at all times to make it the man of his council. In 1846 there was a great division took place under the lead of the Brighamites, in which most of the members left him, and heaped to themselves other teachers, and but few names remained. The dissenting party, under the lead of one of the Brighamite Apostles, undertook in an unlawful and unchristian manner

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to cut him and his partner off from the church. Soon after two of their number came and demanded of him the church record, which he had ever kept. This he refused to give up. They forgot to, or did not request him to give up his license. These, with the church record, he retained until he died. As his death was sudden and unexpected to us all, and I think as much so to himself, he left no counsel on the subject. They are left in my care. I ask counsel of you what I shall do with them, if I shall send them to you to be recorded. It is my desire that his name, with my own, together with all things pertaining to his office and calling, be recorded on the general church record at Voree, if you think it right so to do. There is but one official member left of our number. He is very feeble, expecting soon to be called to depart. He also wishes me to request that his name may be recorded on the general church record. His name is Abner Rogers, holding the office of Priest.

ABIGAIL P. HOLMES.

Port Rowen, C. W., March 23d, 1849.

Brother James J. Strang,—

Beloved for the Gospel's Sake :—I write a few lines, by which you may know how the cause of Zion prospers in Canada West.—After contending earnestly for that faith which was once delivered to the saints, against superstition and sectarian bigotry, I succeeded in baptizing some new members. I held a Conference and organized a branch at the Round O, called the Harwich branch. I then left that place and came to Long Point, where I formerly labored. The saints here are in good standing, and many go heart and hand for the Order of Enoch, and calculate to go to Voree as soon as they can get ready. I expect to baptize some in this place before I leave. The prospect is good here. We have some opposition, but that we expect until the saints take the kingdom and possess it forever and ever. Then we can worship God under our own vine and fig tree, and none will molest or make us afraid. O what a blessed hope is ours! I would write more, but I soon shall see you, if God be pleased to prosper us. I remain, as ever, your brother in the gospel,

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COMPLAIN NOT.

Whatever be your condition—inwardly or outwardly—let not a complaint fall from your lips. You may be poor and obliged to work hard day by day ; but this world is a place of toil. Millions have toiled before you, who are now at rest in their graves. Are you abused ? So was the most perfect man the world ever saw. Abuse will not injure a sterling character. Harsh words rebound to the speaker's own hurt. Are you cheated ? So is every honest man. If you complain at every mishap—at every slander—at every dog at your heels—you will pass a life of misery. The best course is, to suffer without complaining, and to discharge all your duties faithfully as in the fear of God. The man who has a snarl always in his brow—a scorn on his lips and a mountain on his back—not one of which he can muster courage to remove—is of all men the most miserable. If you complain at the trifles now, before you die, you will embitter every hour of existence, by your unhappy disposition.

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A SONG FOR THE SAINTS.

Some love to roam to a mountain home,
Towards California's sea ;
But I love to meet, the saints to greet,
In their quiet home, Voree.

And 'tis my choice, for a prophet's voice
Is the voice of God to me ;
And a happy throng, will dwell ere long,
In their quiet home, Voree.

And our brethren too, who left Nauvoo,
The usurpers slave to be,
Will mourn for the day, they were led away
From their happy home, Voree.

Then let the sound, of joy resound,
In a song of melody ;
For God's own hand, has bless'd the land,
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C. A. Rogers.

A Cave.—The following account is given of a cave in a limestone chain of hills not far from San Sebastin :—

"In the year 1838, a Mexican, Don Juan Flores, perceived the hidden entrance to a cave. He entered ; but seeing inside a council of Indian warriors sitting together in the deepest silence, he retreated and told it to his companions, who, well prepared, entered the cave together and discovered about 1000 well preserved Indian corpses squatted together on the ground, with their hands folded below their knees ; they were dressed in fine blankets, made of the fibres of iechuilla with sandals made of pieces of liano, on their feet, and ornamented with colored scarfs, with beads of seeds of fruit, polished bones, etc. This is a very insufficient account of the very mysterious burying place. The Mexicans suppose that it belonged to the Lioans, an old Indian tribe which from time immemorial has roved and is roving over the Boston de Mopine."

☞ The Wisconsin Farmer does not reach us. As we have puffed it pretty high, we should like to see whether it makes good our assurances.

☞ Bro. L. D. Hickey has read a letter from Newton Goodell, in the salt land, giving a deplorable account of the state of things there. Their wheat crop was cut off, and they are in a state of suffering for many of the necessaries of life. This letter was written in January last.

REMITTANCE BY MAIL LAST WEEK FOR THE HERALD.

D. S. Brown, $3,00 to Vol. IV. No. 52

Note.—We pay postage to Canada line $1,56, but if our subscribers in Canada will send one dollar extra, as in this case, it will be perfectly satisfactory. We will pay the 56 cents at our own cost.

Henry Glidden, $1,00 to Vol. IV. No. 12
George Adams, 1,00 " " 23

☞ On the 13th inst. three families left this place for Beaver Island. A number more will go in the course of a few weeks.—Pres. Strang, in company with J. E. Page and James Blakeslee, of the Twelve, has gone on a mission to the same place. He will probably be absent five or six weeks.

☞ Suffer not your spirit to be subdued by misfortunes ; but, on the contrary, steer right onward, with a courage greater than your fate seems to allow.

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☞ Bro. L. D. Hickey has read a letter from Newton Goodell, in the salt land, giving a deplorable account of the state of things there. Their wheat crop was cut off, and they are in a state of suffering for many of the necessaries of life. This letter was written in January last.

REMITTANCE BY MAIL LAST WEEK FOR THE HERALD.

D. S. Brown. $3,00 to Vol. IV. No. 52

NOTE.—We pay postage to Canada line $1,56, but if our subscribers in Canada will send one dollar extra, as in this case, it will be perfectly satisfactory. We will pay the 56 cents at our own cost.

Henry Gliddon, $1,00 to Vol. IV. No. 12
George Adams, 1,00 " " 23

☞ On the 13th inst. three families left this place for Beaver Island. A number more will go in the course of a few weeks.—Pres. Strang, in company with J. E. Page and James Blakeslee, of the Twelve, has gone on a mission to the same place. He will probably be absent five or six weeks.

☞ Suffer not your spirit to be subdued by misfortunes; but, on the contrary, steer right onward, with a courage greater than your fate seems to allow.

GOSPEL HERALD.

VOL. IV. No. 6.] VOREE, Wis., THURSDAY. APRIL 26, 1849. [WHOLE No. 122.

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EXISTENCE OF GOD.

MR. STRANG TO MR. BURGESS.—No. 13.

Racine, April 14th, 1849.

DEAR SIR:—I shall not make a single remark, as to the nature of light, that wonderful agent, that plays so important a part in the process of creation, and which is so beautiful in itself, and moves with a velocity so immense, that with a slight poetic license, it might be regarded as a smile of the omnipresent Deity. I have only to do, at present, with its mathematical evolution.

314. Its first law is a strict algebraic formula and may be expressed thus:—the intensity of light decreases, as the square of its distance increases, and *vice versa*. Does the cause, whatsoever we may suppose it to be, which produces this mathematical ratio, understand the involution of numbers? If not, *how*, in the name of reason, can it be supposed to form these miraculous squares, that often sweep, in many circles, embracing millions of leagues in the stellar spaces? Let me pledge faith in the wildest fictions of fairy land, the impossible fables of false theology, sooner than in such inconceivable absurdities as a hypothesis like that!

315. The second law of light is stated mathematically, in a form equally luminous, and conveys a truth equally magnificent. *The angles of incidence and reflection are always equal.* Thus if a ray of light from the sun fall upon the table before me, at an angle of forty-five degrees, it is reflected again at a like angle; and so of all other lines of every possible obliquity. These angles never vary so much as a single hair's breadth. Euclid or Legendre has none so perfect. Try, Mr. Burgess, with all your skill, and see if you can trace any equally exact with the pen on the the smoothest paper. And, is it possible that, after all, the cause which thus *geometrizes* is devoid of all knowledge of geometry? If so, may a blind mole—nay, a non-entity itself, compose a treatise superior in splendor and accuracy to Newton's world renowned *Principia*.

316. But apply the doctrine of chances to these angles now being formed, every instant all over the universe, and even imagination staggers under the immensity of the idea. Only pause here for a moment. Think of all the beams that emenate from the sun during one long summer day—of all the rays that flash out from the stars for only a single night. Then let your mind travel back over the march of dim, distant centuries, gathering age upon age, and cycle on cycle, in vast segments of eternity, where *prophetic years* vanish into insignificant vibrations of the pendulum, and the duration of galaxies are seen but as shadows on the dial plate of infinitude.

317. Then bid imagination lift her glittering wing away on high, from world to world remote, as far beyond the reach of the telescope, as the glance of that magic tube transcends the vision of a flitting insect; and behold the horizon of space that knew no limits still opening forever onwards, and upwards and all around and thickening with columns of suns, and breaking into nebulous starry haze, and undulating like some shoreless sea, with waves of white light; and then tell me the number of the rays ever shot athwart the great immensity, since the first fire-sons of Heaven shouted their coral hymn, in the morning of creation; then answer me, who shall calculate the chances against the perpetual, universal observance of the law in relation to angles, in and by all these, on the supposition that there is no God? Only God himself may solve the mighty problem.

318. I may here note a remarkable law, in reference to light of different colors, to which my attention has been called since speaking on this subject in New York and Boston, in 1846, and for the knowledge as well as the language of which I am indebted to Mr. Arrington.

319. If two red rays, from two luminous points, be admitted in a dark chamber and falling on white paper, or other suitable reflecting surface, differ in their length by 0,0000258 part of an inch, their intensity is doubled. A like result is produced if such difference in length be any multiple of that nearly infinitesimal fraction, by a whole number. But, strange to say, a multiple by 2½, 3½, 4½, &c., gives the result of total darkness! While a multiple by 1¼, 2¼, &c., gives an intensity equal to one ray only. In one of these cases, the fact is seen, which, from the beginning of the world, has been regarded as the extreme of impossibility—light actually produces darkness!

320. Corresponding effects are witnessed in violet rays, if the difference in their length be equal to 0,0000157 part of an inch.—And the like results are given by experiments on all other rays, the difference in length varying with a steady uniformity of increase from the violet to the red. Who shall reckon the chances in two cases only, in such vast numbers as these?

321. Let not the shallow scholiast answer me by a pitiful evasion, "that all this is accounted for on the principle of mechanical vibration." Cannot the merest tyro in logic see that the difficulty remains the same? For the question immediately presents itself: what causes the vibrations? And how can unintelligent vibrations be supposed to arrange such wonderful combinations of arithmetic?

322. The uniformity of colors in refracted light is equally marvelous. See yon dark cloud, only a moment ago one thick mass of gloom, lurid, almost appalling to the gazer's eye! Suddenly the sun breaks forth in the western sky; and lo! in an instant the rainbow is born, and stretches afar the curved wings of its prismatic plumage, as if to play around the world! Count well its gaudy colors. There is the sacred number seven composed by the blending of the mystic three. The same that gleamed there the day when the family of Noah descended from the ark, and "each mother held aloft her child to bless the bow of God."

323. And never since that far distant hour, either on land or sea, in city or in solitude, hath a single cloud blushed to the kiss of the sunbeam, without the colors of sacred seven, painted by the divine ray brush, in heavenly enameling there. Oh! golden-haired sun! Oh! airy vapor! Father and mother of that beautiful child of the

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324. Were there no other proof of the existence of a Deity, this one consideration would settle the question forever. Every rainbow is an exact mathematical equation of every other rainbow in the universe! Awake, ye dreaming metaphysicians! Arouse from your darkling dormitories and those pale lucubrations which are more than half slumber.

325. Come away to the floods and the fields, the flower banks and the forest—out *here*, in open space and free air, where sea and earth and sky mingle in mutual embraces, like the greeting of youthful lovers! Listen to the pine-songs which are chants of praise, and the wind-warbles which are hymns of halleujah! Look up yonder on the fire-dance of innumerable rolling worlds, and then answer me before the sun and all the stars—"Is there no God?"

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DEAR BELOVED BRO. J. J. STRANG,—Prophet of the living God and President of his Church in all the world:—It is with feelings of the greatest respect and of very deep interest that I address you at this time, feeling a deep interest in the promulgation of the gospel of Christ, and the good order of his church, it gives me pain and anguish to see members of this church leave their places and standing, and to use unhallowed measures and gross deceivings to exalt themselves to places that they are not called to stand in. I pray God that he may always influence my mind to better principles.—If it is the will of God that I should be but a layman in this church, I take the seat with pleasure. I boast not of greatness, but at the same time I feel a heavy responsibility resting upon my shoulders in performing the adequate duties belonging to a President of a Stake. Bros. Cole and Mills stand by me like faithful brothers.—I strongly desire, and at the same time pray to God, that we may act prudently, wisely and justly in all we do, especially in all matters of the church.

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Parmeter also states that he was the lion to come out of the thicket and to go forth and destroy the Gentiles. And on the 2d day of Jan. inst. the above two men were at brother Brown's, and Shaw prophecied in the name of God that the Indians were going to assemble in a body and make awful destruction among the people this winter here; that they would go from house to house in the dead of the night and butcher the people. On the 3d inst. Shaw and Parmeter came to my house with a written revelation and a covenant along with them for the brethren to take. If they did not enter into said covenant they would be cut off by the Indians this winter, for the plot was already laid by them. I am somewhat of the opinion that they (the Indians) will not altogether like the slanderous report. Shaw and Parmeter said they were commanded to warn all the Mormons on the Island. I here insert a copy of Shaw's reve-

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lation. A copy of the covenant I did not take. I called on him another day, but he would not let me see it.

A word of the Lord to the saints in this Stake, on Beaver Island: Hearken, O ye my people, that call yourselves by my name, and give ear unto my words which I now speak unto you, if you will be saved from the judgments which shall come upon the ungodly speedily; for the time has come to separate between the righteous and the wicked: for my law shall be kept on this land. Therefore I now call upon you for the last time to repent and give heed to my words, not only to say, but to do them. Now I the Lord require of you, all ye my people, to make a covenant with me that cannot be broken by transgression, except judgments shall immediately follow, to keep all my commandments, and live by every word that proceedeth forth from the mouth of God. Therefore you must be bound together by a bond and covenant which you cannot break, except you shall be cut off from the land; for I the Lord am no longer to be mocked in these things.

The above Samuel Shaw told me was revealed to him by God, on the 2d day of Jan. I went to him the next day after receiving this copy, which was on the 4th, to get him to put his signature to the above revelation, but for fear of some trap he refused. On a charge brought by N. Bower against S. Shaw and Levi Parmeter for usurpation, heresy, false revelation and introducing covenants contrary to the authorities of this church of Jesus Christ of Latter Day Saints, they being duly notified, appeared at the dwelling house of N. Bower, on the 7th day of Jan., at 6 o'clock, P. M., of said day. Charges being read, they answered to their names. Shaw plead for a non-suit, on the ground that he was a regular appointed, authorized acting Bishop of the church, and was amenable only to the First Presidency of the church. A non-suit would have been granted if there could have been any testimony found that would have proved him a Bishop of the church, so it was not granted him.

He also stated that Levi Parmeter was his counselor, and he held himself accountable for his (Parmeter's) acts. Parmeter left without making any plea for himself. Proceeded to the trial of Bro. Shaw. Bro. G. Brown called on, and stated that Bro. Shaw called on him on the 3d day of Jan. and introduced a revelation, which he said was revealed to him by God on the 2d inst., commanding the brethren here to keep all the law of God, and immediately to bind themselves under strong bonds and covenants that could not be broken without swift destruction speedily following. He further stated that brother Shaw has absented himself from the regular appointed meetings of the church for some time.

Bro. M. M. Aldrich called on, and stated that Bro. Shaw called on him and said that God had revealed to him on the 2d inst. a revelation, holding forth the same particulars as stated to Bro. Brown, and the whole matter contained therein must be heeded immediately by the brethren here or they would be cut off from the land, and that too speedily. He further stated that he took a copy of the revelation. Further, Shaw has not attended the regular meetings of the church for some time. And further, Shaw introdued a written covenant, but witness told him he would call another day and examine said covenant, and accordingly did. Shaw would not show it, and said there was no use in showing the covenant unless you believe in the revelation. Bro. D. Hickox called on, and stated that Shaw called on him and introduced the same matter as he did to Bros. Brown and Aldrich, and was very officious in the matter, and told him that unless the brethren here heeded the same they would speedily be cut off from the land.

Sister S. H. Hall called on, and stated that Shaw made the same errand to her as he did to Bros. Brown and Aldrich. She asked Bro. Shaw where he got his authority. His answer was, no matter. She further stated that Shaw said that he and Parmeter had entered into said covenant, and had consecrated to the Lord Shaw's pre-empted land lot, their household chattels and their wives and children, and also to one another. And further stated that they had some time previous withdrawn the hand of fellowship from all those that did not keep the law of the Lord, and be bound together with them in the above mentioned covenant.

Bro. G. Hickox called on, and stated that Bro. Shaw came to him with the same revelation above stated, and said he should appoint a general meeting for the better accommodation of administering the covenant, as stated by the other witnesses; and further stated that Shaw said that he and Parmeter had at a previous date withdrawn the hand of fellowship from all those that did not keep the law of the Lord, and enter into said covenant with himself and Parmeter. Further stated that Shaw told him by his entering into said covenant he would save himself from immediate destruction. Bro. H. G. Hall called on, and stated the same as his wife, sister S. H. Hall, and also stated that Bro. Shaw read a form of a covenant, to show what he and Parmeter had done and others must do the same or be cut off from the land speedily. Further, that he did not take a copy of the covenant. Further stated that Shaw said he and Parmeter had consecrated their land, chattels, wives and children and all to the Lord. And further, they had on the 14th day of Dec. last withdrawn the hand of fellowship from all those that did not keep the law of the Lord, and that they must then heed said revelation and covenant or be cut off from the land immediately. And further, Bro. Shaw has appeared to be very cool and indifferent, and to stand aloof from the regular organization of the church for some time. The case was submitted to the President and Counselors for their decision, which was given, that Samuel Shaw be cut off from the Church of Jesus Christ of Latter Day Saints and delivered over to the buffetings of Satan, until he repents and comes into the church by baptism,

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[Like or similar testimony was given by two other witnesses, which we omit for want of room.]

The case was submitted to the President and Counselors for their decision, which was given, that Levi Parmeter be excommunicated from the Church of Jesus Christ of Latter Day Saints and delivered over to the buffetings of Satan, until he repents and comes into the church by baptism.

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lation. A copy of the covenant I did not take. I called on him another day, but he would not let me see it.

A word of the Lord to the saints in this Stake, on Beaver Island: Hearken, O ye my people, that call yourselves by my name, and give ear unto my words which I now speak unto you, if you will be saved from the judgments which shall come upon the ungodly speedily; for the time has come to separate between the righteous and the wicked: for my law shall be kept on this land. Therefore I now call upon you for the last time to repent and give heed to my words, not only to say, but to do them. Now I the Lord require of you, all ye my people, to make a covenant with me that cannot be broken by transgression, except judgments shall immediately follow, to keep all my commandments, and live by every word that proceedeth forth from the mouth of God. Therefore you must be bound together by a bond and covenant which you cannot break, except you shall be cut off from the land; for I the Lord am no longer to be mocked in these things.

The above Samuel Shaw told me was revealed to him by God, on the 2d day of Jan. I went to him the next day after receiving this copy, which was on the 4th, to get him to put his signature to the above revelation, but for fear of some trap he refused. On a charge brought by N. Bower against S. Shaw and Levi Parmeter for usurpation, heresy, false revelation and introducing covenants contrary to the authorities of this church of Jesus Christ of Latter Day Saints, they being duly notified, appeared at the dwelling house of N. Bower, on the 7th day of Jan., at 6 o'clock, P. M., of said day. Charges being read, they answered to their names. Shaw plead for a non-suit, on the ground that he was a regular appointed, authorized acting Bishop of the church, and was amenable only to the First Presidency of the church. A non-suit would have been granted if there could have been any testimony found that would have proved him a Bishop of the church, so it was not granted him.

He also stated that Levi Parmeter was his counselor, and he held himself accountable for his (Parmeter's) acts. Parmeter left without making any plea for himself. Proceeded to the trial of Bro. Shaw. Bro. G. Brown called on, and stated that Bro. Shaw called on him on the 3d day of Jan. and introduced a revelation, which he said was revealed to him by God on the 2d inst., commanding the brethren here to keep all the law of God, and immediately to bind themselves under strong bonds and covenants that could not be broken without swift destruction speedily following. He further stated that brother Shaw has absented himself from the regular appointed meetings of the church for some time.

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A Conference of the Church of Jesus Christ of Latter Day Saints having been called through the public papers, as well as by invitation to distant brethren, met in the city of Baltimore, Md., on Saturday, March 24th, 1849, at 10½ o'clock, A. M.

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Elder Adams stated the object of the Conference, viz.: to bring the doctrine and order of the church before the brethren and the public, and proceeded to demonstrate that the doctrine, usage and order of the Church of Jesus Christ of Latter Day Saints were the same as those preached by the Apostles and instituted by Jesus Christ, dwelling particularly upon the power and order of the priesthood.—He also declared emphatically that he wanted it understood distinctly that the church had no connection, directly or indirectly, with the people called Mormons, settled at "Salt Lake;" who, in consequence of their vicious and depraved conduct, have been cut off and excommunicated from the church, and are not recognized as in any way connected with the Church of Jesus Christ of Latter Day Saints. Another object of the Conference was to license and ordain brethren previously chosen to various offices in the church, &c.—On motion, Conference adjourned to meet at 3 o'clock, P. M. Benediction by Bro. Appleton.

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Resolved, That whereas our beloved and faithful Bro., Elder G. J. Adams, has been faithfully laboring in word and doctrine, in baptisim, in the laying on of hands and ordination, in season and out of season, in all long suffering and patience, with the branch of the church in Baltimore, we recognize in him a faithful minister of our Lord Jesus Christ, one who has been mighty through God to the pulling down of strong holds, and who has been the honored instrument in the hands of the Great Head of the church in raising up a branch of his church in this place to his praise and glory; that he possesses our fullest confidence, & has our ardent and limited prayers for his spiritual and temporal prosperity, that through him the word of God may have free course, may run and be glorified; and we cordially recommend him to the sympathy and support of all God's saints.

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GOSPEL HERALD.

VOL. IV. No. 7.] VOREE, Wis., THURSDAY. MAY 3, 1849. [WHOLE No. 123.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

EDITORIAL CORRESPONDENCE.—No. 1.

NOTES BY THE WAY.

THE START.

Racine, Saturday, April 14th, 1849.

DEAR FRANK:—I arrived this morning in this place with a company of some twenty persons, bound for the land which God has given the saints for an inheritance. Our journey was cold, and but for the good spirits of the party would have been very uncomfortable. The roads however were not as bad as we expected, and we got through without difficulty. We had the pleasure of stopping at an excellent house, where we were kindly entertained by Mr. Beers and his amiable wife—the brick tavern on the new road. I commend this house to all who have occasion to stop between Racine and Voree.

It is not yet certain how many our company may consist of when we go up, but if we should be hindered a few days here, as is quite probable, it may increase to thirty or forty by the accession of those now getting ready to start from other places. There is now a strong wind from the north, and as such winds seldom abate in less than three days, and this is the second, we cannot hope to get off until next week. You will recollect that I had sent two brethren on ahead to meet brethren from Pittsburgh, who were already on the way to Beaver. One of them got a passage last Thursday, but we found the other waiting here, the boat having but barely touched the wharf, and pulled off before he had time to go aboard.

A CONVERSION.

While on our way out John E. Page fell in with a stranger, who "took him in" TO HIS WAGON and brought him here. It was Mr. Phineas Cadwell, a gentleman of respectability and intelligance, and brother to an Episcopalian clergyman, and so diligently did brother Page teach him the way of life, and so faithfully did he hear, that in obedience to the holy calling the same day he went straitway down to the water and was baptized in the name of the Lord Jesus for the remission of his sins.

THE SCENERY.

The country between Fox River and Lake Michigan is inferior to that immediately around Voree. The ridge of hills which separates Voree from Burlington is a kind of connecting link between the knob country to the south and the lime stone hills to the north-east of Voree. A short distance east of Burlington we come into a country made up of similar hills, extensive marshes, occasional beds of peat, and small clear and beautiful lakes, well stocked with fish. Brown's lake, four miles from Voree, is about a mile in extent in either direction; has high wooded shores, deep clear water, and, on the whole, rather rich scenery. One beautiful island is embosomed in it, and its deep bays and long head lands give continual beauty to the ever varying scenery. In places even where the marshes naturally come down to the lake, the industrious beavers have long since erected their banks of gravel five or six feet in height, defining the uncertain boundary, and at the same time making their dwellings in the marsh and using the lake for a store house. Few countries were ever better stocked with beavers than this part of Wisconsin, and the remains of their industry every where seen are a strong feature of the country. But between the making of the treaty of 1783, between Great Britain and the United States, and the final surrender of Mackinac to the United States, several years after, the North Western Fur Company caused them all to be hunted out of the surrounding territory. So effectually was the work done that beavers have scarcely been seen this side of the treaty line since, and the country has never been restocked.

A few miles ride carried us past these small lakes, and the former home of the beavers, into a country just struggling between prairie and oak opening, having a luxuriant but rather damp soil, and a very limited supply of timber; some ten miles from here the timber disappears altogether. The broad treeless prairie forming the dividing ridge between lake Michigan and the branches of the Mississippi, looking off in boundless expanse to the north and south, and over the deep blue of lake Michigan to the east, is the marked feature of the country, and connects it in scenery and interest with the far off south-west.

RACINE.

Racine is a smart village of some 2500 or 3000 inhabitants, on the west shore of lake Michigan, but is dignified with the cognomen of "city," and with a Mayor and Aldermen. It is the seat of justice, or injustice, as it may happen to turn out for Racine county.—Moreover it is a flourishing place, having grown up from a mere wilderness within the last fourteen years; and having a harbor constructed at the expense of the inhabitants, without any aid from government; a very extensive trade for its population, and considerable manufactures. The best part of the town is built on a high narrow ridge, lying between the lake and Root river. It however extends to the north of the harbor (mouth of Root river) and across the river west. But to the south a large and beautiful quarter of the town extends over the school section; that is, the section No. 16, reserved from sale by the United States for the benefit of schools.

LAND TITLES.

This portion of Racine is an example which few places in the east ever witnessed, of a community of several hundred persons, many of them with commodious, finished and elegant houses, all erected on land to which they have not a shadow of title, and yet dwelling as securely as any ancient fire or deed holding purchaser in the old States. The mere force of public opinion is in fact all the law there is in the land; and the bold men of the borders have claimed that they can make public opinion law without a musty statute, as well as eastern wire pullers can defeat the statute with the common prejudice. All having a common interest, they will club together with all the friends each interested party has to get their possessions confirmed and legalized on their own terms, and they will succeed. Doubtless such a course will work a considerable injury to the school fund of the State, but after all it is difficult to

GOSPEL HERALD.

VOL. IV. No. 7.] VOREE, Wis., THURSDAY. MAY 3, 1849. [WHOLE No. 123.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

EDITORIAL CORRESPONDENCE.—No. 1.

NOTES BY THE WAY.

THE START.

Racine, Saturday, April 14th, 1849.

DEAR FRANK:—I arrived this morning in this place with a company of some twenty persons, bound for the land which God has given the saints for an inheritance. Our journey was cold, and but for the good spirits of the party would have been very uncomfortable. The roads however were not as bad as we expected, and we got through without difficulty. We had the pleasure of stopping at an excellent house, where we were kindly entertained by Mr. Beers and his amiable wife—the brick tavern on the new road. I commend this house to all who have occasion to stop between Racine and Voree.

It is not yet certain how many our company may consist of when we go up, but if we should be hindered a few days here, as is quite probable, it may increase to thirty or forty by the accession of those now getting ready to start from other places. There is now a strong wind from the north, and as such winds seldom abate in less than three days, and this is the second, we cannot hope to get off until next week. You will recollect that I had sent two brethren on ahead to meet brethren from Pittsburgh, who were already on the way to Beaver. One of them got a passage last Thursday, but we found the other waiting here, the boat having but barely touched the wharf, and pulled off before he had time to go aboard.

A CONVERSION.

While on our way out John E. Page fell in with a stranger, who "took him in" TO HIS WAGON and brought him here. It was Mr. Phineas Cadwell, a gentleman of respectability and intelligence, and brother to an Episcopalian clergyman, and so diligently did brother Page teach him the way of life, and so faithfully did he hear, that in obedience to the holy calling the same day he went straitway down to the water and was baptized in the name of the Lord Jesus for the remission of his sins.

THE SCENERY.

The country between Fox River and Lake Michigan is inferior to that immediately around Voree. The ridge of hills which separates Voree from Burlington is a kind of connecting link between the knob country to the south and the lime stone hills to the north-east of Voree. A short distance east of Burlington we come into a country made up of similar hills, extensive marshes, occasional beds of peat, and small clear and beautiful lakes, well stocked with fish. Brown's lake, four miles from Voree, is about a mile in extent in either direction; has high wooded shores, deep clear water, and, on the whole, rather rich scenery. One beautiful island is embosomed in it, and its deep bays and long head lands give continual beauty to the ever varying scenery. In places even where the marshes naturally come down to the lake, the industrious beavers have long since erected their banks of gravel five or six feet in height, defining the uncertain boundary, and at the same time making their dwellings in the marsh and using the lake for a store house. Few countries were ever better stocked with beavers than this part of Wisconsin, and the remains of their industry every where seen are a strong feature of the country. But between the making of the treaty of 1783, between Great Britain and the United States, and the final surrender of Mackinac to the United States, several years after, the North Western Fur Company caused them all to be hunted out of the surrounding territory. So effectually was the work done that beavers have scarcely been seen this side of the treaty line since, and the country has never been restocked.

A few miles ride carried us past these small lakes, and the former home of the beavers, into a country just struggling between prairie and oak opening, having a luxuriant but rather damp soil, and a very limited supply of timber; some ten miles from here the timber disappears altogether. The broad treeless prairie forming the dividing ridge between lake Michigan and the branches of the Mississippi, looking off in boundless expanse to the north and south, and over the deep blue of lake Michigan to the east, is the marked feature of the country, and connects it in scenery and interest with the far off south-west.

RACINE.

Racine is a smart village of some 2500 or 3000 inhabitants, on the west shore of lake Michigan, but is dignified with the cognomen of "city," and with a Mayor and Aldermen. It is the seat of justice, or injustice, as it may happen to turn out for Racine county.—Moreover it is a flourishing place, having grown up from a mere wilderness within the last fourteen years; and having a harbor constructed at the expense of the inhabitants, without any aid from government; a very extensive trade for its population, and considerable manufactures. The best part of the town is built on a high narrow ridge, lying between the lake and Root river. It however extends to the north of the harbor (mouth of Root river) and across the river west. But to the south a large and beautiful quarter of the town extends over the school section; that is, the section No. 16, reserved from sale by the United States for the benefit of schools.

LAND TITLES.

This portion of Racine is an example which few places in the east ever witnessed, of a community of several hundred persons, many of them with commodious, finished and elegant houses, all erected on land to which they have not a shadow of title, and yet dwelling as securely as any ancient fire or deed holding purchaser in the old States. The mere force of public opinion is in fact all the law there is in the land; and the bold men of the borders have claimed that they can make public opinion law without a musty statute, as well as eastern wire pullers can defeat the statute with the common prejudice. All having a common interest, they will club together with all the friends each interested party has to get their possessions confirmed and legalized on their own terms, and they will succeed. Doubtless such a course will work a considerable injury to the school fund of the State, but after all it is difficult to

tell by what right the United States take any of these lands and keep them to sell on speculation to such as have money, while so many are homeless. If God really gave all the land to the government they are right in disposing of it, for it is certain that the poor are most in want of it. But we think government has no better title, to say the least of it, than these squatters, and that in buying in the claim of the United States, if they even do so, they but imita'e those who buy peace, rather than go to law with a rich neighbor. Truly and sincerely, JAMES J. STRANG.

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THE DETENTION.

Racine, Sunday, April 15th, 1849.

DEAR FRANK:—Yet here, and like to be for a time. We have no encouragement of leaving till Tuesday. We learn however that the Straits of Mackinac are free from ice, and navigation is unobstructed. Boats are pa-sing daily in various directions, and several have come up and others gone down through the Straits, but they are not yet regular. A high wind blows up the lake, and it is very difficult to make head against, and dangerous stopping at the spring piers. The weather is now raw and cold; the themometer ranging from twenty-seven deg. to thirty-one in the morning, not higher than forty at noon, and down to freezing (thirty-two deg.) before sunset. There is not as much appearance of vegetation here as at Voree. The grass is a week later.

EVENING.—This has been a long and weary day, with the full employment I usually have in Voree from nine o'clock, A. M., to ten, P. M., it is difficult to while away the live long day with the congregation and classes around me. In the morning I longed for the prattling of the Sunday scholars at Voree. By 9½ o'clock I began to feel uneasy for the assembly of the class in the gospels. At 11 I was tired, but thought it would rest me if I had our attentive congregation to listen to the words of life for three or four hours. And if I was a little weary, how would our music inspire with strength. But it was not here. In the afternoon my heart ached to see the class in the study of the prophets at their lessons. But it could not be. Even the short sleep which I habitually take during the evening service is denied me. Here I stand mentally tired with one days rest, feeling about for the ideas which I usually have rolling up faster than I can put them on paper. Truly and sincerely, JAMES J. STRANG.

IRA J. PATTEN, a servant of God and the Lord Jesus Christ, to the Church at Voree and to the saints scattered abroad:—

DEAR BRETHREN:—I am not in the habit of writing for publication, but since the Lord has said through his servant the prophet James of our day, let my servants the Apostles send forth a proclamation to the saints, calling their attention to the great work of God in our day, therefore, to be obedient to the commandment, I thus address you, by calling your minds to consider with me a portion of the Lord's prayer, contained in the following words: "Thy kingdom come, thy will be done on earth as it is in heaven." It is a fact known to the most common observer that this prayer, taught by Christ to his disciples, has been the standing prayer of all professed christians for the last eighteen hundred years, of which the above is a part.

And is not this petition in the mouth of every saint throughout the world? And when we pray thy kingdom come, what do we understand? Are we in earnest? Do we pray in faith, and with the understanding? Let us see. The kingdom of God spoken of by all the prophets, both of the Old and New Testament, was to them in the future. This is evident from the facts set forth in the prayer above alluded to. The kingdom had not come, neither was God's will done on earth as it was in heaven; for if it had come, and his will was done, this prayer and its design would have ceased, and Christ would have given them different instructions. But the prayer and its design continued, and even after the resurrection, when Christ had obtained all power both in heaven and on earth, he did not even then change its sentiment or its verbiage. And when the disciples asked him, wilt thou at this time restore the kingdom to Israel, the spirit of his answer was, it is not a work for you—it is not for this generation nor for this dispensation, for the kingdom is taken from them, and God has reserved the time and the setting up of his kingdom in his own power, and the time, with all things necessary for the setting up thereof, shall be revealed in his time.

Now, the kingdom spoken of by Daniel the prophet was what they alluded to or had in their minds, and there were many things that must transpire ere that day should come; for instance, the day spoken of by Isaiah, when darkness should cover the earth, and gross darkness the people, as also by Amos, when a famine should be in the land, not for bread, nor thirst for water, but for the word of the Lord. And this was to be of long continuance, so that men would run to and fro in the earth to seek it and should not find it.—That the predictions referred to above were not fulfilled up to the time of Christ, will not be denied by any one arrogating to himself in any degree an understanding of the scriptures; for the Jews had their prophets and priests up to the coming of Christ; for they received the administration of angels; they had visions and revelations, even till Christ was born. I refer to Zechariah, Simeon, and many who, in their time, received revelations from God. This was a day and time of light revealed from God, and will not compare with the darkness of Isaiah or famine by Amos, but will compare with the times of the Gentiles and the treading down of Jerusalem by them.

Hosea saw the same in substance, and says that the Jews, the people of God, should remain many days without a king, without a prince, without a sacrifice, without an ephod, and without teraphim. Question. Were all these offices and gifts taken from them till the time of Christ? I answer, no. And their history answers no.—Since Christ came, and they rejected him, have those powers and kingly priesthood continued? I answer, no, no; emphatically no. There is not one of all the sons that they have reared to take her by the hand. No, she is now without a prophet, king or priest of God. They have wandered long and lone, and far abroad.

Look, my brethren, at the mighty efforts put forth by uninspired men to redeem Jerusalem and her borders from the unhallowed tread of the wild barbarian. Look at Peter the hermit, with his enthusiastic and wild barbarians, shouting in prospect of the redemption of the sepulchre of Christ. Vain attempt! The decree had passed the lips of Jesus Christ, Jerusalem shall be trodden under foot of the Gentiles until their times be fulfilled. A time of light began their day, a time of darkness ends it, and this will constitute their times. But shall we be in darkness with them, and not see when good cometh? For the kingdom will come, be organized, set up and established in the end of the times of the Gentiles. Then, while we pray thy kingdom come, let us be consistent with our prayer and bring in our tithes and free will offerings and build the Temple and Tower of our God at Voree, that we may have a house wherein to worship our God, and a tower that will overlook the city of the saints when it is built up according to the vision thereof.

This is a work connected with the setting up of the kingdom of God in the last days. It is not my purpose to speak in detail of things that God requires at the hands of his saints in order that their faith and works may agree, and show to God, the saints and the world that we believe what we profess. One other subject connected with the kingdom is to establish a stake and corner of Zion at

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Dear brethren—while pestilence, that walketh in darkness, is abroad in the earth, and earthquakes, famine and war are distressing and plaguing mankind, and while all societies, conditions and ranks of men are in fear and looking at things as they are, and for those things that are coming on the earth, and is there not a cause? Yes, they have transgressed the laws of God, by which his kingdom ever was and ever will be governed. They have changed the ordinances of the gospel that Christ delivered, and some have broken the everlasting covenant. In view of these things, how shall we do? Shall we, like the different sectaries around us, pray for that that would scare them out of their senses? What! suppose their prayer answered, thy kingdom come. Rather than rejoice and support it, though they feared, yet would they war and fight it.—Fearfulness would surprise the hypocrite, and though they feared, as Esdras says, yet would they fight. Now, brethren, let us not fight against his law, for every kingdom is organized by law, and if by law there must of necessity be a law giver, or one to organize; for what avails the law, if there be no administrator? It is powerless. The transgressor fears not. Let us be up with our duty and fear not, for fear doth torment. I for one am determined to shake it off and go free, and act in view of my calling. More anon. Pray for me. My desire is to do good. God bless you all. Amen.

WORSHIPING FALSE GODS.

We are not going to say that the worship of false Gods and the building of Temples unto them exists in this country as it did among the ancient heathen nations, but we are persuaded there is as much practical devotion to idols, Devils and all manner of false Gods as there ever was. And the practice prevails among the saints nearly as much as elsewhere. A little better acquaintance with the forms of Paganism, and a more candid consideration of our own acts, will convince any one of this. Go into a crowd of men, and how many will you see puffing tobacco smoke?—About the same number as there are PRIESTS *of* BAAL. They are engaged in *burning incense* to their God, whom they worship. The occasional Priest of Molock burns opium to his God. Go to the supper table, and both Priests and Priestesses are engaged in *pouring out and drinking libations to the Devil.* At the tavern they do the same thing to the Dragon, whose dwelling is in the lake of fire.

We confess no little mortification in seeing Priests and High Priests in the church of God engaged in the service of heathen altars. But if they will do it we do not see that any thing is gained by improper names. We know of no possible use of tea, coffee and spirits as a beverage, except so far as it derives sanctity and power from the Devils, to whom it is offered in sacrifice. They have neither of them one single quality useful to the human constitution; not a virtue to the frame of man. Their sole use is to conform those who use them more perfectly to the Devils and false Gods, to whom they are sweet smelling incense, and acceptable libations. In the smoking of tobacco, not only the substance of the sacrifice, but the very form of offering prevails among both Saints & Gentiles in this country, which is in use at this day among hundreds of Pagan nations in the regular worship of the Devils they adore. It is a very shame! We hope the voice of the last Conference on this subject will echo in thunder from every branch. We can assure the scattered saints, as we have those with us, that health, strength, peace and prosperity are not for us while we thus relapse to heathenism.

Begin now and call things by their right names. Remember what our God has said to you, and live by his word lest ye perish. When you see a professed saint enveloped in the smoke of his pipe, remind him that you are not a worshiper of Baal, and cannot join in the prayer of the incense that he sends up to him. If he offers you a quid of tobacco, tell him you cannot seal a compact over a heathen altar by the taste of a sacrifice. If they pour out libations to Devils and Dragons, *remember there is death in the cup.* Do not talk to us of some incurable disease you have preying upon you, which you are thus keeping in check. Is your faith greater in false Gods than in the true? Do you hope for relief in oblations to Devils, and despair of it in the prayer of faith and the name of Jesus? Away with such nonsense. If a cup of tea will cure you of head ache, when the hands of the Priesthood will not, it is because you love Satan more than God. If a glass of spirits will still your nerves, when the ordinances of Gods house fail, it is the *Dragon* that has your heart. Remember this, and don't ask us to join in heathen orgeries when we visit you, for we are coming in the power of Israel's God.

☞ On Monday, the 22d ult., a constable visited our community for the first time, in search of stolen wheat, the property of Mr. Fisk of Burlington, Racine Co., and in justice to him, we would say he performed his duty faithfully, as every good citizen should, and as every officer in the State acting under oath is in duty bound to perform. But we give notice to all and to every one who has lost anything, and have any plausible reasons for resting their suspicions on us, that they need not be under the necessity or expense of employing officers to search among us, for our houses and all we possess shall ever be open for inspection to any gentleman who has had the misfortune to have his property stolen; for verily if we have any "Achans" in our camp we want them ferreted out. We would be the last to fellowship thieves, and the first to rid ourselves of them. And we hope that our light fingered neighbors (if any there be) will not pilfer too much on our credit, lest, unluckily, they might find themselves in as bad a fix as a scoundrel did a number of years ago in Kirtland, Ohio, of which we will relate the anecdote.

A certain gentleman had a house without any lock, in which he kept his meat and other necessaries. A neighbor of his came in and very gravely remarked, he thought him very negligent in leaving things in so loose a manner among the Mormons. He replied, he thought there was no danger. He had lived with them some time, and had never lost anything. A few nights after this conversation, sure enough, he thought the advice well timed, for he heard a noise at his little storage house. He carefully entered, and found somebody in the shape of a man busily engaged in packing away meat. He seized him forthwith, and when he brought him to the light, behold! it was the same grave creature that had given him this very friendly advice. Truly, a friend in need is a friend indeed. But amidst all the tirade of abuse that has ever been heaped upon the Latter Day Saints, and during all their sufferings, which have been severe, this one curse from the Almighty has been withheld from them, namely: "Woe unto you when all men shall speak well of you, *for so did they of the false prophets.*" W.

A WIFE.

The fruit of a pious and somewhat severe education; of dignity, without luxury, economy without parsimony, strong affection without romantic sentiments, housewifely care without narrowness of spirit, domestic discipline and order, piety to parents, reverence of husbands, a large charity, and a serious devotion to God.

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Begin now and call things by their right names. Remember what our God has said to you, and live by his word lest ye perish. When you see a professed saint enveloped in the smoke of his pipe, remind him that you are not a worshiper of Baal, and cannot join in the prayer of the incense that he sends up to him. If he offers you a quid of tobacco, tell him you cannot seal a compact over a heathen altar by the taste of a sacrifice. If they pour out libations to Devils and Dragons, *remember there is death in the cup.* Do not talk to us of some incurable disease you have preying upon you, which you are thus keeping in check. Is your faith greater in false Gods than in the true? Do you hope for relief in oblations to Devils, and despair of it in the prayer of faith and the name of Jesus? Away with such nonsense. If a cup of tea will cure you of head ache, when the hands of the Priesthood will not, it is because you love Satan more than God. If a glass of spirits will still your nerves, when the ordinances of Gods house fail, it is the *Dragon* that has your heart. Remember this, and don't ask us to join in heathen orgeries when we visit you, for we are coming in the power of Israel's God.

☞ On Monday, the 22d ult., a constable visited our community for the first time, in search of stolen wheat, the property of Mr. Fisk of Burlington, Racine Co., and in justice to him, we would say he performed his duty faithfully, as every good citizen should, and as every officer in the State acting under oath is in duty bound to perform. But we give notice to all and to every one who has lost anything, and have any plausible reasons for resting their suspicions on us, that they need not be under the necessity or expense of employing officers to search among us, for our houses and all we possess shall ever be open for inspection to any gentleman who has had the misfortune to have his property stolen; for verily if we have any "Achans" in our camp we want them ferreted out. We would be the last to fellowship thieves, and the first to rid ourselves of them. And we hope that our light fingered neighbors (if any there be) will not pilfer too much on our credit, lest, unluckily, they might find themselves in as bad a fix as a scoundrel did a number of years ago in Kirtland, Ohio, of which we will relate the anecdote.

A certain gentleman had a house without any lock, in which he kept his meat and other necessaries. A neighbor of his came in and very gravely remarked, he thought him very negligent in leaving things in so loose a manner among the Mormons. He replied, he thought there was no danger. He had lived with them some time, and had never lost anything. A few nights after this conversation, sure enough, he thought the advice well timed, for he heard a noise at his little storage house. He carefully entered, and found somebody in the shape of a man busily engaged in packing away meat. He seized him forthwith, and when he brought him to the light, behold! it was the same grave creature that had given him this very friendly advice. Truly, a friend in need is a friend indeed. But amidst all the tirade of abuse that has ever been heaped upon the Latter Day Saints, and during all their sufferings, which have been severe, this one curse from the Almighty has been withheld from them, namely: "Woe unto you when all men shall speak well of you, for so did they of the false prophets." W.

A WIFE.

The fruit of a pious and somewhat severe education; of dignity, without luxury, economy without parsimony, strong affection without romantic sentiments, housewifely care without narrowness of spirit, domestic discipline and order, piety to parents, reverence of husbands, a large charity, and a serious devotion to God.

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We have met Mr. Strang; and in his intercourse he has proved himself a gentleman. We wish the Mormons were all as good as he.

It is a painful reflection upon humanity, to contemplate the fact of such men as he, being the leaders of so palpable a humbug.

There is one thing that we promised Mr. Strang that we have too long omitted. We bought of him an Imposing Stone, which printers who have seen it, pronounce to be the best they ever saw. It is a yellow marble, Mr. Strang says that there is an inexhaustable quarry of it at Voree. And as they go deeper, he says it grows better. He believes the quarry to contain pure white marble. And from our sample, we will say that if the people of Wisconsin want stone of an excellent quality, second only to (white) marble, they should patronize Mr. Strang.—*Oshkosh Democrat.*

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WHO IS A COWARD?

The man who attacks another by surprise, or with a weapon in his hand when the other has none, is a coward.

The man that carries weapons about his person in his intercourse with an unarmed society, is a coward.

The man who associates with him, and so goes with numbers to overpower an individual, or a smaller or feebler numbers, is a coward.

The man who, being challenged to a duel, is so much afraid of public sentiment that he dares not refuse it, is a coward.

In general, that man is a coward who shapes his course of action by his fears, and he alone is a man of real courage, who always dares to do right.

An Honest Beggar.—A gentleman reading a paper in an Albany hotel, was accosted by a little naked girl, who asked him for a penny. He handed her half a dollar by mistake. The girl went out, was absent a few minutes, and returned with forty-nine cents, which she handed the astonished man, saying "here is the change, sir." The gentleman immediately took measures to have the little innocent clothed and provided for.

☞ Some one, looking at a rich man, said, "Poor man, he toiled day and night until he was forty, to gain his wealth, and he has been watching it day and night, ever since, for his victuals and clothes."

POETRY.

Hark! list! my brethren, one and all,
Ye people, too, on you I call,
My invitation hear;
For I'm determin'd not to know
Myself or any man below,
Save Jesus crucified.

And now in weakness here I am,
In fear and trembling lo I come,
Salvation to proclaim:
Not by the wisdom of the world,
Devised by man's enticing words,
But by the spirit's power.

O let your prayers for me arise
To God through faith in Jesus Christ,
That wisdom may be given,
To preach the word and make it plain,
The gospel to the sons of men,
Through faith, the power of God.

We speak the word to those who know
God's perfect system here below,
This wisdom is from God;
For by the wisdom of the world
Our race to darkness has been hurl'd,
Gross darkness fills their minds.

O God, our Father, hear our prayer,
Oh give the spirit, do not spare,
Our hungry souls to feed:
Thy spirit it doth understand
The things of God, the things of man,
Without it who can know.

The way the holy prophets trod,
The way that leads from earth to God,
Their words are all divine:
The kingdom of our God will come,
His will on earth it shall be done—
O glory be to God.

Ira J. Patten.

☞ Dr. Beardsley, late of Milwaukee city, has permanently located himself in the village of Burlington, Racine Co., Wis., where he will be happy to attend to all calls in the line of medicine and surgery. We are informed that Dr. B. has been in the business nearly fifteen years, and is a regular graduate of medicine and surgery from the College of Physicians and Surgeons in New York, & has adhered to the old established order of alopathy practice, until within the last three years, when he was induced, after much study and observation, to adopt partially the botanical. We consider him a gentleman of talent and enterprise in society, and of skill and ability in his profession, and would recommend all who want anything in his line to give him a call, especially those who have more faith in pills than prayers.

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I. Van Dusen,	1,00	" "	26
Elisha Morrill,	1,00	" "	93
Elisha Persons,	1,00	" "	1 26
Stephen Post, (2 copies,)	5,00	" "	28

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That wisdom may be given,
To preach the word and make it plain,
The gospel to the sons of men,
Through faith, the power of God.

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GOSPEL HERALD.

VOL. IV. No. 8.] VOREE, Wis., THURSDAY, MAY 10, 1849. [WHOLE No. 124.

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EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 7.

Racine, April 30th, 1849.

MR. JAMES J. STRANG :—I shall now proceed to reply to your No. 7, after considerable delay on my part, occasioned principally by inflammation of the eyes. I do not think it necessary to follow you in conclusions, which result from mistatements. Your bee and ant argument does not mend the matter for you, as both choose and prepare their own governors, which is still republican. And their governors are only the governors of families, not of universes.

166. You think, par. 189, it is no worse for the Canaanites to be overrun and destroyed by the judgments of God, than for modern nations to overrun and destroy each other. I think both wrong, because promotive of misery. But the former becomes a precedent, an example and excuse for the latter, to those who reason as you do. Who, when they see a modern wrong, appeal to an ancient one with the sanction of a Deity appended to justify it. And when an ancient wrong is complained of, they justify it by a modern one of equal enormity. Strange logic of morals! I thought murder and plunder were wrong, whether done by a Deity or a Devil.

167. Because I objected to historic testimony as proof sufficient of the present existence of a God, in par. 93, you say, par. 190, "that my rule is that all testimony must be discarded, unless proved true." I think all testimony is necessarily uncertain, in proportion as the thing testified of is difficult to understand; or, in other words, extraordinary; and that extraordinary affirmations require corresponding proof. What do we mean by proof? I think to make that perceptible which was not, or to increase the perceptibility of that which was less clear or strong, as in the case of the microscope, telescope, or proving a problem in figures. &c. Now, the testimony of numbers does not make the thing testified more perceptible, and, if my definition be right, does not prove the thing at all in philosophy, whatever it may in law. Do we necessarily resort to testimony to prove a visible reality, such as you say God is? you having "seen him in the exercise of his power." You appear to me to confound proof in law and philosophy very conveniently together, for the purpose of mystification. Though I believe you have a rule in law, "that the evidence adduced should always be the best the case will admit of."

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169. You say, further, "but individually we have experienced very little even of the natural, and as far as other people's experience is involved we can only know it by this testimony, which you discard." How can we know the experience of others by what they testify? We know they do testify, but not that they testify truly; or testimony would always agree with testimony and fact, which it does not. This confounding testimony and knowledge appears strange from you, who have before distinguished the difference so clearly. "Testimony," you said, "was the statement of a witness, knowledge the witnessing itself."

170. Your argument of the Pope appears to me lame and lengthy. My argument went to show that between the existence of the Pope and God there was no parallel, and consequently one rule could not apply to both. First, the Pope is said to be a man like ourselves. Our existence is self-evident to any one who chooses to examine us. Not so the existence of God, or I should not question it. Second, the Pope is described as doing that which others could do in similar circumstances, or I should question the testimony. The Pope is not described as ruling the universe by the force of his will, and making inanimate matter move obedient to his desire without mechanical force. Here the difference appears to me so distinct as not to be easily confounded, and yet you profess to think that as I believe in the Pope by testimony, so by testimony I ought to believe in God.

171. Again, governing is said to be a condition inseparable from God, without which he would not be God, as it is advanced to prove his existence. Not so with the man who fills the office of Pope.—But if you consider God to be a great visible being, composed of refined matter, I should be happy to learn the size, appearance, &c., of the Deity, so that, should I be favored with an interview as well as you, I may be able to recognize him without mistake, and not be imposed on by the Devil or some other vagabond. Would it not be well, in this age of light, to get a photographic likeness of your Deity, so that if the vulgar laity cannot see him they may see his likeness at least? Would it not be a grand speculation to preface every new revelation with a likeness of its author?

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174. Again, we generally consider the statement of a witness valuable (when his honesty is conceded) in proportion to his capacity to understand the subject in question. Were it a question of medicine, a man skilled in medicine would be preferred. Were it a question of law, one skilled in law would be preferred. In minerology, a minerologist. In chemistry, a chemist. But in theology, which is not demonstrable, one guess is about as good as another, without conclusive evidence. And for this reason I question your testimony, not to abuse you because we differ, but to learn what is true and right, that I may be better enabled to speak truly, and do what is right to promote the happiness of all.

175. My impertinent issue you mention in par. 197, grew out of your impertinent comparison of God to the British queen. You say, "you do not undertake to show that God had no officers, counselors, messengers and assistants in his government." Then am I to understand that the government of the universe is now carried on by JEHOVAH, STRANG AND COMPANY.

176. In par. 198 you say, if I will supply any intervening link in my evidence so as to connect the argument, you will be happy to review it. If you will show where you think a link is needed to connect the argument, I will endeavor to supply it, or leave it to those more able, we being but partial judges at the best.

177. In reply to par. 199, my question grew out of your statement that "testimony proves facts." In law this may be admitted, in philosophy it cannot without making experiments useless.

178. Again, you said, "authority establishes principles." To which I replied by asking, if authority is contradictory, how can it establish principles? Now, authority is frequently contradictory, but in that case you say the higher prevails. Query. Which is the higher, the fool in office or the philosopher out? What is the standard of height? If authority establishes principles, they will be as variable as the authorities from whom they emanate. I have been taught to consider principles invariable, and shall probably continue to think so until you or some one else proves it otherwise, by something more than testimony.

179. In reply to par. 200, I did say we generally appeal to facts to prove testimony, and I might have added, when practicable, and where the truth of the testimony appears doubtful, as in my hog illustration. You are right in the case of murder. It would not do to commit murder over again. And if we could raise the dead to life to kill them again, it would be no proof that the same one who committed the second murder did the first, consequently would not be practical or promotive of truth. So we are compelled to depend on testimony, it being the best evidence we can get to prove the probability, not the certainty, of the question in issue.

180. You refer to charts also, which you say, when in good repute, are received as evidence, without proving the authorship. I am told there is an old chart, I think Woodbridge's, which was in good repute, which, if it proved anything, proved Grand river to enter into Niagara river, instead of lake Erie.

181. You say, par. 201, it is a principle in law that a note or bill running to the bearer is negotiable by delivery merely. Why the note is positive evidence of the agreement of the parties, that it should be negotiable, by being made payable to the bearer. You say a lawyer will prove it before a judge who is ignorant of it, by the decision of the superior courts. Would not a lawyer or any one else be a dunce who could not prove it, without reference to the superior courts? How did they prove it prior to the existence of the superior courts? or if the judge of the superior court should be too ignorant to perceive it, what would become of the high authority?

182. As I am not satisfied with your summary of my notions of evidence, I will tell you what I do think—that our decisions in all doubtful cases should be governed by the best evidence the case will admit of. Which, in a material, omnipotent God, would be to examine him, to see and talk with him, as you say yon have done — What your idea of long established tests of truth are, I know not. My test of truth is consistency.

183. In par. 203 you urge as an excuse for not putting your best foot foremost, that you had such bad luck in previous discussions by your opponents backing out on the first encounter. I think that a better reason for putting your best arguments forward first, for if they were true they would be promotive of truth in the quickest and best manner, which would save time and labor to both of us.—

Yours for the truth, EDWIN BURGESS.

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Racine, Wednesday, April 18th, 1849.

DEAR FRANK:—We have been waiting here since my last. We have engaged a passage direct to Beaver by the new propeller Troy, which was due here yesterday, but the winds have been unfavorable, and she has not yet arrived.

THE DISAPPOINTMENT.

This morning the report ran through town, "a boat coming down." I went to the wharf and met the agent, who said it was the Troy.—In hot haste I engaged two carts to take our stuff down. *As usual*, when the hurrying time came almost every man was absent. Two or three of us trundled things on the carts in hot haste, and after two loads had gone we learned that it was not the boat, and had not stopped. It was running very close to the land for a *lee*, because the wind was strong from the north-west, and made a very heavy sea off shore.

THE LAKE COAST AND HARBORS.

As I having nothing more interesting to write in the way of incident, I may as well give you a little in the way of description.—Racine harbor is formed by extending two piers out into the lake on either side of Root river, and has but about five feet water. Vessels run in and take in freight down to about that depth, and lay off to receive the rest of their loading either by lighters or from the spring pier. Southport has no harbor, but there is a deep cove which it is supposed can be made a harbor by the same means used in the construction of this at Racine. Chicago harbor was constructed in the same manner, but has been done more effectually. Southport is about as large a town as Racine, and has the same age—the settlement of this country dating back only fourteen years. Chicago is a city of some 20,000 inhabitants, and dates back sixteen or seventeen years, previous to which there was only an old fort and two or three trading houses there. Milwaukee lies twenty-five mile north from here; has a population of some 14,000, and a harbor sufficient for craft of a moderate draft, varying from six to nine feet. The harbor is formed by running out piers on each side of the Milwaukee River at its mouth. In the upper part of the town is a fine water power, on the same stream, formed at great cost by the Territory of Wisconsin, in that swindling operation, the Rock river Canal humbug, and owned exclusively by the individuals who inveighed the public or by their assigns. There is an extensive swamp in the midst of Milwuakee which, however, is being rapidly filled up and built. The stream winds by a meandering course through the city, and abrupt broken hills rise to a small elevation all round except at the entrance of the harbor, giving a pleasing scene.

THE INHABITANTS.

The first settlers of all these towns were generally Americans, but the foreign population has been constantly on the increase, until at this time it probably makes the majority. Milwuakee has half its population Germans, a quarter from other foreign nations, and only a quarter natives. Probably about the same proportion

174. Again, we generally consider the statement of a witness valuable (when his honesty is conceded) in proportion to his capacity to understand the subject in question. Were it a question of medicine, a man skilled in medicine would be preferred. Were it a question of law, one skilled in law would be preferred. In minerology, a minerologist. In chemistry, a chemist. But in theology, which is not demonstrable, one guess is about as good as another, without conclusive evidence. And for this reason I question your testimony, not to abuse you because we differ, but to learn what is true and right, that I may be better enabled to speak truly, and do what is right to promote the happiness of all.

175. My impertinent issue you mention in par. 197, grew out of your impertinent comparison of God to the British queen. You say, "you do not undertake to show that God had no officers, counselors, messengers and assistants in his government." Then am I to understand that the government of the universe is now carried on by JEHOVAH, STRANG AND COMPANY.

176. In par. 198 you say, if I will supply any intervening link in my evidence so as to connect the argument, you will be happy to review it. If you will show where you think a link is needed to connect the argument, I will endeavor to supply it, or leave it to those more able, we being but partial judges at the best.

177. In reply to par. 199, my question grew out of your statement that "testimony proves facts." In law this may be admitted, in philosophy it cannot without making experiments useless.

178. Again, you said, "authority establishes principles." To which I replied by asking, if authority is contradictory, how can it establish principles? Now, authority is frequently contradictory, but in that case you say the higher prevails. Query. Which is the higher, the fool in office or the philosopher out? What is the standard of height? If authority establishes principles, they will be as variable as the authorities from whom they emanate. I have been taught to consider principles invariable, and shall probably continue to think so until you or some one else proves it otherwise, by something more than testimony.

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prevails at Chicago. In Racine and Southport there is a greater proportion of native citizens, though strange tongues are constantly heard and Dutch signs appear on all the streets. The Roman Catholic religion prevails, and is constantly gaining ground. The leading business men of Protestant parentage, who have no particular attachment to any one Protestant church, generally connect themselves with the Roman church. The attachment of such men to that church is not generally very strong. The hope of gain, of political influence or of professional eminence is the principal spring of action with them. Should they return to a country strongly Protestant, they would doubtless drop Romanism. But their children will be truly Roman in their faith, and will regard Protestants merely as schismatics and heretics. Their religion will be hearty. The system of propagandism, pursued by the Romish clergy, is thorough and eminently successful.

THE REGRET.

Noon.—Bro. J. E. Page has left us and returned towards Voree, out of health. We parted with him with deep regret, all assured that health, peace and prosperity are ahead, and that there is no difficulty which perseverance and a fixed and unchangeable resolution will not overcome.

THE WEATHER.

The weather is gradually and slowly becoming warmer and better for our journey. The wind is yet up, and a heavy sea rolls in shore, though the wind is off the land. There is an improvement in that respect since morning however, and we hope to be off this evening. It is however difficult landing unless the lake is still, except by the boats that enter the harbors.

SPRING PIERS.

In lake Michigan most of the ports are provided with spring piers; that is, wharfs built by driving piles and bridging on them out to deep water. They are superior to the wharfs built by cribbing and filling with stone, because the waters roll freely under and through them, forming no bars, and dashing far less on the piers.

AN INCIDENT.

To-day several gentlemen, both citizens and strangers, called on me to make inquiries concerning the plates of Manchou and Mormonism in general. Some listened with much attention and interest, and appeared to feel that they heard the truth. Yes, truth, simply told, is all powerful. It is the most eloquent preaching. Embellishments and long arguments are useless. It is the simple truth, adorned only with its own native beauties, that works deep, lasting conviction.

We have not got up meetings here, because we are constantly waiting for a boat, which we must be ready to take whenever it comes, without one moments delay. Nevertheless Bro. Page preached once at the house of Bro. Lenss, a little out of town. There has been very little preaching of the true gospel here at any time, and the religious people are very anxious to prevent our geting a foot hold. Truly and sincerely, JAMES J. STRANG.

THE CHOLERA.

The following, from the New York "Journal of Commerce," is a communication from Dr. J. H. Shearman, a physician of that city, in which he gives some results of his observation upon this disease, and also some good advice for its prevention:—

"Almost all the cases of cholera that I attended—and they were very numerous—commenced during the night. A man would be seized with it at 11 or 12 o'clock at night, and often be dead in the course of two or three hours. The coldness of the night seemed to be the last determining cause of its attack.

"Diminished or suspended breathing gives occasion for all other symptoms to appear. I now wish that it may be observed that in health our breathing is diminished one half during the night, and as the heat and life depend upon breathing, the night, when life and heat are lowest, is the most likely time for an attack.

"Warmth at night, therefore, is most essential. I never knew a case of cholera to occur in a warm room. Some persons have a great dread of sleeping in a warm room. I know no reason for such fear. If we sleep in a warm room, we require less covering; but when the clothing is adapted to the temperature, the sleep is just as certain as in a cold room with plenty of clothing, and we are surer of warmth and life, and therefore safer from disease.

"Sound sleep is essential to sound health. Sleep is the only mode by which the brain is restored and renewed. During our waking hours, we constantly use the brain. We may give the muscles rest by repose—but the brain rests only in sleep. Now, as the brain is the course of the voluntary part of respiration, if the brain be not well rested and renewed by sleep, the breathing is deficient, and the life and heat are both low. I never knew one attacked with cholera, in a sound sleep, in a warm bed or room.

"The soundest sleep is the earliest—sound sleep depends upon good blood, and the blood is best just after the last meal is digested. Consequently, the earliest part of the sleep is the best and soundest. Those who mean to have good health, should go to bed early.—There are some persons in society, whose employments are, unhappily, at night. Let such persons be aware of their danger, and not add to it, by being cold, or taking poison.

"Good blood is made of good food. Food is anything which can become blood. Alcohol cannot—therefore it is not food.—That which is not food, is either inoperative, or a poison. Alcohol is poison. Alcohol decomposes the blood—therefore prepares for disease. The man who drinks, is as ready for the cholera as oiled paper is for taking fire. Nine-tenths of all that were attacked drank.

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THE LIGHT OF KNOWLEDGE.

Knowledge cannot be stolen by or from you. It cannot be sold or bought. You may be poor, and be troubled by the sheriff on the journey of life. He may break into your house and sell your furniture at auction; drive away your ewe lamb, and leave you homeless and penniless; but he cannot lay the law's hand upon

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the jewelry of your mind. This cannot be taken for debt; neither can you give it away, though you give enough to fill a million minds. I will tell you what such giving is like.

Suppose now that there were no sun nor stars in the heavens, nor anything that shone in the black brown of night, and suppose that a lighted lamp were put in your hand, which should burn wasteless and clear amid all the tempests that should brood upon this lower world. Suppose, next, that there were a thousand millions of human beings on the earth with you, each holding in his hand an unlighted lamp, with the same oil as yours, and capable of giving as much light. Suppose these millions should come, one by one, to you, and light each his lamp at yours, would they rob you of any light? Would less of it shine on your own path? Would your own lamp burn more dimly for lighting a thousand millions?

Thus it is, young friends. In getting rich in things which perish in the using, men have often obeyed to the letter that first commandment of selfishsess: 'Keep what you can get, and get what you can.' In filling your minds with the wealth of knowledge, you must reverse this rule, and obey this law: 'Keep what you give, and give what you can.' The fountain of knowledge is filled by its outlets. You can learn nothing which you do not teach; you can acquire nothing in intellectual wealth except by giving. In the illustration of the lamps which I have given you was not the light of the thousand millions which were lighted at yours, as much your light as if it all came from your solitary lamp? Did you not dispel darkness by giving away light?

Remember this parable, and whenever you fall in with an unlighted mind in your walk of life, drop a kind and glowing thought upon it from yours, and set it burning in the world with a light that shall shine in some dark place to beam on the benighted.

ELIHU BURRITT.

☞ We crave pardon of President STRANG—we should most pos-i-tive-ly have kept silent, had we thought our article would have called forth such a *burst* of *small* thunder from the Great I Am, JAMES J. *Strang*. As far as the Col. is concerned in the matter of which the *Herald* speaks, we will exonerate him from all part in the same.—The associate editor of the *Standard* stands accountable for all those *outrageous* sayings. The senior editor *might* have taken a different course had he been at home—the junior has no sympathy with the *Herald*, or its impostor, nor with the people, as religionists, over which Mr. STRANG is *called* to preside—we believe them to be a poor deluded set of fanatics, without one particle of foundation for the creed they put forth. As for the other insinuations about the paper, &c., we would merely say—when we become so reduced in the scale of being as to become a nuisance to ourself, we *may* advocate Mormonism, but even then we presume we should prefer some other occupation.—*Wisconsin Standard.*

☞ A curious way, Mr. *Standard*, to "crave pardon of President Strang" for telling fibs on him, and immediately after heaping upon him incongruous epithets. The wise man says: "He that uttereth a slander is a fool," and "though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." We would inform the "Standard" that we are not sustained by "*sympathy*," so that the want of his will make no particular difference. We would also remind him that nick names and beliefs are not arguments, although they may be swallowed as such by those who float with the popular current, be what it may. Men of sound and independent minds want something more substantial. If the junior editor of the "Standard" believes Mormonism to be a humbug, let him show it to be such by fair reasoning and sound argument. If he can do so, he can do what the combined wisdom and learning of this generation have as yet failed in. Mormonism is truth, and we are not surprised that our neighbor, with his present feelings, "should prefer" to "advocate" something else more congenial to his propensities.

POETRY.

The saints in Enoch's days
Through tribulations deep
Did walk in wisdoms ways,
And Jesus' laws did keep.

They of one heart and mind,
By no distractions torn,
A peaceful rest did find,
The church of the first born.

If we like them would rise
Triumphant in our day,
Our cross we'll not despise,
But without ceasing pray.

Then Zion will rejoice,
In glory, faith and power,
Cheered by the Savior's voice,
Proclaim the eleventh hour.

C. A. ROGERS.

THE PROSPECT.

The dark clouds which have been hanging over the church for the last three years like Egyptian darkness are almost dispersed. The day has dawned. The time to favor Zion is at hand. She has come out of her afflictions "seven times" purified. The lustful and the ungodly have left, and have gone to seek company with their own kind. The few who have toiled in the midst of poverty, afflictions, false brethren and apostates, have overcome. And it has pleased God to give unto his saints possessions as he gave to Abraham of old. Let the saints continue faithful, and the church will rise, and rise to prevail. All the combined powers of earth and hell cannot stop it. God is on our side if we will only serve him, and if he be on our side who can stand against us? It is the Father's good pleasure to give us the kingdom. Who is willing to possess it?

W.

CORRECT SPEAKING.

We advise all young people to acquire in early life the habit of using good language, both in speaking and writing, and to abandon as early as possible the use of slang words or phrases. The longer they live, the more difficult the acquisition of such language will be; and if the golden age of youth—the proper season for the acquisition of language be passed in its abuse, the unfortunate victim of neglected education, is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he reads instead of the slang which he hears—to form his taste from the popular speakers, writers and poets of the country, to treasure up choice phrases in his memory, and habituate himself to their use—avoiding at the same time that pedantic precision and bombast, which bespeak rather the weakness of a vain ambition than the polish of an educated mind. There is no man, however low in rank, who may not materially benefit his financial condition by following this advice, and cultivating at the same time such morals and manners as correspond in character with good words.

NOTICE.

Brother Henry Leonard, of the North Bay branch, N. Y., is suspended and under admonition for refusing to submit to the authorities of the church, and other immoralities.

ALDEN HALE, H. P.

REMITTANCE BY MAIL LAST WEEK FOR THE HERALD.

David Powell,	$1,00 to	Vol. IV.	No. 15
Ethan Griffith,	2,00 "	"	34
Wm. Snell,	2,50 "	"	52

the jewelry of your mind. This cannot be taken for debt; neither can you give it away, though you give enough to fill a million minds. I will tell you what such giving is like.

Suppose now that there were no sun nor stars in the heavens, nor anything that shone in the black brown of night, and suppose that a lighted lamp were put in your hand, which should burn wasteless and clear amid all the tempests that should brood upon this lower world. Suppose, next, that there were a thousand millions of human beings on the earth with you, each holding in his hand an unlighted lamp, with the same oil as yours, and capable of giving as much light. Suppose these millions should come, one by one, to you, and light each his lamp at yours, would they rob you of any light? Would less of it shine on your own path? Would your own lamp burn more dimly for lighting a thousand millions?

Thus it is, young friends. In getting rich in things which perish in the using, men have often obeyed to the letter that first commandment of selfishsess: 'Keep what you can get, and get what you can.' In filling your minds with the wealth of knowledge, you must reverse this rule, and obey this law: 'Keep what you give, and give what you can.' The fountain of knowledge is filled by its outlets. You can learn nothing which you do not teach; you can acquire nothing in intellectual wealth except by giving. In the illustration of the lamps which I have given you was not the light of the thousand millions which were lighted at yours, as much your light as if it all came from your solitary lamp? Did you not dispel darkness by giving away light?

Remember this parable, and whenever you fall in with an unlighted mind in your walk of life, drop a kind and glowing thought upon it from yours, and set it burning in the world with a light that shall shine in some dark place to beam on the benighted.

ELIHU BURRITT.

☞ We crave pardon of President STRANG—we should most pos-i-tive-ly have kept silent, had we thought our article would have called forth such a *burst* of *small* thunder from the Great I Am, JAMES J. *Strang*. As far as the Col. is concerned in the matter of which the *Herald* speaks, we will exonerate him from all part in the same.—The associate editor of the *Standard* stands accountable for all those *outrageous* sayings. The senior editor *might* have taken a different course had he been at home—the junior has no sympathy with the *Herald*, or its impostor, nor with the people, as religionists, over which Mr. STRANG is *called* to preside—we believe them to be a poor deluded set of fanatics, without one particle of foundation for the creed they put forth. As for the other insinuations about the paper, &c., we would merely say—when we become so reduced in the scale of being as to become a nuisance to ourself, we *may* advocate Mormonism, but even then we presume we should prefer some other occupation.—*Wisconsin Standard.*

☞ A curious way, Mr. *Standard*, to "crave pardon of President Strang" for telling fibs on him, and immediately after heaping upon him incongruous epithets. The wise man says: "He that uttereth a slander is a fool," and "though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." We would inform the "Standard" that we are not sustained by "*sympathy*," so that the want of his will make no particular difference. We would also remind him that nick names and beliefs are not arguments, although they may be swallowed as such by those who float with the popular current, be what it may. Men of sound and independent minds want something more substantial. If the junior editor of the "Standard" believes Mormonism to be a humbug, let him show it to be such by fair reasoning and sound argument. If he can do so, he can do what the combined wisdom and learning of this generation have as yet failed in. Mormonism is truth, and we are not surprised that our neighbor, with his present feelings, "should prefer" to "advocate" something else more congenial to his propensities.

POETRY.

The saints in Enoch's days
Through tribulations deep
Did walk in wisdoms ways,
And Jesus' laws did keep.

They of one heart and mind,
By no distractions torn,
A peaceful rest did find,
The church of the first born.

If we like them would rise
Triumphant in our day,
Our cross we'll not despise,
But without ceasing pray.

Then Zion will rejoice,
In glory, faith and power,
Cheered by the Savior's voice,
Proclaim the eleventh hour. C. A. ROGERS.

THE PROSPECT.

The dark clouds which have been hanging over the church for the last three years like Egyptian darkness are almost dispersed. The day has dawned. The time to favor Zion is at hand. She has come out of her afflictions "seven times" purified. The lustful and the ungodly have left, and have gone to seek company with their own kind. The few who have toiled in the midst of poverty, afflictions, false brethren and apostates, have overcome. And it has pleased God to give unto his saints possessions as he gave to Abraham of old. Let the saints continue faithful, and the church will rise, and rise to prevail. All the combined powers of earth and hell cannot stop it. God is on our side if we will only serve him, and if he be on our side who can stand against us? It is the Father's good pleasure to give us the kingdom. Who is willing to possess it?

W.

CORRECT SPEAKING.

We advise all young people to acquire in early life the habit of using good language, both in speaking and writing, and to abandon as early as possible the use of slang words or phrases. The longer they live, the more difficult the acquisition of such language will be; and if the golden age of youth—the proper season for the acquisition of language be passed in its abuse, the unfortunate victim of neglected education, is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he reads instead of the slang which he hears—to form his taste from the popular speakers, writers and poets of the country, to treasure up choice phrases in his memory, and habituate himself to their use—avoiding at the same time that pedantic precision and bombast, which bespeak rather the weakness of a vain ambition than the polish of an educated mind. There is no man, however low in rank, who may not materially benefit his financial condition by following this advice, and cultivating at the same time such morals and manners as correspond in character with good words.

NOTICE.

Brother Henry Leonard, of the North Bay branch, N. Y., is suspended and under admonition for refusing to submit to the authorities of the church, and other immoralities.

ALDEN HALE, H. P.

REMITTANCE BY MAIL LAST WEEK FOR THE HERALD.

David Powell,	$1,00	to	Vol. IV.	No. 15
Ethan Griffith,	2,00	"	"	34
Wm. Snell,	2,50	"	"	52

GOSPEL HERALD.

VOL. IV. No. 9.] VOREE, Wis., THURSDAY. MAY 17, 1849. [WHOLE No. 125.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

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"*Behold the kingdom of God is within you.*" Luke xvii. 21.

The popular exposition of the preceding text is, "that the kingdom of God is in the heart." But upon examination we find nothing that could be more unsound. That we may have a proper understanding of its connection we will insert the whole paragraph:—"And when he (Christ) was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not by observation. Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you." Luke xvii. 20, 21.

From the connection it plainly appears to be the conclusion of Christ's answer to the Pharisees' question, "when the kingdom of God should come." It is, in fact, the answer itself. The accompanying words being simply expletive. This being the fact, it does away with the popular exposition, that the kingdom of God is in the heart; for the Pharisees were unbelievers, consequently the kingdom of God could not be within them in this sense. We presume there is no one however hackneyed in this exposition that will contend that the kingdom of God could be in their hearts, unless they were "converted." That they were not, is evident from the fact of their asking the question, "when the kingdom of God should come." If they had been, according to this exposition the kingdom of God would have been in their hearts, and of course they would not have asked it. Having shown the utter fallacy of this exposition, we will give another one in short.

The first question that presents itself, is, what is the kingdom of God? It is generally admitted that a kingdom is a people or nation, governed by a king. If this be correct, the kingdom of God is the people or nation who is governed by God. Such were the Israelites of old. God lead them up out of the land of Egypt, by the hand of his servant Moses. By the power of God their enemies were overthrown. Although on account of their transgressions they were put under a law of curse, yet it was by his power they were established as a nation on the land of promise. By his authority they were governed. It was by his word that kings were made and unmade. And by his word that they made war and proclaimed peace. God continued to govern them until they utterly refused to submit to his government, then he took his royal authority from them and left them to follow their own ways. After it was taken away they no longer existed as an independent nation, but enjoyed the possessions God had given them, by paying tribute to other nations. Yet they looked forward anxiously to the time when the Messiah should come and restore unto them the kingdom. But they had no immediate assurance that it was near at hand, until the days of Herod the king, when John the Baptist came preaching in the wilderness of Judea, saying: "Repent ye, for the kingdom of heaven is at hand." Testifying also of one who should come after him, mightier than he. Of whom he said, "whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat unto the garner; but he will burn up the chaff with unquenchable fire. Matt. iii. 11, 12.

That John might recognize the Messiah, and bear witness of him, he that sent him said: "Upon whom thou shalt see the spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." John i. 33. So great was the success of John's preaching that it is said, there "went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. iii. 5, 6. By the history we learn that Jesus also went from Nazareth of Galilee, and was baptized of John in Jordan. "And straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." Mark i. 10, 11. And John bore record of him, that he was the Son of God. John i. 34.

Jesus was the son of Joseph, and of the tribe of Judah in the royal line. The angel Gabriel said of him, before he was born, that "he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 32, 33. The prophet Isaiah says: "The government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7.

By these scriptures, and many more which might be quoted, it clearly appears that he was lawful heir to the throne of David, and the king of Israel by right divine. After his baptism he commenced his public ministry, traveling and preaching the glad tidings of the kingdom of God, healing the sick, &c., and while so engaged "the Pharisees demanded of him when the kingdom of God should come." In other words, when the royal authority should come to Israel. "He answered them, the kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." The same as to say, "the kingdom of God cometh not with that pomp and splendor that you expect, but so much unobserved that they should not say lo here, or lo there, for, behold, the king and his officers holding the royal priesthood or authority to rule and govern the kingdom of God are in your midst." The embryo of the kingdom was among the people, but they would not receive it. Although multitudes received the preaching of John, and were elated with the glad tidings that the kingdom of God was at hand, yet when it came they would not receive it, because it came so different from their expectations.—They rejected their king and crucified him. Christ, perceiving what they would do, said: "The kingdom of God shall be taken

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EDITORIAL CORRESPONDENCE.—No. 4.

THE START.

On board Propeller "Lady of the Lake," Lake Mich.,
Thursday evening, April 19th, 1849.

DEAR FRANK:—After numerous delays and petty annoyances, we are finally on the wave, speeding for Beaver. We had engaged our passage on the Propeller Troy, which has been daily expected down from Chicago, but the wind has continued so high that it is only with difficulty and danger that any craft can lay aside of the pier. This morning the agent reported the Troy in the offing. We got ready in hot haste to go on board, as we had done once before.—She did not come in, and it is uncertain whether she was seen. Afternoon she was reported as laying by at Milwaukee. Towards evening the agent informed us that he had telegraphed to her to delay at Milwaukee for us, and contracted for our passage to the Troy on the "Lady of the Lake," which was laying in the harbor at Racine. We accordingly went aboard, in haste, and at considerable expense for drayage, wharfage, &c., thirty eight in number, and are now on our way, over a rough sea, in a small unsteady rolling Propeller, neither a sea worthy craft, nor, so far as I can observe, a gentlemanly officer on board.

Nearly all the company are sea sick. For the first time in my life I am strongly predisposed to it, & have walked the deck with my eyes to the mast head, till I am tired out, to avoid it. The weather is cold, and the wind high. The women and children sleep on the deck, pretty well closed in to be sure, but without fire; and if I sleep at all it will be on a woodpile, by the side of which I write this with a dim light and most unsteady position. I have met more difficulties than I usually do thus far, and if I had known any such word as *fail*, should have given up the expedition before to-day.—The company have some of them lost heart; and had they known the difficulties that I have encountered there is not more than two or three that would not.

STOP AT MILWAUKEE.

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In justice to Mr. B. Humphrey, of the north pier, at Milwaukee, I feel bound to inform the public through the Herald that his wharfinger only took from me the sum of four dollars, for the privilege of standing or laying on the floor of his wharf some six hours, without shelter, and the thermometer below freezing point.

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SHEBOYAGAN.

Arrived at Sheboyagan, fifty miles north of Milwaukee, before noon. Sheboyagan is a considerable town, containing perhaps 2,000 inhabitants. It was laid out about the same time with Racine and Southport, but had very little growth till three years since, when it commenced a rapid course of improvement. It is in the timbered country; but thirty or forty miles back commence the prairie and openings, and one of the best wheat countries in the world. Sheboyagan will be the market for this religion many years, and though destitute of a harbor, will make a place of great trade. It lays on rising ground, and has a fine appearance from the water. Off, off again. O'er the waves we bound, happy in the thought that the next land we stop on will be the inheritance of the saints. Truly and sincerely,

JAMES J. STRANG.

For the Gospel Herald.

Beaver Island, Friday, April 27th, 1849.

DEAR BRO. COOPER:—I write to inform you that I am still on the Island. I arrived last Saturday, in company with President Strang, and some thirty odd others. The brethren on the Island received us gladly, and we were soon provided with places to stop among them until houses can be built. During my stop here we have explored part of the Island, and find it as good or better than it has been represented. There is plenty of sugar maple and beech timber on this Island, and as handsome as I ever saw. The land is also good for farming purposes, except immediately at or about the harbor and the shores of the Island, which are sandy and rocky.—There is also plenty of cedar for posts and rails for fences and other purposes, and as handsome as grows in any part of the world.—There is also some balsam of fir, very fine, and some white and Norway pine, of a good quality, and some oak.

I have visited many of the brethren and friends here, and find them all well pleased with the location. Wood sells at $1,50 per cord to the boats which stop at this port on their way up and down

from you, and given to a nation bringing forth the fruits thereof."

An Objection Answered.—Some may still contend for the common exposition, because Paul said: "The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." Rom. xiv. 17. Very good. The Apostle used the prominent attributes of the kingdom for the kingdom itself. A figure of speech called by grammarians a synecdoche or comprehension. So prominent attributes are they of the kingdom, that they are found no where else. There righteousness is executed: peace and joy in the Holy Ghost enjoyed.

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Beaver Island, Friday, April 27th, 1849.

Dear Bro. Cooper:—I write to inform you that I am still on the Island. I arrived last Saturday, in company with President Strang, and some thirty odd others. The brethren on the Island received us gladly, and we were soon provided with places to stop among them until houses can be built. During my stop here we have explored part of the Island, and find it as good or better than it has been represented. There is plenty of sugar maple and beech timber on this Island, and as handsome as I ever saw. The land is also good for farming purposes, except immediately at or about the harbor and the shores of the Island, which are sandy and rocky.—There is also plenty of cedar for posts and rails for fences and other purposes, and as handsome as grows in any part of the world.—There is also some balsam of fir, very fine, and some white and Norway pine, of a good quality, and some oak.

I have visited many of the brethren and friends here, and find them all well pleased with the location. Wood sells at $1,50 per cord to the boats which stop at this port on their way up and down

the lakes, and the wood business makes employment for a good number of hands now, and it will increase yearly. Wood choppers get fifty cents per cord, cash, for chopping wood, and the timber is about the right size to make it a good business. Any smart boy, of a dozen or thirteen years of age, can chop a cord of steamboat wood in a day, and do it easy. They cut the wood a little short of four feet, and do not split it very fine.

The fishing business employs a good many hands, and is a good business also. If the business of growing potatoes here was entered into with more energy and far more extensively, it would still be a profitable business. I have eaten potatoes grown on the Island, which were kept in a pit or hole out of doors, covered first with hemlock boughs and then with dirt, and was informed that not one of the potatoes was found to be affected with rot or any disease whatever, and I have not eaten as good since I left the Isle of Man in 1841. I ate as good there, but no better. And better maple sugar cannot be made or manufactured in any country than is manufactured on this and the adjoining Islands, both by the whites and also by the Lamanites. Last Monday I passed through a Lamanite sugar works, and had expected or anticipated a pleasant visit with them. But, Oh! what was my disappointment, when passing through their bush for some fifty or sixty rods, and observing on either side of the foot path, as far as the eye could reach, the birch bark vessels full of sugar water and running over; and on arriving at a wigwam, instead of finding the Lamanite men, women and children capable of conversing with us on any matter of moment to them or ourselves, we found the most of them had learned, not only how to make sugar from maple trees, but had learned how to exchange their sugar for fire water, and had been trafficking with the whites and obtained a sufficiency of the "critter," not only to put a full stop to their work, but to put some of them to sleep and others to fighting and quarreling. And finding our Lamanite brethren in that situation, we felt to mourn for them, and also to remember in our prayers those who had done so wickedly as to sell poison to them, when we should learn who they were.

There are two stores at the harbor, which are pretty well supplied with all things necessary. All with whom I have conversed say that they have wanted for nothing since coming to the Island, and no industrious person need want for any of the comforts of life on this land. Indeed it is just the place for the saints to gather to, and it would be well for the brethren who have capital to come on immediately with as little delay as possible, and come prepared to put up a good steam saw mill at the harbor; it will be good property here, and is greatly needed. And it would be well for the brethren who come to the Island to settle, to prepare to furnish a good assortment of goods, such as are wanted on the islands, and make their calculations to sell as cheap as any establishment in the State, and a good business can be done in that line. A word to the wise is, or should be, sufficient. We want a good chair maker here.—That will be a good business in this place. And mechanics of nearly all kinds would do well here. A good boot and shoe maker is wanted here. Come, then, my brethren who are scattered abroad, gather up your families and property and come up to the places that God has appointed for the saints to gather to, and take an active part in preparing places of safety against the day when the wrath of God is poured out upon the wicked.

I expect to leave here in a day or two for Louisburg, Ohio, by way of Detroit, where I expect to tarry until our Conference on the Island in July next, when I expect to be here, and then build a house for my family, and move them on this season. The Island is organized into a township, with the town officers and a post office appointed here, called the Beaver Island post office, and a side mail weekly from Mackinac will run to and from the Island, so that letters and papers can be directed to Beaver now, *via.* Mackinac, Mich. We learned by Capt. Snow, of the schooner Telegraph, last evening, that a company of the brethren from Chicago of about fifteen families would start for the Island in a few days. Capt. Snow came in night before last, and is still here wind bound. Bro. Samuel Graham, Nathan Foster and myself will start together I expect, and it may be we shall go with Capt. Snow to Detroit. The brethren who came with us are pleased with the Island, and are all at work preparing to build houses, &c. Truly and sincerely,

JAMES BLAKESLEE.

For the Gospel Herald.

Beaver Island, Mich., April 28th, 1849.

To the Brethren in Koskonong and Porter:—Having stopped several days on Beaver on my way east, I thought I would write you my views of the importance of gathering up to the places appointed for the salvation of God's people. I am much pleased with this land, much better than I anticipated. The brethren here are industrious and united in the cause of Zion, and must prevail, for the Lord has spoken it. I have explored to the centre of the Island. The timber is very beautiful. The hard timbered land, which is about two-thirds of the Island, is very good for farming. The remainder is timbered with pine and cedar of the best quality. This is a good place for the rich and the poor, the widow and fatherless, freedom and equal rights to all the saints throughout the world, and no deaths from starvation. Thanks be to God. Now, brethren, you that can gather up with me when I return from the east for my family, which will be in the course of two months, I should be glad of your company.

NATHAN FOSTER.

Beaver Island, Sunday afternoon, May 6th, 1849.

Dear Bro. Cooper:—I have a few moments to spend in writing to you. I had expected to have been off before now, but last Sunday about noon three of the brethren from Pittsburgh, Pa., arrived, namely: James Smith, James M. Greig and John Prince, or, rather, Bro. Greig came from Brighton. Bro. Strang, myself and the brethren above named spent the time last week exploring the Island. The brethren from Pittsburgh have made a location here at the bay, and are now going to return home as soon as possible after their families and effects, and to return immediately to the Island to commence operations. They intend to have a good steam saw mill in operation within three months from this time at Beaver harbor. They are well pleased with the Island in all respects, and are getting fat and hearty, and so are all of us who came on this spring. A contented mind and a clear conscience, with as good a climate and as good fish and potatoes and pure water, and other good things as are to be had here, will make any people fat. Truly and sincerely,

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PROPERTY.

I hazard the opinion here, that mankind have got to abandon it, in practice and in idea, or they never can live peaceably or honestly. And what is more they cannot *have a living*. There cannot be enough raised on the earth, under any conceivable degree of cultivation, to feed the race, and keep off starvation, on the property system. If the whole earth's surface were a garden, there could'nt be. Vast multitudes would have to starve to death, and nearly all the rest would live in fear of it—and the few who didn't feel ap[prehen]sive enough, of coming to want, to lead them to occ[upy] their minds

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There are two stores at the harbor, which are pretty well supplied with all things necessary. All with whom I have conversed say that they have wanted for nothing since coming to the Island, and no industrious person need want for any of the comforts of life on this land. Indeed it is just the place for the saints to gather to, and it would be well for the brethren who have capital to come on immediately with as little delay as possible, and come prepared to put up a good steam saw mill at the harbor; it will be good property here, and is greatly needed. And it would be well for the brethren who come to the Island to settle, to prepare to furnish a good assortment of goods, such as are wanted on the islands, and make their calculations to sell as cheap as any establishment in the State, and a good business can be done in that line. A word to the wise is, or should be, sufficient. We want a good chair maker here.—That will be a good business in this place. And mechanics of nearly all kinds would do well here. A good boot and shoe maker is wanted here. Come, then, my brethren who are scattered abroad, gather up your families and property and come up to the places that God has appointed for the saints to gather to, and take an active part in preparing places of safety against the day when the wrath of God is poured out upon the wicked.

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ANOTHER IDEA.

Every human creature is entitled to the means of living—*ex officio*—from the fact that he is here on the earth. It won't do to starve an infant—or an idiot—or an old man past his labor—or any body else, who from deficiency or incapacity of any kind, can't *get* a living. If he is put here, or found here—if he is here, he is, *ipso facto, (therefore)* entitled to comfortable means. He is entitled to it—consequently—whether he earns it or not—for he is so when he cannot *possibly* earn it. It is not charity (unless of that kind they call good will—the kind friend Paul speaks of, where he puts it ahead of "hope and faith.") It isn't supplies furnished to a pauper. He is *entitled to* it—no thanks to any body. He is as much entitled to it—free and above board—as a trout is to a brook, or a lark to the blue sky. He can eat and drink, as independently as he can inhale the air or see the light. Why not? If he *can't*, he'd better not be introduced here. Is it well to put a human "young one" here to die of hunger, or thirst, or even of nakedness, or else be preserved as a *pauper*? Is this fair earth but a poor house, by creation and intent? Was it made for that—and were those other round things, we see dancing in the firmament to the "music of the spheres"—are they all great *shiny* Poor Houses, with chance of escape to the few upon their respective surfaces, who can manage to monopolize the wherewithal, and become the overseers of the poor, for their spheres? I don't believe pauperism is the natural condition of humanity. It is its inevitable, as well as actual condition, wherever the means of living are trasmuted into "property," and held as such. The very fact of *propertyizing* the means of living—will turn mankind—or whatever kind—into paupers, and overseers of the poor. It cannot be avoided. One fair glance at human affairs, shows it has done it for the race, now. One retrospect, through the tube of history, discovers it so in all the past. And no expedient—no varied effort, no shifting of machinery can make it result otherwise. Make air the subject of ownership—of exclusive property—and there isn't enough of it, in our forty-five mile stratum round the earth, for the lungs of ever so scanty a population—much less for the hundreds of millions now panting upon it. Make "property" of sunshine and nine-tenths of the human race would have to grope in unintermitted darkness—and the other tenth have their eye-sight dazzled out by excess of light. Nobody could see by it. And there isn't water enough on the earth, fresh or salt, to give the people drink, if it were made "property." And they would have made it so, if they could have guarded it from *common* use. And so of the air and sunshine. This hateful, wolfish principle of appropriation wouldn't have left a breath of air, or a ray of light—free to the use of any soul on God's earth, if it could have possibly prevented it. But air and sunshine "won't stay" owned. They can't be appropriated. Ownership has laid hold of humanity itself—and appropriated it, directly and confusedly—body and soul—but it can't grasp the subtile sunshine and the "nimble air," and *hold* them to self, "heirs, executors and admistrators." If it could, it would, and we should see air sold out by the breath, and sunshine by the ray—for what they could be made to bring. And the mass of mankind wouldn't have a comfortable supply of either, and myriads would die for want of both. There would be as abundant a supply of all the other means of living—necessaries, comforts, elegancies—luxuries if you will—as there is now of air and sunshine and water, were they not made "property." That is, if there were good nature enough and good sense enough in exercise to leave them free. To appropriate them, is to appropriate *human life*. To make them "property" is to make life property. To make them subject of ownership, of accumulation, of loss, of theft, &c., is to make human life subject of all these. He takes my life, said Shakespeare, who takes the means whereby I live.

I mention the authority, for people think something of him. To appropriate the land and its products—spontaneous or produced—is inevitably to debar mankind a living. I say *inevitably*. Make these things "property," and there isn't and can't be, enough of them on earth, to keep the people alive, be they many or few. Henry Clay says, "that is property, which the Law makes property." The brilliant creature was driven to say it, to maintain slavery. Law *is* the author of "property," and it can as legitimately make one *common* thing, or creature, so, as another. A creature, as legitimately as a thing, and one creature, legitimately as another. A biped, as a quadruped—a man, as an ox. Accordingly custom law has made man "property." It has chosen the Negro. He is docile, and pliant, and will bear being *appropriated—alias* enslaved. It would enslave, *alias appropriate* any other class of mankind, that could be kept and used in that state. The law is no respecter of person or thing, in this behalf. May be I am impracticably fine here. May be not. I am sick as death at heart, at this mortal—miserable struggle among mankind for a living.—"Poor devils"—they better never have been born, a million fold—than to run this gauntlet of—*after a living*—or the *bare means of running* it! Look about you, and see your squirming neighbors, writhing and twisting like so many angle worms in a fisher's bait-box—or the wriggling animalculæ, seen through a magnifying glass, in a vinegar drop held up to the burning sun. How they look, and how they feel. How base it makes them all—all but a few, rare, eccentric spitits, who, while others have monopolized all the goods, have monopolized all the soul that ought to belong to the human race. I know some it *could'nt* spoil. But coming from the house to the printing office this morning—even in our small *city*—I felt dismayed at the aspect of the struggling and panting people—pushed to death for a living! Nobody is safe on the earth amid such a system. Laws as severe as fate can't protect any body. Let it be abandoned—or let this be the winding up of the generation—I say.—*Herald of Freedom of March* 15, 1844.

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MARRIED,

In this place, on the 5th inst., by Gilbert Watson, Bishop, Mr. PHINEAS WRIGHT to Miss REBECCA WAGENER, both of Voree.

REMITTANCE BY MAIL LAST WEEK FOR THE HERALD.

Arza Bartholomew,	$2,00 to Vol. III. No. 52
John T. Leatherbury,	2,00 to Vol. IV. No. 52

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GOSPEL HERALD.

VOL. IV. No. 10.] VOREE, Wis., THURSDAY, MAY 24, 1849. [WHOLE No. 126.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 8.

Racine, May 7th, 1849.

MR. JAMES J. STRANG:—In reply to your third review of my third letter, par. 205, I still think weighing the hog proves the testimony true or false; for if "testimony proved the fact," why do we demonstrate by weighing?

185. You ask, par. 206, "whence originated this principle in weights, this standard to which all weights must conform?" You say the authority established it. But what established the authority? Is not the authority derived from the people by their delegates? In despotism authority may be usurped by force. Among the superstitious a pretended revelation might suffice. But with a free and enlightened people, authority must be the expression of their will. Succeeding generations may recognize the same standard, till they discover a better. But the authority will still be founded on their agreement. You speak of "authority" as the opinion of some great officer, and yet you tell me there is a natural impossibility in making an issue between testimony and authority. Why, they are so frequently in opposition, that I should be puzzled to know whether they agree or differ most.

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190. In par. 216 you boast your extensive acquaintance with all kinds of society, a majority of whom profess to have seen and received communications from the supernatural. How does this agree with par. 86, where, speaking of spirits, you say, I am not aware that in any true sense they are supernatural? If, as you admit, there is nothing really supernatural, but only portions of nature relatively fine, which cannot govern the whole themselves, being parts, and subject to the governing influence of other parts, I think the point in issue is decided. You admit all I claim, that all the phenomena we witness are natural, and the different portions of nature mutually govern each other. If not, pray tell me how to distinguish the natural from the supernatural. I have asked the question so often in vain, that I am without hope of obtaining an answer.

191. In par. 225 you say you cannot distinguish between the natural and the supernatural, except by the popular distinction, or by saying that which is highest is super. Query. What is the standard of the highest? The difficulty still remains. And what the "popular distinction" is, I cannot even guess.

192. You say, par. 216, speaking of the Mormon doctrine, "it is believed by those who examine its evidence, because they cannot fail to appreciate its evidences," unless they are deeply interested in opposition. This might be said by the advocates of all kinds of superstition or notions, true or false, without helping us to perceive their truth or falsehood. However, having no vested interest in opposition to Mormonism, unless my aversion to being duped by priests be considered such, I shall be happy to examine the evidences at our leisure, if you desire to advance them. For this reason I stated in the opening of our discussion, that "my denial extended to the existence of the supernatural, and the revelation of his will in any written form whatever."

193. You say, par. 220, you "have exposed the absurdity of my grounds of doubt, by showing that the most certain facts in history and science are no better proved, and as much doubted." This only shows how little reason we have to believe those things called facts in history and science, and is good evidence for doubt instead of belief. If I desired to govern the credulous with my notions, I would advance such arguments as you do. But if I wished them to be governed by truth, I would encourage them to inquire continually concerning it. In fine, to do their own thinking, and let the priests do their own working, and thus make the minds and bodies of both more efficient for the promotion of happiness to the race, and less liable to be dupes or slaves. Yours for the truth,

EDWIN BURGESS.

GOSPEL HERALD.

VOL. IV. No. 10.] VOREE, Wis., THURSDAY. MAY 24, 1849. [WHOLE No. 126.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

EXISTENCE OF GOD.

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EDITORIAL CORRESPONDENCE.—No. 5.

Beaver Island, May 10th, 1849.

DEAR FRANK:—What is not done in season is apt to go undone, or at best ill done. So it has been with my attempted notes and incidents. I have got behind and don't know how to get up with the time, unless I do it just as I sometimes get up with my private correspondence; that is, by laying by fifty or one hundred letters without answering, and possibly not half read, and beginning with the present date. But as this would be unpleasant to many, and I am not quite hopelessly behind, I will try, with this new gold pen which brother Smith gave me, to make up what time I have lost by cutting across the corners, and giving a brief account of the unrecorded events since my last. This pen is a very rapid workman, though, as you will learn without my saying it, it does not make quite so good letters as the one brother Graham gave me. And that mighty few could read after. If you are able to put this letter in type, you have a gift of discernment which few compositors are blessed with. The editor would be in a poor streak of luck without you.

THE PASSAGE.

I have forgotten the date when I left off, but the time was about when we came from Sheboyagan on the Sciota, I believe. Well, we made a rapid and rather pleasant passage to this place, arriving at Big Beaver harbor on Saturday, the 28th April, about noon. On the west shore of the South Manitou saw the schooner Tempest sunk in seven feet water, cargo partly on shore, and crew on board hoping to get her off. The Sciota hove to and offered aid, which however was not needed, and we passed on to the west of the South Manitou and east of all the other islands. The weather was quite foggy, and it was not till past nine o'clock that we discovered the Big Beaver. The first glance of it, but dimly seen in the misty distance, gave the most sincere joy to more than a score of hearts.—Indeed, though the weather was most uncomfortable, men, women and children kept the deck, gazing with satisfaction and cheerfulness at our future home. The desponding heart, worn with care, toil, suffering, disappointment and injuries, became exuberant in joy and happiness. A new face was on all of us. We felt at home again, because we could see the home God had given us. Every gift of God is good.

THE LANDING.

At one o'clock we made the pier of E. J. Moore, at the west side of Paradise Bay. By the way, this name is new to you, as it is also to me, but I understand that this harbor has always been so called by the sailors, and for reasons which none can appreciate more than they. The outer bay indents between broad points more than a mile into the east shore of Big Beaver. Here is a strait, ninety rods wide, and from forty to one hundred and fifty feet deep, running up into the harbor, which is about one mile across in either direction, and throughout one half its extent, varying in depth from twenty-five to one hundred and fifty feet, and throughout the other half from nine to sixteen feet. On two sides the water shoals out several rods, and then drops off into deep water, but about half the distance around the deep water comes up very near the water's edge, and in some parts so close that passengers can be landed from a steamboat without a wharf.

Well, we arrived. Man, woman and child all rushed for shore, glad of deliverance from a run of annoyances which had lasted so long that we were as anxious to be clear of them as from real peril, of which we had none. The saints met us in considerable numbers on the wharf, and received us with great kindness. We are under particular obligations to Bros. Graham and Aldrich for much needed kindness, which many need among strangers, but few award.—The weather was unsettled and unpleasant several days after our arrival, and assisted to depress the spirits of the company, already much worn down with annoyances and that ill treatment of which saints receive so much. The spirits of several of the party ran very low in the course of the week following our arrival. Yet even then, with every external and internal influence conspiring against contentment, I think none were homesick. Several were positively unhappy who are now in exuberant spirits. We spent several days looking over a small portion of the north end of the Island. The mission house and a dwelling built by Bro. Mills furnished accomdations for the most of us.

May 12th, morning.—The Propeller Troy has just arrived with a company from Chicago. The boat is a fine one. The passengers are in excellent spirits, and speak in the highest terms of the boat and officers, and they in turn of their passengers. I have arranged for as many of the saints as are ready to come down the last of May, to come with her on her next trip down. She will stop here regularly up and down. The Clerk is a gentlemanly business man, and can be relied on to buy anything that is wanted either above or below, and leave it here for those that want supplies.

Bros. Smith and Prince, from Pittsburgh, and Greig, from Brighton, have been here and made arrangements for building a steam saw mill, machine shop, &c., and after contracting for part of the work are just gone back. Bro. Greig will be here in about three weeks with his family, machines, engine, &c. The work is going up on Aldrich's point, the south side of the harbor. Bro. Blakeslee has gone to Lewisburg, Ohio. I have a letter from another company coming up from Illinois, and look for them daily, among whom are his son George. We have not heard from Bro. Page's company. They have fixed their time for starting from Fort Plain, N. Y., 20th May.

The apostacy which took place here is a small affair. Parmeter left the day before my arrival. All the rest have seen the folly of their ways, and confessed their faults. I hear that Parmeter persuaded two brethren at Chicago not to come. Certainly it tells poorly for a saint that he will disbelieve God's word on the say so of *one* apostate. There must be some mistake about it. The saints here are in the best of spirits, and there is a growing disposition to rely on God's word and law as alone sufficient for us. But they do not, like Parmeter, expect that to support us without work. They are generally well persuaded that where common labor brings $1,00 per day, and mechanical work in proportion, it is easy to live. I shall go east and back to Voree in a very brief time. In great haste,

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"FRIGHTFUL SCENES IN MAYO.—Last week a man named Thomas Kelly, lay for nights on the mail road leading from Newport to Achil, where he died of starvation, and remained exposed, a prey to the dogs, from Wednesday to Saturday!

"Within a few perches of said place a man of the name of Sweeney died of starvation in the same week, and on the road, where he remained some time exposed and unburied.

"Same week I saw about thirty men, under a steward named Stretton, breaking stones under a wall inclosing a farm, from whence they (the men) were expelled, now lying waste. These men, if fed, were all suited to agricultural labor; the stones broken during the week, if in the London market, would not pay the steward's wages. Same week, Rev. Mr. Scully, R. R. C., stated he attended a man dying of starvation, from whose mouth froth issued, when bailiffs threw the ends of the house down. Same week the wife of O'Donnell Smith, Knockluga, who died of starvation, was sent to

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the grave on a ladder, without coffin or covering."

☞ Reader, remember these things happened in a christian country, and under a christian government, in the midst of plenty, where Protestant reformers are the principal owners of the land, whose tables creak beneath the loads of luxuries, which are daily heaped upon them. Is such christianity the religion taught by Christ and his Apostles? No, it is heathenism—worse than heathenism, it is devilism; for such oppression is not known among those who are commonly called heathens. Can such things pass unpunished and there be a God in heaven? Nay, verily. "For the oppression of the poor, for the sighing of the needy now will I arise, saith the Lord; I will set him in safety from him that puffeth at him," and "break in pieces the oppressor."

TESTIMONY.—John Q. Adams says: "I have often wished that every individual of the human race afflicted with this artificial passion, could prevail upon himself to try but for three months the experiment which I have—giving up smoking and chewing—I am sure it would turn every acre of tobacco land into a wheat field, and add five years of longevity to the average of human life."

Tobacco and Rum, are the annoyance of modesty—the spoiler of civility—destroyer of reason—brewer's agent—alewife's benefactor—the wife's sorrow—the children's trouble—his neighbor's scoff—a walking swill tub—a picture of a beast—a monster of a man.

SMOKING AND SNUFFING.—A French Legislator has proposed to the assembly, to pass a law to tax smoking and snuffing; the proposition being, that every person intending to smoke or snuff shall obtain a license to do so, the price of which is to be fixed at five francs—ninety-four cents.

Too cheap, by far.

THE GOSPEL HERALD says, "the combined wisdom and learning of this generation have as yet failed," to prove Mormonism to be a humbug. We never saw a man with common reason who presumed it to be anything else, but a humbug. As for proving it to be such, the great difficulty has been that there is nothing of it—it acts upon the *moonshine* principle—nothing but a shadow for a belief; and that very shallow. Mormonism is antagonistical to common sense, and has so been treated by all who have investigated the subject.—*Wisconsin Standard.*

☞ The editor of the "Standard" must mean one of two things. Either that he never saw a Mormon, or they are destitute of "common reason." If the former, he must have kept himself very close; for in another department of his editorial, he says: "Almost every village throughout the west contains more or less Mormons." If the latter, then it is rather singular, to say the least of it, that a society founded on "humbug," commencing with only six members, destitute of "common reason," should hold discussions with some of the best talents of the age, and every time come off victorious, and in the short space of nineteen years bring into its embraces some 200,000 members, principally from the "enlightened" christian denomonations of the day. Men who believe this must have very large credulity. The "Standard" backs out by resorting to ridicule, but as ridicule is not argument, we will let it pass, knowing that men of intellectual worth will look at it with contempt. He is evidently ignorant of what Mormonism is, or of what it purports to be. Solomon says: "He that answereth a matter before he heareth it, it is folly and shame unto him." We assure him that Mormonism is not "antagonistical to common sense," but agreeable to it, and that we never knew an individual who thoroughly investigated it but that embraced it. The great difficulty is to break the iron bands of prejudice so that men will investigate. If the Editor of the "Standard" would lay aside his bitterness and prejudice, and carefully investigate Mormonism in search of truth, we are confident that he would embrace it.

GROWING IMMORALITY OF BOSTON.—The criminal statistics of Boston have just been published. It appears, the increase of crime in the municipal court over last year is 200 per cent., in the police court, 27 per cent; for attempts to kill, 1700 per cent; complaints for capital offences, 266 per cent; burglary 250 per cent. In addition to this alarming increase, the report discloses other grievous evils. Some of the police officers state, that within the last year, a large number of *women go armed with dirk knives* and other dangerous weapons. Young boys are frequently taken with six or four barrelled revolvers in their pockets. Numbers of young men apparently respectable, when found engaged in their dissipations, are armed with dirks, pistols and knives. The watchmen and police are frequently threatened by weapons pointed at them, when they are attemping to preserve order. Houses of ill-fame are increasing at a wonderful rate.

☞ This talks loud for the capitol of the State whose "people are famous for the liberality with which they support literary, humane and religious institutions," and whose "colleges and high schools are more numerous and better endowed by private munificence than those of any other State." What is the matter? Ah, your literature is demoralizing in its tendency, and your religion corrupting in its influence. If it were not so, would crime, misery and debauchery increase most rapidly where such institutions are most numerous?

EXTRAORDINARY PHENOMENON.

We have received a circumstantial description of an extraordinary appearance in the heavens, which was recently witnessed by two men, who were out in a fishing boat, off Quigley's Point, in Lough Foyle. At a former period, this strange Phenomenon, for which the known law of optics account only imperfectly, would have been regarded as prophetic of rational destinies; but the *Fata Morgana* of Italy, and the singular appearances frequently witnessed in the high arctic latitudes, as well as around some parts of the Antrim coast, demonstrate the essential reference of all these optical wonders to some natural law, which science has yet thoroughly to investigate. From the character of the men to whom, in the present case, we allude, not the slightest doubt can be entertained in regard to the fidelity of their statement, which is in substance, the following, namely:—That while recently, at about two o'clock A. M., out in a boat fishing, off Quigley's Point, they observed a phenomenon of a very strange description. At the hour we have mentioned, the sky was more than of an ordinary dark and lurid aspect, so much so that the men were apprehensive that there would be a heavy fall of rain, when almost instantaneously the clouds to the westward parted, and an opening, as it were, of a reddish hue, became visible, to which their attention was directed. Then there appeared in the heavens a regiment of men in uniform; and so minute was the representation, that the dresses of the officers could easily be distinguished from those of the men. This passed away in a panoramic manner, and was quickly succeeded by the view of two large three-masted vessels of war under full sail, which traversed the same space as their predecessors on the scene, and at length they faded from the sight. The mysterious vision was not, however, yet completed; for their wandering eyes now beheld the appearance of two human forms, male and female, standing with their faces towards each other, as if engaged in conversation: and so vivid was the outline of these figures, that they distinguished the male from the female, being apparently clothed in a frock coat. This aerial personation of humanity, occupied about the same space of time as the

the grave on a ladder, without coffin or covering."

☞ Reader, remember these things happened in a christian country, and under a christian government, in the midst of plenty, where Protestant reformers are the principal owners of the land, whose tables creak beneath the loads of luxuries, which are daily heaped upon them. Is such christianity the religion taught by Christ and his Apostles? No, it is heathenism—worse than heathenism, it is devilism; for such oppression is not known among those who are commonly called heathens. Can such things pass unpunished and there be a God in heaven? Nay, verily. "For the oppression of the poor, for the sighing of the needy now will I arise, saith the Lord; I will set him in safety from him that puffeth at him," and "break in pieces the oppressor."

Testimony.—John Q. Adams says: "I have often wished that every individual of the human race afflicted with this artificial passion, could prevail upon himself to try but for three months the experiment which I have—giving up smoking and chewing—I am sure it would turn every acre of tobacco land into a wheat field, and add five years of longevity to the average of human life."

Tobacco and Rum, are the annoyance of modesty—the spoiler of civility—destroyer of reason—brewer's agent—alewife's benefactor—the wife's sorrow—the children's trouble—his neighbor's scoff—a walking swill tub—a picture of a beast—a monster of a man.

Smoking and Snuffing.—A French Legislator has proposed to the assembly, to pass a law to tax smoking and snuffing; the proposition being, that every person intending to smoke or snuff shall obtain a license to do so, the price of which is to be fixed at five francs—ninety-four cents.

Too cheap, by far.

The Gospel Herald says, "the combined wisdom and learning of this generation have as yet failed," to prove Mormonism to be a humbug. We never saw a man with common reason who presumed it to be anything else, but a humbug. As for proving it to be such, the great difficulty has been that there is nothing of it—it acts upon the *moonshine* principle—nothing but a shadow for a belief; and that very shallow. Mormonism is antagonistical to common sense, and has so been treated by all who have investigated the subject.—*Wisconsin Standard.*

☞ The editor of the "Standard" must mean one of two things. Either that he never saw a Mormon, or they are destitute of "common reason." If the former, he must have kept himself very close; for in another department of his editorial, he says: "Almost every village throughout the west contains more or less Mormons." If the latter, then it is rather singular, to say the least of it, that a society founded on "humbug," commencing with only six members, destitute of "common reason," should hold discussions with some of the best talents of the age, and every time come off victorious, and in the short space of nineteen years bring into its embraces some 200,000 members, principally from the "enlightened" christian denomonations of the day. Men who believe this must have very large credulity. The "Standard" backs out by resorting to ridicule, but as ridicule is not argument, we will let it pass, knowing that men of intellectual worth will look at it with contempt. He is evidently ignorant of what Mormonism is, or of what it purports to be. Solomon says: "He that answereth a matter before he heareth it, it is folly and shame unto him." We assure him that Mormonism is not "antagonistical to common sense," but agreeable to it, and that we never knew an individual who thoroughly investigated it but that embraced it. The great difficulty is to break the iron bands of prejudice so that men will investigate. If the Editor of the "Standard" would lay aside his bitterness and prejudice, and carefully investigate Mormonism in search of truth, we are confident that he would embrace it.

Growing Immorality of Boston.—The criminal statistics of Boston have just been published. It appears, the increase of crime in the municipal court over last year is 200 per cent., in the police court, 27 per cent; for attempts to kill, 1700 per cent; complaints for capital offences, 266 per cent; burglary 250 per cent. In addition to this alarming increase, the report discloses other grievous evils. Some of the police officers state, that within the last year, a large number of *women go armed with dirk knives* and other dangerous weapons. Young boys are frequently taken with six or four barrelled revolvers in their pockets. Numbers of young men apparently respectable, when found engaged in their dissipations, are armed with dirks, pistols and knives. The watchmen and police are frequently threatened by weapons pointed at them, when they are attemping to preserve order. Houses of ill-fame are increasing at a wonderful rate.

☞ This talks loud for the capitol of the State whose "people are famous for the liberality with which they support literary, humane and religious institutions," and whose "colleges and high schools are more numerous and better endowed by private munificence than those of any other State." What is the matter? Ah, your literature is demoralizing in its tendency, and your religion corrupting in its influence. If it were not so, would crime, misery and debauchery increase most rapidily where such institutions are most numerous?

EXTRAORDINARY PHENOMENON.

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THE FOUR MONARCHIES.

By Babel's streams, in slavish chains,
The Hebrew captive stood,
His heart was big with grief and pain,
And pensive was his mood.
Come, sing a song of Zion now,
And wipe the moisture from thy brow.

A holy, just, and faithful God,
Has marked th' Assyrian's pride:
In seventy years the righteous rod
In wrath shall be applied.
Thy king 'midst revelry shall fall—
God's judgments shall all hearts appall.

The time rolled on; in haughty pride
Babel's first monarch stands;
"These princely halls," he boasting cried,
"I've built by my own hands."
A voice from heaven announced his doom—
"Go forth from men with beasts to roam."

His son Belshazzar comes to reign,
And makes an impious feast,
Invites the great, of lordly mien,
The banquet rich to taste.
The sacred vessels quickly bring—
Drink to his gods, and to the king!

The time is out; a phantom hand
Wrote over on the wall:
Behold the King in horror stand!—
The monarch doomed to fall.
That night was proud Belshazzar slain,
And Persia's prince began his reign.

Proud head of Gold! thy sun is down,
Thy pomp and pride are o'er:
Media and Persia wear the crown
Thy monarch lately wore.
The breast and arms of silver now
Receive the crown from Babel's brow.

The brazen kingdom, next in train
Of cruelty and pride,
Maintains a short and bloody reign,
Then lays the crown aside.
Thus three great powers did pass away,
Succeeded by the iron and clay.

Next comes the iron, of cruel forms,
With strength exceeding great,
With seven heads and ten crowned horns,
One stouter than his mates.
His time, times, and a half are fled,
God's judgments hang just o'er his head.

Pope, cardinal, and bishop, all—
Inquisition, nuns, and friars,
In one dread day shall swiftly fall
Before the gathering ire.
God's magazines, with fury red,
Shall play in vengeance on thy head.

The Kingdom of our Lord is near,
As signs do clearly show;
The Lord's "anointed" now is here,
To lay the oppressor low.
Gold, silver, brass, the iron, and clay,
Like summer chaff shall pass away.

Deep, muttering tones of fiery wrath
Come booming from afar;
Earth's legions now are in the path
For Armageddon's war.
That day of wrath! O who shall stand?
O, place me, Lord, at thy right hand!

IDLENESS A CRIME.

As in this day of the world fruits do not spontaneously spring up from the earth as they did in the garden of Eden, nor manna drop down from the clouds as it did in the wilderness, and inasmuch as man is dependent upon the labor of his hands, and the sweat of his brow, for the sustenance of life, I conceive it something more than a mere fault to be idle. Sluggishness is a crime; and that man, whether he be young or old, black or white, who is content to pass his days without physical exertions, sufficient to produce the necessaries of life, is guilty of a moral aberration, the stain of which on his skirt can scarcely be less foul than that of theft; for, though he may not, indeed, practice pilfering, *modo et formo*, he yet appropriates to himself and consumes that which is the product of another's toil; which, in point of conscience, if men were properly sensible and sensitive in the premises, would be regarded, as it really is, equally culpable. And, it is not a merit in one, that he be rich, and peculiary guarded against the ordinary wants and requirements of his animal nature, that shall exonerate him from the common obligation to be industrious. But, as well as the poor and the low, who are goaded into habits of assiduity by their wants, and driven to their toils by necessities, the rich and the high are likewise under a binding moral obligation to perform labor with their hands. Laziness is an abomination. 'Six days shalt thou labor.' Then, 'why stand ye here all the day idle?'—*Hutchen.*

Irascibility of Temper.—The greatest plague in life is a bad temper. It is a great waste of time to complain of other people's; the best thing is to amend our own; and the next best quality is to learn to bear with what we meet in others. A bad temper will always tire itself out, if it find no one to resent it; and this very knowledge is worth a trifle. Irascibility is very injurious to health, and so, in fact, is every morbid indulgence of our inferior nature—low spirits, melancholy, diffidence, disinclination for ordinary duties, discontent, fretfulness, even down to mental lassitude, indolence, despair—are very inimical to enjoyment in life, and every possible effort should be made to cast them all to the winds, and look unblushingly into the truth of the fact. It is astonishing what a little reflection will do—the fears are mostly imaginary, and with one dash of resolution may all be overcome.

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GOSPEL HERALD.

VOL. IV. No. 11.] VOREE, Wis., THURSDAY. MAY 31, 1849. [WHOLE No. 127.

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MR. STRANG TO MR. BURGESS.—No. 14.

City of James, Beaver Island, May 12th, 1849.

MR. BURGESS:—A few days since I was wandering over one of the beautiful islands of lake Mich., called, in the expressive nomenclature of the Indians, "Beaver's house". Amid the large forest trees of a dense wilderness I discovered the ancient hearth stones of a city long desolated. In the earth was the vacant holes where the wooden pillars of their houses have rotted away. The graves were there, but the inhabitants have gone to the spirit land. The silent forest alone filled the city of which history tells no tale. There are no sculptured marbles to give the date of its being. Nothing remaining of its architecture to give it affinity to any period in known events.

330. We wish to learn when this city was destroyed. Who has kept the count? The silent tree that speaks only in the marring.—I cut down one, and the concentric circles tells the days it has grown over the ruins of a lost race. I chopped into an aged pine, and the ax marks of boyish playdays found near its centre is a memorial of the time when inhabitants dwelt there. The count of its circles, *outside* those marks, gives the number of years. Between these dates the desolation took place.

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332. But let us select a last example. If any where we might suppose the absence of mathematical motion, we would expect to find it in hurricanes that desolate whole countries. But modern science teaches us "that hurricanes are only whirlwinds on a large scale.—That they all have a regular axis of rotary motion, which axis itself is progressive, like a planet in its orbit, tracing an eliptical or parabolical curve."

333. Sometimes the vortex of a storm covers an area of five hundred square miles, and sweeps over distant seas, for hundreds of leagues; but ever this dual motion is preserved. Aye, beyond question, the hand that launches the tornado, and girds its dark bosom with thunder, is the same that originally, "weighed the hills in scales, and the mountains in a balance;" and not poor, blind, and utterly impossible chance! THUS IT IS PLAIN, THAT ALL THE MOTIONS IN NATURE are mathematical.

334. But the skeptic may object the proposition is not proven.—For although we may admit, that such a truth holds within the sphere of our actual observation, still what right have we to extend the predicate beyond the limits of that sphere? What right can we show to carry it back into the everlasting ages of the eternity without a beginning, and down to the incalculable years of that time which shall never end? What right have we to break over the impassible limits of the sense of sight, and cite a law that we know only to appertain to a little segment of the circle of infinitude, to all the untrodden fields that may bloom with worlds of which we behold but a twinkling point?

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336. We see nothing but mathematical harmony in all motions in our own sphere—we can conceive of nothing but mathematical harmony in any other sphere. We see the unequivical footsteps of a God within our sphere: and every gush of light from the remotest sun, adds to the evidence that it is so everywhere else in the wide universe. And this is enough. We are not called upon to roam over all space, and ascend the heights of all eternity, merely to answer a supposition destitute of even a shadow of proof, and verging close on the confines of absurdity! If we have a God ourselves, that is sufficient. We need not stop to inquire whether some little mote or molecule of sand does not gyrate without a God, somewhere in the vast void of immensity.

337. Now let us put together syllogistically the two propositions demonstrated in this division of our argument, and note the logical result. I. Nothing but mind can work mathematically. II. ALL THE MOTIONS OF NATURE ARE STRICTLY MATHEMAICAL. THEN MUST IT FOLLOW, AS A CONCLUSION UTTERLY UNASSAILABLE, THAT EVERY EFFECT IN THE UNIVERSE, IS PRODUCED BY THE IMMEDIATE AGENCY OF MIND. AND EQUALLY DOES IT FOLLOW THAT THAT MIND EVER HAS BEEN AND EVER MUST BE EVERYWHERE ACTIVE, AND IN ITS EXERCISE ALMIGHTY. Truly and sincerely, JAMES J. STRANG.

☞ A mother admonishing her son, a lad of about six years of age, told him he should never defer till to-morrow what he could do to-day. The little urchin replied, "Then mother let us eat the remainder of the plumb pudding to-night."

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337. Now let us put together syllogistically the two propositions demonstrated in this division of our argument, and note the logical result. I. Nothing but mind can work mathematically. II. ALL THE MOTIONS OF NATURE ARE STRICTLY MATHEMAICAL. THEN MUST IT FOLLOW, AS A CONCLUSION UTTERLY UNASSAILABLE, THAT EVERY EFFECT IN THE UNIVERSE, IS PRODUCED BY THE IMMEDIATE AGENCY OF MIND. AND EQUALLY DOES IT FOLLOW THAT THAT MIND EVER HAS BEEN AND EVER MUST BE EVERYWHERE ACTIVE, AND IN ITS EXERCISE ALMIGHTY. Truly and sincerely, JAMES J. STRANG.

☞ A mother admonishing her son, a lad of about six years of age, told him he should never defer till to-morrow what he could do to-day. The little urchin replied, "Then mother let us eat the remainder of the plumb pudding to-night."

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The following is the concluding paragraph of one of Mr. Barnes' libels on Dr. Macnish, one of the most distinguished physicians and enterprising and public spirited citizens of the State:—

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The *standing* orator and *prime* mover of this meeting, with ample cloak, pompous strut, and fiery speech, with a strong foreign accent, &c., was a *thing* who believes firmly in the principle of 'dot and go *one*,' and has *figured* heretofore somewhat extensively in a certain Fire Insurance Company—he is too well known in this community to need a minute description, and we should be loath to couple his name with anything in our paper—he is altogether too great a blockhead—his *billingsgate* falls unworthy of notice from us. He is a dangerous man.

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EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 9.

Racine, May 10th, 1849.

MR. JAMES J. STRANG :—I will now make a few observations on your concluding review of my letters 3 and 4. I am happy to find you do not think we merit punishment for unbelief, or an effect which must depend on a cause independent of ourselves for its existence. Though you say, in your article on faith to J. E. Page, "*there is no merit in the faith that believes with a reason, only in that which believes because of a mandate.*" This appears to me inconsistent; much like the doctrine of the priests of old, who,

To prove what look'd like lies was true,
They gave us miracles strange and new:
But to faith they gave the greatest prize,
That knaves the better might live on lies:
For who like a priest can understand
How to live in ease, on the fat of the land,
And work the "forbidden" day in seven,
To teach blind sinners the road to heaven?
Then hurrah for the good things every where,
To pay for preaching, creeds and prayer.

195. When you have informed me where I can perceive that star which has none beyond it, its name and place, it will be time enough for me to argue as though it was a fact. I have no reason to believe that you can see the boundary of the planetary region better than myself. So I trust you will consider my denial of the fact a sufficient excuse for not attempting to answer it. When the fact is established I will reply. When we have to assume planets in the regions of fancy, and affirm that they exist in nature to prove the existence of the supernatural, it is a sign we consider the facts which are near us are useless for the purpose. Probably you have proved that to your own satisfaction.

196. Our issue here was on my position that the different parts of nature mutually govern each other. I did say better take our illustrations (or facts) where we can best examine them. But you prefer supposing a star which we cannot examine, to prove a supposed supernatural being, equally beyond our reach. In my examples I said, "in the atmosphere the cold and heavy seeks an equilibrium with the warm and light, and if attraction exclusively governed all things, where would be the tendency to equilibrium?" According to you, the force called repulsion, pervading equally with attraction all planets, is the supernatural force. (Par. 83.) Had you discovered signs of repulsion and not of attraction, then attraction would have been the supernatural force, by the same rule. Thus your knowledge corresponds to the natural, and your ignorance to the supernatural, which is still but a name for the unknown cause of natural phenomena.

197. When I said, par. 74, "in the atmosphere the cold and heavy (air) seeks an equilibrium with the warm and light," as a proof of the different portions of nature governing each other, you say, par. 224, I have so connected these ideas together as to convey the idea that planets and stars, being warm and light, float in a cold and heavy atmosphere, at an immense distance from the earth, sun or something else, just as the balloon does from the earth. Then you inform me, "you make no war on sucklings." Well, perhaps I do. Pray, read it again, friend Strang; and if you cannot understand by common means, try the "Urim and Thummim." Why did you omit the first part of the sentence, as you frequently do?—Is it the force of habit? "If such errors are for want of understanding," did you ought to "give up discussion," as you recommend me? I can bear with such "nonsense," and seeing it comes from a prophet, I have more charity for common men.

198. You think, par. 225, that the nearest approach to the unchangeable and indestructible is in organization, not in the elements. Then plants and animals change less than oxygen, hydrogen, light, heat, &c. I hope you have not "changed brains with a baboon," as you seem to think I have, (par. 296,) and judge others by yourself.

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Thus oft on earth the veriest Tartar
When dead, is thought a sacred martyr,
And proved by "epitaph" and "preaching,"
"Newspaper puffs" and "gospel teaching:"
While those who died for truth and right,
Are sent to hell by priests of mammon,
And doomed to grope in endless night;
Now is not this infernal gammon?

200. On the langunge argument, par. 229, you say I overlook the force of the fact "that whatever language is natural to any living creature, every one of the species possesses untaught." That is your definition of "natural language," but is it not natural to man to make articulate language also? I think so. 2d. You say "that articulate language is possessed by no human being, to the extent of a single word, unless it is taught him." The question then comes, could articulate language originate with mankind? Of what is it composed, but sounds common to all mankind? (whose articulating organs are perfect,) which sounds are stopped and compounded to represent by common consent the ideas we wish to express. We have now to trace the origin of the language we use to our teachers, they to their teachers, and so on, as far as practical, and as we cannot trace it to its first formation, take the best evidence we can to indicate its origin.

201. I think it most probable that as our first parents would necessarily have few ideas, like children, they needed and had but few words to express them; that as they gradually acquired new ideas they would utter new sounds to express them, and as their families increased the children would use the language of their parents, and add to it as they acquired new ideas, which they desired to express to each other. This is what we do now, which is the best reason we can have for supposing our parents did the same, as it accords with experience and reason.

202. The faculties necessary to effect this are those of the voice and imitation, which I presume you will admit are natural to man, and the effect of their cultivation is articulate language. Here we need no supposition of the supernatural to account for articulate language, nor the supposition that man could not originate language to prove the existence of the supernatural; both suppositions appear to me to vanish before the growing intelligence of mankind, communicated to each other by articulate language, writing and printing.

203. When you misrepresent me (in par. 230) by saying, "that by my rule there is to be neither faith in testimony, nor logic in argument," I consider falsehood and abuse are the best arguments you have to offer. It shows likewise that your testimony is unworthy of credence, and proves the divinity within you. According to your logic, if there is no evidence advanced against an assumption the evidence is conclusive that there is none. So if I affirm that a man of the moon came to Adam and taught him articulate language, I am not required to prove it; and if no one takes the trouble to

EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 9.

Racine, May 10th, 1849.

Mr. James J. Strang :—I will now make a few observations on your concluding review of my letters 3 and 4. I am happy to find you do not think we merit punishment for unbelief, or an effect which must depend on a cause independent of ourselves for its existence. Though you say, in your article on faith to J. E. Page, "*there is no merit in the faith that believes with a reason, only in that which believes because of a mandate.*" This appears to me inconsistent; much like the doctrine of the priests of old, who,

To prove what look'd like lies was true,
They gave us miracles strange and new:
But to faith they gave the greatest prize,
That knaves the better might live on lies:
For who like a priest can understand
How to live in ease, on the fat of the land,
And work the "forbidden" day in seven,
To teach blind sinners the road to heaven?
Then hurrah for the good things every where,
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204. You say, par. 233, I might as well express my own opinion and offer it as proof as refer to A. J. Davis' revelations. Is that what you do? I have read some revelations of Davis', Smith and Strang, all appear to me to contain more of the weakness and ignorance of humanity than anything else. Though I think those of Davis the best. But if you will show me how I can distinguish divine revelations from human revelations, I shall be most happy to learn. Yours for the truth, EDWIN BURGESS.

THE GATHERING.

The doctrine of the gathering is generally understood among the saints, but it is not so generally lived up to as we could wish. In the revelation given Jan. 7th, the Lord says: "I have called you together to enjoy the blessings of my people, and ye have not heeded my call." Brethren, let this be said of you no longer. Be obedient to the word of the Lord in gathering to the places of safety which he has appointed. There is no promise of peace, health or prosperity only in the stakes of Zion, and there only in obedience to God's law and the shepherds he has appointed over us. The Lord has promised the saints his choicest blessings, even the blessings of his everlasting kingdom, if they would gather together and serve him. Are they not worth serving for? Let those who believe they are, show their faith by their works. The Apostle informs us that faith without works is dead. Numbers have manifested their living faith by going up to possess the land God has given us in the great lakes. By the last mail from Beaver Island we learn that two companies have already arrived, and two more are expected soon. We hope many more will go in the course of the season.—The work of the Lord requires it. In the revelation before referred to, he says: "Let many gather to the islands which I have appointed for your gathering, that this Order (the Order of Enoch) may be kept more perfectly." This is the order of God's everlasting kingdom—the order of the Church of the first born—the law of the celestial kingdom. Fifteen years ago the Lord said:—

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now: but behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the POOR and AFFLICTED among them, and are not UNITED according to the UNION required by the LAW of the CELESTIAL KINGDOM: and Zion CANNOT be built up unless it is by the principles of the LAW of the CELESTIAL KINGDOM, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer." D. & C. sec. cii. par. 2.

May God forbid that this should again be said of us. We have suffered enough. Let us obey God and prevail.

Beaver Island, April 12th, 1849.

NOT DEAD YET.

Well, Strang, this is the 12th of April. I have lived to see the death of anno domini 1848. He is dead and gone, never more to return. But he has left a name never to be forgotten. The future historian will once and again refer back to his name as one of the most eventful periods since the death of our Savior. But '48 is gone, and a new year now reigns in his stead. I am not dead yet, of course I am not, notwithstanding the fact that I have been cursed even unto death, by an apostate of course, except that I speedily retraced my steps. I am not dead yet, neither do I expect to be soon. Why, his curses slid off just like water from a gooses' back. What! talk about dying here on Beaver! Vain thought! Why, we have not got a school boy on the Island but what can tell you that people have to go off the Island to die. But to return to the intended subject.

Since I last saw you many events worthy of note have transpired. Dire winter with all of its gloomy scenes has passed, and beautiful spring with all its manifold blessings has returned. I said dire winter, not because it has been more direful than other winters, but because all winters are comparatively gloomy. We have, to be sure, had a cold winter, but it has been a steady cold. No rains or mud to encounter here. In fact, we have no mud at any time in the year to perplex us, like you have off in the States. This day is just as beautiful a day as the sun ever shone upon. Many undoubtedly suppose this to be a very lonesome place to spend the winter. So thought I last winter, consequently wintered down in the fertile Buckeye State, as you well remember. This winter I gave Beaver a trial, and of the more than twenty winters that I have lived I never enjoyed one better.

The fore part of the winter we got up a lyceum, which afforded much recreation as well as an excellent chance for the young to learn to speak, also for the experienced to improve. President Aldrich himself took an active part in the discussions, notwithstanding the fact that Parmeter proclaimed that all who had anything to do with the lyceum would apostatize. Yes, this is the same hocus pocus who has since become the great Heresiarch of that apostate band. Yes, he is the man who has done all that a man of his abilities possibly could do to cause jealous and malignant feelings towards us, and to discompose and cause disaffection among ourselves. Yes, he is the self same and identical man who said you had no more authority here, and that you would never live to see the Island again, or if you did possibly come you would keep secreted, insomuch that there would no one see you save himself and one or two others of his band. Thus prophecied this excrementuous groveler. Sage hypocrite! He has now entirely swayed. He has fallen, fallen to rise no more. His notoriety is here too well known.

I have given you thus much of the history of Parmeter. I will return to the subject of the Island. We have not received the mail yet this spring, and only once during the winter, owing to our not being up and doing, for individuals went down to Mackinac several times last winter. The St. Joseph arrived here on the 13th of March, being the first that called this spring, as well as last; the last boat that called in the fall was the 26th of Nov., making some four months and a half between. More anon. Respectfully yours,

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☞ This letter, like all we have before published, gives an importance to Parmeter's apostacy which never attached to it. At Beaver it is now forgotten. If Parmeter is not the *laziest* man living, it is because he is too lazy to be ahead in anything. The first cause of his apostacy is, that Pres. Aldrich would not support him in his laziness and find him bread when he would not work. All his operations were a sheer contrivance to get his living without labor. When the chance run out here, he went off to try it elsewhere. God grant his lot may fall among his like. [Ed.

THE PILLAR OF SALT—LOT'S WIFE.

In the library of Congress, at Washington, may be seen a specimen of rock salt, taken from a pillar of salt in the Dead Sea, fancifully called Lot's wife. For an account of this curiosity, and other objects of interest in Palestine and the remote east, we are indebted to a work about to be published by Carey and Hart, of Philadelphia, entitled, "A Narrative of the late Expedition to the Dead Sea, from a Diary by one of the Party. Edited by Edward P. Montague."—We quote the following description.—*Chris. Intel.*

"*Wednesday, April 26th*, 1848.—This morning we are examining the hills of Usdom, and seeking with a good deal of curiosity the ever famous 'Pillar of Salt,' which marks the judgment of God upon Lot's wife. On pulling round the shores of the sea, we saw an immense column, rounded and turret shaped, facing towards the south-east. This, we were told by our Arabs, was the pillar of salt in which Lot's wife was encased at the overthrow of Sodom. With some difficulty we landed here, and our esteemed commander and Dr. Anderson obtained specimens from it, and Mr. Dale took a sketch of it. Our boat's crew landed also, and their curiosity was gratified by their gathering specimens, some from its summit, and others from its base. It was measured, and found to be sixty feet in circumference. We cannot suppose that Lot's wife was a person so large that her dimensions equaled those of this column.—Many think the stature of Lot's wife was equal to the pillar of salt which the Bible speaks of. Let that pillar be where it may, and whatever be its size, they will not probably credit that this is the pillar. Their preconceived notions having much to do with the matter, they would have everybody think that she was at once transformed into a column of very fine grained, beautifully white salt, about five feet, or a few inches more in height, and in circumference that of a common sized person of the nineteenth century. Be that as it may, no two minds have, perhaps, formed exactly the same opinion on this matter who have not visited this spot. But here we are, around this immense column, and we find that it is really of solid rock salt—one mass of crystalization. It is in the vicinity which is pointed out in the Bible in relation to the matter in question, and appears to be the only one of its kind here. And the Arabs of the district to whom this pillar is pointed out, declare it to be that of Lot's wife—the identical pillar of salt to which the Bible has reference—the tradition having been handed down from each succeeding generation to their children, as the Americans hand down to succeeding generations the traditions of Bunker Hill Monument, in Boston. My own opinion of the matter is, that, Lot's wife having lingered behind, in disobedience to the express command of God—given in order to insure her safety—that while so lingering she became overwhelmed in the descending fluid, and formed the model, or foundation, of this extraordinary column. If it has been produced by common, by natural causes, it is but right to suppose that others might be found of a similar description. One is scarcely able to abandon the idea that it stands here as a lasting memorial of God's punishing a most deliberate act of disobedience, committed at a time when he was about to show distinguishing regard for the very person.

"We carefully brought away our specimens, intending to show them to our friends in America, when we shall have the good fortune to arrive there, and talk with them on the subject. This end of the sea is very shallow, and its waters more dense, more salt than where they are of greater depth; here it is from one to five feet in depth. We now leave this 'Pillar of Salt,' and return to our boats, richly laden with specimens from it. We cross the sea, and obtain soundings on our way. We had nearly reached the opposite side, when a new danger assailed us. We had braved all the dangers of the Jordan, in its streams and on its banks, and the peculiar storms on the Dead Sea, and now a specimen of the dangers to which man is subject visits us. The fearful scorching *sirocco* rages around, threatening us with suffocation and blindness, and causing almost insupportable thirst. The 'fiery atmosphere' seems as though it would doom us to the very fate of the unfortunate citizens who now lie engulphed below our boats; but we fearlessly pulled away until, coming to a place called Meserah, we land amidst the raging heat of the wind, and there encamp for the night."

PHYSICAL ADVANTAGES OF THE SABBATH.

The Sabbath is God's gracious present to a world, and for wearied minds and bodies it is the grand restorative. The Creator has given us a natural restorative—sleep; and a moral restorative—Sabbath keeping; and it is ruin to dispense with either. Under the pressure of high excitement, individuals have passed weeks together with little sleep, or none; but when the process is long continued, the ever driven powers rebel, and fever, delirium, and death come on. Nor can the natural amount be systematically curtailed without corresponding mischief. The Sabbath does not arrive like sleep. The day of rest does not steal over us like the hours of slumber. It does not entrace us almost whether we will or not; but, addressing us as intelligent beings, our Creator assures us that we need it, and bids us notice its return, and court its renovation. And if going in the face of the Creator's kindness, we force ourselves to work all days alike, it is not long till we pay the forfeit. The mental worker, the man of business or the man of letters, finds his ideas becoming turbid and slow, the equipoise of his faculties is upset; he grows moody, fitful, and capricious; and with his mental elasticity broken, should any disaster occur, he subsides into habitual melancholy, or in self destruction, speeds his guilty exit from a gloomy world. And the manual worker, the artizan, the engineer—toiling on from day to day, and week to week, the bright intuition of his eye gets blunted, and, fogetful of their cunning, his fingers no longer perform their feats of twinkling agility, nor by a plastic and tuneful touch mould dead matter, or wield mechanic power; but mingling his life's blood in his daily drudgery, his locks are prematurely gray, his genial humor sours, and slaving it till he has become a morose or reckless man, for any extra effort or any blink of balmy feeling he must stand indebted to opium or alchohol. To an industrious population, so essential is the periodic rest that, when the attempt was made in France to abolish the weekly Sabbath, it was found necessary to issue a decree suspending labor one day in every ten.

Master manufacturers have stated that they could perceive an evident deterioration in quality of the goods produced, as the week drew near a close, just because the tact alertness and energy of the workers began to experience inevitible exhaustion. When a steamer on the Thames blew up, a few months ago, the firemen and stocker laid the blame on their broken Sabbath; it stupified and embittered them, made them blunder at their work, and heedless what havoc those blunders might create. And we have been informed when the engines of an extensive steam packet company, in the south of England, were getting constantly damaged, the mischief

☞ This letter, like all we have before published, gives an importance to Parmeter's apostacy which never attached to it. At Beaver it is now forgotten. If Parmeter is not the *laziest* man living, it is because he is too lazy to be ahead in anything. The first cause of his apostacy is, that Pres. Aldrich would not support him in his laziness and find him bread when he would not work. All his operations were a sheer contrivance to get his living without labor. When the chance run out here, he went off to try it elsewhere. God grant his lot may fall among his like. [Ed.

THE PILLAR OF SALT—LOT'S WIFE.

In the library of Congress, at Washington, may be seen a specimen of rock salt, taken from a pillar of salt in the Dead Sea, fancifully called Lot's wife. For an account of this curiosity, and other objects of interest in Palestine and the remote east, we are indebted to a work about to be published by Carey and Hart, of Philadelphia, entitled, "A Narrative of the late Expedition to the Dead Sea, from a Diary by one of the Party. Edited by Edward P. Montague."—We quote the following description.—*Chris. Intel.*

"*Wednesday, April 26th*, 1848.—This morning we are examining the hills of Usdom, and seeking with a good deal of curiosity the ever famous 'Pillar of Salt,' which marks the judgment of God upon Lot's wife. On pulling round the shores of the sea, we saw an immense column, rounded and turret shaped, facing towards the south-east. This, we were told by our Arabs, was the pillar of salt in which Lot's wife was encased at the overthrow of Sodom. With some difficulty we landed here, and our esteemed commander and Dr. Anderson obtained specimens from it, and Mr. Dale took a sketch of it. Our boat's crew landed also, and their curiosity was gratified by their gathering specimens, some from its summit, and others from its base. It was measured, and found to be sixty feet in circumference. We cannot suppose that Lot's wife was a person so large that her dimensions equaled those of this column.—Many think the stature of Lot's wife was equal to the pillar of salt which the Bible speaks of. Let that pillar be where it may, and whatever be its size, they will not probably credit that this is the pillar. Their preconceived notions having much to do with the matter, they would have everybody think that she was at once transformed into a column of very fine grained, beautifully white salt, about five feet, or a few inches more in height, and in circumference that of a common sized person of the nineteenth century. Be that as it may, no two minds have, perhaps, formed exactly the same opinion on this matter who have not visited this spot. But here we are, around this immense column, and we find that it is really of solid rock salt—one mass of crystalization. It is in the vicinity which is pointed out in the Bible in relation to the matter in question, and appears to be the only one of its kind here. And the Arabs of the district to whom this pillar is pointed out, declare it to be that of Lot's wife—the identical pillar of salt to which the Bible has reference—the tradition having been handed down from each succeeding generation to their children, as the Americans hand down to succeeding generations the traditions of Bunker Hill Monument, in Boston. My own opinion of the matter is, that Lot's wife having lingered behind, in disobedience to the express command of God—given in order to insure her safety—that while so lingering she became overwhelmed in the descending fluid, and formed the model, or foundation, of this extraordinary column. If it has been produced by common, by natural causes, it is but right to suppose that others might be found of a similar description. One is scarcely able to abandon the idea that it stands here as a lasting memorial of God's punishing a most deliberate act of disobedience, committed at a time when he was about to show distinguishing regard for the very person.

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Near Mazarine, in Sicily, in 1516, was found the skeleton of a giant thirty feet high. His head was the size of a hogshead, and each of his teeth weighed five ounces.

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CONDITION OF THE LABORER.

There is a great deal of mock philanthropy on this subject, which ought not to pass for more than it is worth. Men talk fluently about the education of the working classes, the melioration of their physical circumstances, and the like, and often wind up with some high flown phrases about the dignity of labor and the equal rights of man. At the same time, these very men are devoting all their energies to the support of a system which must necessarily depress the laborer, and defraud him of his inherent rights. They are perfectly willing to pocket the avails of the poor man's labor, but shudder at the thought of being obliged themselves to take part in his toil; they would as lief go to the funeral of a daughter or a sister as see her a household drudge or a factory girl; but they are eloquent apostles of progressive democracy, and no doubt gain many votes by their loud talk in favor of the rights of labor. But so long as labor is toilsome and repulsive as it now is, every body who can do so will get rid of it, and of course must be supported by the industry of another. Labor must be so organized that it will be attractive to all that will engage in it, and that all will reap the fruits of their endeavors. Nature has made physical existence a necessity, and under congenial circumstances a pleasure. She has always made a pair of hands, where she has made human stomach and brain. A man might as well be all stomach, all brain, as to think of living without the use of his hands. And what better for the hands than productive industry—industry that will feed the mouth, clothe the back and provide the eye and ear with all the delights which they crave?

ORATORS AND NEWSPAPERS.

Compare the orator, one of the noblest vehicles for the diffusion of thought, with the newspaper, and we may gain a faint glimpse of the ubiquituous power of the latter. The orator speaks to a few hundreds, the newspaper addresses millions, the words of the orator may die in the air, the language of the newspaper is stamped on tablets imperishable as marble. The arguments of the orator may follow each other so rapidly that a majority of the audience may struggle in a net ratiocination; the reading of a newspaper may be scanned at leisure without a fear of perplexity. The passion of the orator influences an assembly, the feeling of a newspaper electrifies a continent. The orator is for an edifice, the newspaper for the world—the one shines for an hour, the other glows for all time—the orator may be compared to lightning, which flashes over a valley for a moment, but leaves it again in darkness; the newspaper to a sun blazing steadily over the whole earth, and "fixed on the basis of its own eternity." Printing has been happily defined 'the art which preserves all arts.' Printing makes the orator more than an orator. It catches up his dying words, and breathes into them the breath of life. It is the speaking gallery through which the orator thunders in the ears of ages. He leans from the tomb over the cradle of the rising generations.—*Mann's Family Physician.*

Not a Bad Custom.—The Lamnites, a people descended from the Sacedemonians, had a custom among themselves which must have produced an excellent effect upon their morals. At an oppointed time the young people were all assembled at one place, their conduct was closely examined, and he who was found most eminent for virtue and services to his country, had permission to choose for his wife any lady he preferred out of the whole country. "Admirable institution!" exclaims Montesque. The only recommendation that young men could have on this occasion, was owing to virtue, and to the services done their country. Love, beauty, chastity, birth, and even wealth itself were all, in some measure, the dowery of virtue. A nobler and grander recompense, less chargeable to a pretty state, and more capable of influencing both sexes, could scarce be imagined.—*Ex. paper.*

THE ERRING.

BY JULIA A. FLETCHER.

Think gently of the erring!
Ye know not of the power
With which the dark temptation came,
In some unguarded hour.
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly thus they fell.

Think gently of the erring!
Oh do not thou forget,
However daily stained by sin,
He is thy brother yet.
Heir of the self-same heritage!
Child of the self-same God!
He hath but stumbled in the path,
Thou hast in weakness trod.

Speak gently to the erring!
For is it not enough
That innocence and peace have gone,
Without thy censure rough!
It sure must be a weary lot
That sin-crushed heart to bear,
And they who share a happier fate,
Their chidings well may spare.

Speak kindly to the erring!
Thou yet mayest lead them back,
With holy words and tones of love,
From misery's thorny track.
Forget not thou hast often sinned,
And sinful yet must be—
Deal gently with the erring one
As God hath dealt with thee!

Recipe to Make a Readable Article.—First, select an attractive subject. If it be an event of recent occurrence, or a striking anecdote, or a novel idea, all the better.

Secondly, begin at once with a subject. Eschew long introductions about anything in general, and nothing in particular. If you have a story to tell, out with it at once, and make your moral reflections at the close. Many are prevented from reading an article by a dull introduction, the bearing of which they do not discover; and they reasonably infer that the whole article is as dull as the begining. But a pointed remark at the onset, or the relation of an incident, or the mention of a distinguished name, would have secured their attention, and they would have been tempted to pursue the writer through his essay.

Thirdly, be short. O that men would learn to write short articles. The gift of continuance is a most unhappy gift, especially when received by those who write for the newspapers.

Let the subject be well chosen, well begun, and close when it is finished, and it will probably be read. Almost any man, (however unaccustomed to writing), by following these rules, may do something with his pen. But this taking a dull theme, and writing about it, and then a few words by way of introduction, and a few more by way of conclusion, is a misrerable style of writing for the press in this age of the world.—*N. Y. Obs.*

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There is a great deal of mock philanthropy on this subject, which ought not to pass for more than it is worth. Men talk fluently about the education of the working classes, the melioration of their physical circumstances, and the like, and often wind up with some high flown phrases about the dignity of labor and the equal rights of man. At the same time, these very men are devoting all their energies to the support of a system which must necessarily depress the laborer, and defraud him of his inherent rights. They are perfectly willing to pocket the avails of the poor man's labor, but shudder at the thought of being obliged themselves to take part in his toil; they would as lief go to the funeral of a daughter or a sister as see her a household drudge or a factory girl; but they are eloquent apostles of progressive democracy, and no doubt gain many votes by their loud talk in favor of the rights of labor. But so long as labor is toilsome and repulsive as it now is, every body who can do so will get rid of it, and of course must be supported by the industry of another. Labor must be so organized that it will be attractive to all that will engage in it, and that all will reap the fruits of their endeavors. Nature has made physical existence a necessity, and under congenial circumstances a pleasure. She has always made a pair of hands, where she has made human stomach and brain. A man might as well be all stomach, all brain, as to think of living without the use of his hands. And what better for the hands than productive industry—industry that will feed the mouth, clothe the back and provide the eye and ear with all the delights which they crave?

ORATORS AND NEWSPAPERS.

Compare the orator, one of the noblest vehicles for the diffusion of thought, with the newspaper, and we may gain a faint glimpse of the ubiquituous power of the latter. The orator speaks to a few hundreds, the newspaper addresses millions, the words of the orator may die in the air, the language of the newspaper is stamped on tablets imperishable as marble. The arguments of the orator may follow each other so rapidly that a majority of the audience may struggle in a net ratiocination; the reading of a newspaper may be scanned at leisure without a fear of perplexity. The passion of the orator influences an assembly, the feeling of a newspaper electrifies a continent. The orator is for an edifice, the newspaper for the world—the one shines for an hour, the other glows for all time—the orator may be compared to lightning, which flashes over a valley for a moment, but leaves it again in darkness; the newspaper to a sun blazing steadily over the whole earth, and "fixed on the basis of its own eternity." Printing has been happily defined 'the art which preserves all arts.' Printing makes the orator more than an orator. It catches up his dying words, and breathes into them the breath of life. It is the speaking gallery through which the orator thunders in the ears of ages. He leans from the tomb over the cradle of the rising generations.—*Mann's Family Physician.*

NOT A BAD CUSTOM.—The Lamnites, a people descended from the Sacedemonians, had a custom among themselves which must have produced an excellent effect upon their morals. At an oppointed time the young people were all assembled at one place, their conduct was closely examined, and he who was found most eminent for virtue and services to his country, had permission to choose for his wife any lady he preferred out of the whole country. "Admirable institution!" exclaims Montesque. The only recommendation that young men could have on this occasion, was owing to virtue, and to the services done their country. Love, beauty, chastity, birth, and even wealth itself were all, in some measure, the dowery of virtue. A nobler and grander recompense, less chargeable to a pretty state, and more capable of influencing both sexes, could scarce be imagined.—*Ex. paper.*

THE ERRING.

BY JULIA A. FLETCHER.

Think gently of the erring!
Ye know not of the power
With which the dark temptation came,
In some unguarded hour.
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly thus they fell.

Think gently of the erring!
Oh do not thou forget,
However daily stained by sin,
He is thy brother yet.
Heir of the self-same heritage!
Child of the self-same God!
He hath but stumbled in the path,
Thou hast in weakness trod.

Speak gently to the erring!
For is it not enough
That innocence and peace have gone,
Without thy censure rough!
It sure must be a weary lot
That sin-crushed heart to bear,
And they who share a happier fate,
Their chidings well may spare.

Speak kindly to the erring!
Thou yet mayest lead them back,
With holy words and tones of love,
From misery's thorny track.
Forget not thou hast often sinned,
And sinful yet must be—
Deal gently with the erring one
As God hath dealt with thee!

RECIPE TO MAKE A READABLE ARTICLE.—First, select an attractive subject. If it be an event of recent occurrence, or a striking anecdote, or a novel idea, all the better.

Secondly, begin at once with a subject. Eschew long introductions about anything in general, and nothing in particular. If you have a story to tell, out with it at once, and make your moral reflections at the close. Many are prevented from reading an article by a dull introduction, the bearing of which they do not discover; and they reasonably infer that the whole article is as dull as the begining. But a pointed remark at the onset, or the relation of an incident, or the mention of a distinguished name, would have secured their attention, and they would have been tempted to pursue the writer through his essay.

Thirdly, be short. O that men would learn to write short articles. The gift of continuance is a most unhappy gift, especially when received by those who write for the newspapers.

Let the subject be well chosen, well begun, and close when it is finished, and it will probably be read. Almost any man, (however unaccustomed to writing), by following these rules, may do something with his pen. But this taking a dull theme, and writing about it, and then a few words by way of introduction, and a few more by way of conclusion, is a miserable style of writing for the press in this age of the world.—*N. Y. Obs.*

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Baltimore, Md., April 9th, 1849.

MR. PETER HESS,—DEAR BROTHER:—Yours of the 29th ult. was duly handed over to me by Bro. Parkinson, and nothing but an hourly press of business all last week prevented my answering it immediately. In relation to the vision you refer to, it is out of my power to give it in detail. Language is too poor to describe the grandeur and glory of its conclusion. Even while I write I am overwhelmed by the remembrance of its brightness and dazzling splendor. Besides this, as there was such a manifest and direct allusion to myself even by name, that I feel much timidity in speaking of the subject for fear that I might be suspected of being puffed up with vain glory. God forbid that this should be so. I will endeavor, my dear brother, to give you some of its leading features, this is all I can do.

But before doing this it may be well to premise a little in relation to what went before. In the first place, remember that there lives not the man who held in more supreme contempt and utter detestation the doctrine and usages of the saints than I did. I do not think that my nature or sense of right would have permitted me to persecute their persons, but with the name of "Mormon," and follower of "Joe Smith," was associated all that was base, vile and dishonorable. I looked upon the leaders as a set of designing knaves, and the people as a poor deluded crowd, for whom straight jackets would be the proper apparel, and lunatic asylums the most fit receptacles.

But I praise God that he has convinced me that I was the fool and madman, and that that which I regarded as fanaticism and delusion was God's glorious truth. I first met Bro. George with prejudice and personal dislike, but in spite of what I deemed my better reason I was induced to hear him. You may depend upon it I heard him with astonishment and wonder. I gazed, I listened, I was humbled and convinced, light from eternity burst in upon my soul. My prejudices fell before the power and light of glorious truth. I was awed and overwhelmed. But will you believe it, that, notwithstanding this, owing to former prejudices and predilections, I deemed it impossible that I could become connected with the poor, despised, persecuted saints. I desired to be honest. I felt at last willing to throw myself into the hands of God, determined at all hazards to follow in the path that divine wisdom should point. I felt, I knew that here I could not err. I lacked wisdom. God had promised to bestow it. I ventured to the great fountain. I humbly asked the great head of the church for a revelation of his will, not only concerning me, but in relation to the church of his saints. I approached him with confidence. I believed, I felt, I knew that I would not be repulsed. I was not disappointed. But my dear brother, I feel myself inadequate to the task you have imposed upon me. With fear and awe, and yet with delight, I will venture upon it however.

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When I had a little recovered myself, an old negro came to me and proffered me aid to leave the place; for I found myself entirely destitute and far from the place I had left, in a desolate region, and I knew not the way back. I told him I was without means to recompense him for his trouble. He replied, that another and greater would reward him for all he would do for me, and even if he did not, he would do it for truth's sake. We started on our way, but every step were beset by difficulties, dangerous precipices, thorny woods, stagnant swamps, deep and rapid rivers were passed in succession, hunger and thirst, fatigue and toil all were mine, but every difficulty was overcome, and at last I found myself by the side of a rail road, which led to the place or city which I had left, and to which I felt anxious to return. But I was hindered. Train after train passed with the speed of lightning. I could not get a conveyance. I thought far off as it was I would foot it. In an instant I was seized with a numbness in my feet, and rendered incapable of travel.

At this moment a man of strange apparel and singular countenance came to me, saying, "Doctor, you will never return to your former position or location; another sphere awaits you. Be humble and submissive, trust in God, and all will be well." Then turning and pointing towards the east, he said, "thither lies your road." I looked, but could see no road, no way of travel. All appeared an impenetrable forest. "Fear not," said he, "your way will be opened, only go forward." I told him I had no means of travel. "It will come," said he. With that several persons ap-

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Now as touching the price of grain and other things, they are very high in this new country. Common lumber is worth from $25,00 to $30,00 a thousand. Good cypress lumber is worth $50,00 a thousand. I could enter into a contract, if I would, at $1,00 a bushel for all the corn we will have to spare, which, if the season is good, will be several thousand bushels. We have about four hundred head of cattle and horses, and mules sufficient to do our business.

Cows here bear a high price, say from $12,00 to $16,00, for which I am selling them daily. One hundred and fifty miles from this place, where I have bought a great many head of cattle, they can be had for from $3,00 to $4,00 a head, in average lots, viz.: a cow and calf, and yearling, one two year old, a three year old and a four year old. One hundred miles from this place corn can be had for 37½ cents a bushel, pork in the same vicinity is worth from $2,-00 to $2,50 a hundred, but we raise our own. While at the old mill, 75 miles below this, we purchased a good many thousand bushels of corn, and sold the same in meal, but we anticipate the time is near at hand when we will be able to stock our own mills, as we calculate by another year to have from 500 to 600 acres of broke ground. There might some sixteen or eighteen hands more work to good advantage at our machinery, at making all kinds of furniture. But we have no use for any, only such as are willing to live on an equality with their neighbor, and not to call aught they possess their own, but that it all belongs to the Lord, and we are his servants for Christ's sake. However, the valley is very large, and those wishing to live by a dissected interest can find convenient locations.

It is not prudent to bring any stock whatever from the north country to this, for it is very seldom that anything like the half that is brought here will live. For the want of this information we suffered the loss of many hundred dollars. We sold all our beds and bedding except one blanket and pillow to each person, until twenty-three persons could put all their goods and effects aboard of one wagon, and their helpless women and children on the same, and the whole of the cooking and eating utensils weighed but twenty-one pounds, and I myself was one of the twenty-three persons. I remain as ever your friend and brother,

LYMAN WIGHT.

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It is not prudent to bring any stock whatever from the north country to this, for it is very seldom that anything like the half that is brought here will live. For the want of this information we suffered the loss of many hundred dollars. We sold all our beds and bedding except one blanket and pillow to each person, until twenty-three persons could put all their goods and effects aboard of one wagon, and their helpless women and children on the same, and the whole of the cooking and eating utensils weighed but twenty-one pounds, and I myself was one of the twenty-three persons. I remain as ever your friend and brother,

LYMAN WIGHT.

St. Louis, April 14th, 1849.

To Pres. James J. Strang,—Dear Brother of the last dispensation:—I have recently received your epistle of Feb. 15th, together with your papers, the Voree Herald, and am gratified, instructed and pleased with the intelligence which I have obtained from them. Long may it continue to go forth the herald of light and truth, the harbinger of better days to come, when man shall no more oppress his fellow man, but every one in every place shall meet a brother and a friend. And may God grant that you may continually be endowed with wisdom, knowledge and intelligence, that all honest and true hearted saints may be blessed thereby.

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HENRY CLIFFORD.

Crockery Creek, Ottawa Co., Mich., April 11th, 1849.

Dear Bro. Strang:—I will embrace this opportunity of sending you a few lines, and with it I inclose two dollars for the Herald.—Sickness and bad luck has prevented me from sending it long ago. Since I wrote to you in February my family have been very sick. At one time my wife and four of my children were sick at one time with the brain fever, and the inflammation on the lungs. The 3d of March my oldest daughter, 14 years old, died. At the time that she died two of my children were not expected to live from one day to another, but God in his mercy has spared them, and glorified himself by taking my daughter to him. I believe the time has come that those who know the will of the Lord concerning the gathering and other duties, if they do not obey they will be scourged as I have been. This is the first time that I could say that myself and family were all well since the 15th of August last. I want you should continue to send me the Herald, for that is all the instruction that I can get here, for I am alone. I will send you more money as soon as I can get it. I do not get all the numbers, and I believe that some of the post masters are fond of Mormon news. We send our love to you and all the saints, and pray for the prosperity of Zion. Yours in love, ARZA BARTHOLOMEW.

Theresa, N. Y., May 7th, 1849.

Bro. Strang,—Sir:—I take this opportunity of writing a few lines to you, although I cannot write anything very prosperous as to the cause of Christ in this part of the world. The saints are few and considerable scattered, so that we do not have any meetings at all. What there are of us left behind are mostly in low circumstances, and cannot gather to the place appointed, but we are resolved to do our best, and we think God will open the way for our escape soon. We hope to gather where we can meet with the church and hear the great truths pertaining to the kingdom of God. We want to leave the sects and all their errors, that our children and families may not become contaminated with their evil doctrines and practices, which, if they are left with them, they will drink in and roll them as a sweet morsel under their tongues, and finally share with the wicked in the destruction that awaits the ungodly.—I shall inclose one dollar in this letter, and I wish you to send me the gospel Herald from this time. I remain firm in the faith.—This from your friend and brother in the new and everlasting covenant,

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Teach your children to be diligent. The habit of being always employed is a great safeguard through life, as well as essential to the culture of almost every virtue. Nothing can be more foolish than an idea which parents have that it is not respectable to set their children to work. Play is a good thing, innocent recreation is an employment, and a child may learn to be diligent in that as in other things. But let them learn early to be useful. As to truth, it is the one essential thing. Let every thing else be sacrificed rather than that. Without it what dependence can you place in your child? And be sure to do nothing yourself which may countenance any species of prevarication or falsehood. Yet how many parents do teach their children the first lesson of deception.

Frankness.—Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted you intend to do what is right. If a friend asks a favor, you should grant it if reasonable; if not, tell him plainly why you cannot. You will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend, nor to keep one; the man who requires you to do so is dearly purchased at a sacrifice. Deal kindly but firmly with all men; you will find the policy which wears best. Above all, do not appear to others what you are not. If you have any fault to find with any one tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to be one thing before a man's face and another behind his back. We should live, act and speak out doors, as the phrase is, and say and do what we are willing to be read by men. It is not only best as a matter of principle, but as a matter of policy.

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J. W. Halladay,	0,50	to Vol.	III	No. 26
Moses Chidister,	2,00	to Vol.	IV	No. 52
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TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

OBITUARY.

Died, May 15th, at Menomonee, in the Chippeway region, above Lake Pippin, Bro. MOSES SMITH, a witness of the name of the Lord Jesus unto the nations and one of the quorum of the Twelve Apostles. Bro. Moses was born in Bennington Co., Vt., the 23d of March, 1800, and consequently was in his fiftieth year at the time of his decease. In 1819, in company with his brother Aaron, he visited all western N. Y. and northern Ohio, stopping some time in Ellicottville, on the Canadaway creek, near where Shumla now is; and penetrating the vast wilderness where there was no path but the occasional Indian trail, to and up the Sandusky river to the present location of Bucyrus, and returning eastward by a southern route. Near Bucyrus he witnessed an Indian trial and execution for murder, and was deeply impressed with the superior justice of the Indians over the whites, and still more with the patient submission of the culprit.

Many hundred miles of this journey the only guide of the two travelers was the SUN, or if that did not shine the MOSS on the trees. They depended on occasional hunting for their food, and slept on the ground without blankets. On this occasion the peculiar faculties which qualified him for a backwoodsman were well developed, and he succeeded without the least difficulty in making his way through the interminable and untrodden wilderness without ever losing the true course; made himself perfectly comfortable with neither a house, an extra garment, or an ounce of food but what he took while on his way, and entirely safe amidst savages and wild beasts.

The following year he settled in Medina Co., Ohio, where he remained till 1829, when he removed to Seneca Co. There he carried on considerable business as a merchant, held several respectable offices, both civil and military, and in 1832 he heard and embraced the gospel. In 1825 he married the daughter of a Baptist clergyman in Madison Co., N. Y., Lydia Perce, who, with two children, survive him. In 1833 he spent some time in Chaut. Co., N. Y., assisted Reynolds Cahoon in the work he accomplished there, and with Alpheus Cutler and Freeman Nickerson preached the gospel extensively in that region. The following year he spent some time on the Grand River in Upper Canada, but with what success we are unable to say. Early in 1835 he made his way to Racine, Wisconsin, scarcely behind the first pioneers, commenced making a farm, and not forgetting to preach the gospel. His family followed in a short time, accompanied by a younger brother and other friends. In the fall of that year, accompanied by his brother-in-law, Benjamin C. Perce, he explored the country on Fox River, and *marked his claim* where the village of Burlington now is, it being the first claim on Fox River. Two miles further west Mr. Perce marked his claim, where Voree now is. The little grove since occupied as the meeting ground of the saints at Voree, answered them instead of a house for the night. Early in 1836, with a great number of relatives and friends, he settled there and commenced extensive improvements of the country and a faithful dispensing of the word of God. By a series of misfortunes he had been reduced to poverty before removing to Wisconsin. But in the short space of three years he succeeded in making a farm, erecting valuable mills, rendering efficient assistance to numerous friends, besides contributing liberally to every public undertaking, keeping open house for the traveling saints, and supporting all the poor among them at his own expense. He was the first Post Master at Burlington, and is there remembered by every one as a man of enterprise, integrity and benevolence. While there with his brother Aaron, he preached the gospel in all the regions around, with eminent success. A branch consisting of about 100 members was built up at Burlington, and others in other places, considerable numbers of whom went to Nauvoo before that place was broken up.

While in Burlington, he with his brother Aaron, was sent as delegates of the saints in the region to attend a Conference in Kirtland. While at Kirtland, High Priests were sent to preside over the scattered churches generally throughout the land. But when the question arose on ordaining one for Wisconsin, each of the two brothers, with characteristic modesty and confidence, insisted that the other was called and best qualified to fill the station. The Conference were embarrassed by the earnestness with which each insisted that his brother was wiser and more worthy than himself. The end was that the old Patriarch, Joseph Smith, testified that they were both called of God to the high priesthood, and they were ordained by the unanimous voice of the Conference, and sent home to preside over all the churches in the vast region north-west of Lake Michigan, a mission they faithfully performed.

In 1839 he left Burlington with a valuable property, the accumulation of his three years in Wisconsin, and settled in Walnut Grove, Knox Co., Ill., where many saints driven from Missouri by persecution, came for a brief season of rest. His abundant means was thrown out freely for the plundered and exiled saints. The influence of his kindness and faithfulness drew many around him until the number became so great that it was contemplated to organize a stake there, and the measures had proceeded so far that his brother Aaron, yet in Wisconsin, had been sent for to preside over it, he being designed for the Bishop. But in the midst of these preparations the commandment was sent forth for the saints to gather to, and build up Nauvoo. About this time the Prophet Joseph was hard pushed by some of his creditors, of whom he had purchased land for the benefit of the poor saints who came there robbed of every thing by the Missourians. Moses, with characteristic generosity, sold his lands for these notes to the amount of several thousand dollars. When Joseph obtained his discharge under the bankrupt law, these demands were by law cancelled.—The Prophet however did not repudiate them, but continued to make payments on them as he had the means until his death.

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OBITUARY.

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apart by revelation and the laying on of hands to the Apostleship, and remained a member of the Quorum of the Twelve, enjoying in the fullest degree the confidence of the church and of the prophet.—During the same year he visited most of the churches in Mich. and Ohio; called together and assisted in conducting a well attended and eminently useful Conference in Kirtland, and set in order most of the churches in that region. It was under his wise administration that the Temple passed peaceably into the hands of the true church. While he remained there all things prospered, and the number of the faithful continually increased. It is impossible that any one should appreciate the wisdom of his administration in that region who has not been on similar ground, where apostacy has succeeded apostacy, till fear and jealousy prevails universal.

At the Conference in Kirtland he was appointed, in conjunction with Lester Brooks, Martin Harris and Hazen Aldrich, to a responsible mission to Great Britain. Returning to Voree, he found his brother Aaron pursuing a dangerous opposition to the prophet, who was then about visiting the churches in the middle and eastern States. Hoping to save the church from schism, and his brother from apostacy, he lingered until the prophet's return, pursuing with wisdom and moderation measures for the enforcing of a just discipline and the healing of all wounds, and particularly to prevent radical and dangerous resolution. In this effort he was doomed to be unsuccessful. The disease lay too deep to be healed without breaking out. The means by which he should have proceeded to England was withheld from him. Hazen Aldrich abandoned the mission, and Lester Brooks and Martin Harris, going out together, the folly of the latter defeated their work.

By permission of the prophet, Moses went into the pine region on the head waters of the Mississippi, sustaining himself in the lumbering business, but entrusted with a most responsible mission, the duties of which he has preformed in a manner entirely satisfactory. He was last in Voree last July, when it was arranged that he should return from there within the year, and perform the mission formerly given him to the saints in England. Causes, not fully known here, detained him longer than was expected. The hand of death has smitten him, and he has gone to the world of spirits, with Joseph, Hyrum, and David, fellow Apostles in this dispensation, to preach the gospel of the resurrection and everlasting life to the nations of the dead.

LOST LABOR.

That labor which is spent in preaching the gospel with a pipe in the lips, or a quid of tobacco in the cheeks, is *labor lost*. Defending the truth of the revelations with a smoking cup of tea before you, is *lost labor*. The example kills the precept. All efforts to establish the truth of the dispensation, coupled with accusations of those who hold the keys, are *labor lost*. No man will believe your leaders are sent of God, if you do not believe them honest. No one need say one word in favor of Mormonism who has not full confidence in the administration of the government of the church. It is *labor lost*. It is but calling the leaders what the enemies believe them—*dishonest*. *If you do not sustain the church entirely*, YOU MAY AS WELL NOT AT ALL.

☞ We are in possession of a communication from brother Comstock, which we shall publish as soon as we can attend to the questions contained in it. We have also a long letter from George Miller, which we shall make room for soon. Money can be remitted by mail from Texas as from other places. A quarter eagle or half sovereign would be a convenient sum to remit, and should be wafered carefully to the letter which incloses it.

EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 10.

Racine, May 16th, 1849.

MR. JAMES J. STRANG,—SIR:—I am surprised to find, in par. 235, No. 10, that you still claim to have originated the argument published as Arrington's in the Democratic Review of August and Sept., 1847, while Arrington says, par. 1, "*the construction of the argument in my own mind originated in the necessity of my nature*," and, par. 5, he says it occurred in May, on the banks of the Colorado in Texas while reading in Plato the sentence that "GOD GEOMETRIZES." He then *threw down the book, and exclaimed*, "*vain revery!*" *It fell beside a flower, which he plucked, then counted its stamens 5, its calyx 5, and its corol 5.* He then says, *he calculated the chances of these three equations in one flower*, and hence the argument. I state this for the benefit of those who have not seen the Review, and as one reason for my believing that Arrington's claim to originating the argument is better than yours.

206. I have read your par. 9, where you simply acknowledge having *read* the argument, and claim it but a *repetition of the arguments used by you* in PRIVATE *conversations in Pittsburgh, New York and Boston two years since*, and repeated in successive *public lectures* at Voree last winter and spring. Now mark, the public lectures would be proof against you, as Arrington published more than a year before, making it more probable that you copied from him, and *private testimony* carries less force *of evidence than public*.

207. I name this as one reason for not believing your testimony, when you say, you "*have seen God in the exercise of his power*."—What I say I trust you will not consider as personal pique. But simply a defense of what I believe to be true, and an attack on what appears to me false, and that it may not be truly said in time to come, as is often said of "Christ's miracles," "if they were not true, some one would have denied them," when the christians had burnt the books which were written against them. The acts of Christ and Moses were probably magnified by tradition, like the three black crows of old. It is difficult to learn the truth of an event in our own time and neighborhood; how much more difficult is it to learn the truth of an event in times long past, when the means of communication were much less perfect, the people generally much more ignorant, and the rulers, if possible, more corrupt? Only last week a man was landed in Racine from a steamer affected with cholera and died. A day or two after I was told that in Yorkville it was reported there were ten cases of cholera in Racine in one day. This in after time may pass for truth, though I believe it is our only case of cholera so far. Even Mr. Strang stated, April 14th, 1849, in his notes by the way, that the Racine pier was built without government aid, when we had $12,500 from government, I think in 1844. What then is the test of truth in the testimony of any man, but its agreements with the facts referred to? My speaking truth in one case would not prove that I spoke truth always. Yet my speaking false in one case would be good reason for doubt in others. The faith of many full grown people reminds me of that of children, who receive all kinds of absurdities from parents and priests as true and just, which they think it criminal to doubt or disbelieve. Are any men prophets in their own country, where people know them best? More converts are made to Mormonism far from Voree than near it, because it is easier to believe testimony without facts, than where facts would deny the testimony.

Things which provoke the mind's resistance,
Appear much better in the distance.

208. Now which appears most probable, that you should have seen a supernatural governor of the universe, or that you should be deceived and tell what is false? *How is it possible to determine the truth?*

apart by revelation and the laying on of hands to the Apostleship, and remained a member of the Quorum of the Twelve, enjoying in the fullest degree the confidence of the church and of the prophet.—During the same year he visited most of the churches in Mich. and Ohio; called together and assisted in conducting a well attended and eminently useful Conference in Kirtland, and set in order most of the churches in that region. It was under his wise administration that the Temple passed peaceably into the hands of the true church. While he remained there all things prospered, and the number of the faithful continually increased. It is impossible that any one should appreciate the wisdom of his administration in that region who has not been on similar ground, where apostacy has succeeded apostacy, till fear and jealousy prevails universal.

At the Conference in Kirtland he was appointed, in conjunction with Lester Brooks, Martin Harris and Hazen Aldrich, to a responsible mission to Great Britain. Returning to Voree, he found his brother Aaron pursuing a dangerous opposition to the prophet, who was then about visiting the churches in the middle and eastern States. Hoping to save the church from schism, and his brother from apostacy, he lingered until the prophet's return, pursuing with wisdom and moderation measures for the enforcing of a just discipline and the healing of all wounds, and particularly to prevent radical and dangerous resolution. In this effort he was doomed to be unsuccessful. The disease lay too deep to be healed without breaking out. The means by which he should have proceeded to England was withheld from him. Hazen Aldrich abandoned the mission, and Lester Brooks and Martin Harris, going out together, the folly of the latter defeated their work.

By permission of the prophet, Moses went into the pine region on the head waters of the Mississippi, sustaining himself in the lumbering business, but entrusted with a most responsible mission, the duties of which he has preformed in a manner entirely satisfactory. He was last in Voree last July, when it was arranged that he should return from there within the year, and perform the mission formerly given him to the saints in England. Causes, not fully known here, detained him longer than was expected. The hand of death has smitten him, and he has gone to the world of spirits, with Joseph, Hyrum, and David, fellow Apostles in this dispensation, to preach the gospel of the resurrection and everlasting life to the nations of the dead.

LOST LABOR.

That labor which is spent in preaching the gospel with a pipe in the lips, or a quid of tobacco in the cheeks, is *labor lost*. Defending the truth of the revelations with a smoking cup of tea before you, is *lost labor*. The example kills the precept. All efforts to establish the truth of the dispensation, coupled with accusations of those who hold the keys, are *labor lost*. No man will believe your leaders are sent of God, if you do not believe them honest. No one need say one word in favor of Mormonism who has not full confidence in the administration of the government of the church. It is *labor lost*. It is but calling the leaders what the enemies believe them—*dishonest*. *If you do not sustain the church entirely*, YOU MAY AS WELL NOT AT ALL.

☞ We are in possession of a communication from brother Comstock, which we shall publish as soon as we can attend to the questions contained in it. We have also a long letter from George Miller, which we shall make room for soon. Money can be remitted by mail from Texas as from other places. A quarter eagle or half sovereign would be a convenient sum to remit, and should be wafered carefully to the letter which incloses it.

EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 10.

Racine, May 16th, 1849.

MR. JAMES J. STRANG,—SIR:—I am surprised to find, in par. 235, No. 10, that you still claim to have originated the argument published as Arrington's in the Democratic Review of August and Sept., 1847, while Arrington says, par. 1, "*the construction of the argument in my own mind originated in the necessity of my nature*," and, par. 5, he says it occurred in May, on the banks of the Colorado in Texas while reading in Plato the sentence that "GOD GEOMETRIZES." He then *threw down the book, and exclaimed*, "*vain reverry!*" *It fell beside a flower, which he plucked, then counted its stamens* 5, *its calyx* 5, *and its corol* 5. He then says, *he calculated the chances of these three equations in one flower*, and hence the argument. I state this for the benefit of those who have not seen the Review, and as one reason for my believing that Arrington's claim to originating the argument is better than yours.

206. I have read your par. 9, where you simply acknowledge having *read* the argument, and claim it but a *repetition of the arguments used by you* in PRIVATE *conversations in Pittsburgh, New York and Boston two years since*, and repeated in successive *public lectures* at Voree last winter and spring. Now mark, the public lectures would be proof against you, as Arrington published more than a year before, making it more probable that you copied from him, and *private testimony* carries less force *of evidence than public*.

207. I name this as one reason for not believing your testimony, when you say, you "*have seen God in the exercise of his power.*"—What I say I trust you will not consider as personal pique. But simply a defense of what I believe to be true, and an attack on what appears to me false, and that it may not be truly said in time to come, as is often said of "Christ's miracles," "if they were not true, some one would have denied them," when the christians had burnt the books which were written against them. The acts of Christ and Moses were probably magnified by tradition, like the three black crows of old. It is difficult to learn the truth of an event in our own time and neighborhood; how much more difficult is it to learn the truth of an event in times long past, when the means of communication were much less perfect, the people generally much more ignorant, and the rulers, if possible, more corrupt? Only last week a man was landed in Racine from a steamer affected with cholera and died. A day or two after I was told that in Yorkville it was reported there were ten cases of cholera in Racine in one day. This in after time may pass for truth, though I believe it is our only case of cholera so far. Even Mr. Strang stated, April 11th, 1849, in his notes by the way, that the Racine pier was built without government aid, when we had $12,500 from government, I think in 1844. What then is the test of truth in the testimony of any man, but its agreements with the facts referred to? My speaking truth in one case would not prove that I spoke truth always. Yet my speaking false in one case would be good reason for doubt in others. The faith of many full grown people reminds me of that of children, who receive all kinds of absurdities from parents and priests as true and just, which they think it criminal to doubt or disbelieve. Are any men prophets in their own country, where people know them best? More converts are made to Mormonism far from Voree than near it, because it is easier to believe testimony without facts, than where facts would deny the testimony.

Things which provoke the mind's resistance,
Appear much better in the distance.

208. Now which appears most probable, that you should have seen a supernatural governor of the universe, or that you should be deceived and tell what is false? *How is it possible to determine the truth?*

Don't lawyers lie in their profession,
And go to court in open session
To prove that right is clearly wrong,
And wrong is right in speeches long?
Why wonder, then, when turned a priest,
By force of habit at the least,
They still lie on through thick and thin?
Do Ethiopians change their skin?
Or lawyer priests their trade of lying?
Until like saints, they're changed by dying?
Their testimony then who heeds it,
Except the dupe, who thinks he needs it?

209. To return to the Arrington article, when I showed J. E. Page and J. Ketcham what I call the original article in the Review they were surprised. I asked them if they had ever heard you use the arguments before their present publication, they said NO. They thought before my showing them the Review that the ideas and language were original with you. They were evidently surprised to find your flowery articles only a base plagiarism. That Gods, High Priest, Prophet, Seer and Revelator, the successor of Moses and Christ, should have to borrow his ideas and language from a magazine scribe, appears to me supremely ridiculous.

210. A curious coincidence occurs here. That you should write an article containing the *first acknowledgment of one idea and language from Arrington* (after you had copied so many) only two days prior to my showing the Review to Page and Ketcham, you have either mistaken the date or written a good deal that day, "*notes by the way*," "*No. 10 to myself*," and "*an article to the printer*." Pretty well, considering visiting and visitors, and the anxiety of leaving Racine. You see I was wondering if my exposure was not the cause of the "*one idea acknowledgment*," not that I doubt your ability to write much in little time.

211. Again, when you lectured in Racine and gave the challenge, I asked Mr. Savage and yourself what evidence there was to believe in the existence of a God. Both of you used the language argument, but neither the Arrington, then the difference of style.—That of Arrington reminds me of Hudibras, who,

"For rhetoric he could not ope
His mouth, but out there flew a trope,"

which does not correspond with your style of speaking or writing, so far as I have heard and read you.

212. Another circumstance I would name is, that you did not commence this discussion until about two months after your challenge, and not till after you had read Arrington's article, on which you mainly rely. So it appears probable to me that prior to the reading of that you did not think you had sufficient arguments to sustain your case. Coupling this with what is called the Spalding plagiarism, have not the Gentiles much reason to doubt and little to believe the claims of the saints in the relations of their interviews with the supernatural?

213. Next comes the inconsistency. First, you have said God is material, and matter is INERT, therefore God is INERT. Second, *God is* MIND *and the cause of motion*, therefore *God is active and inert*. Now, friend Strang, you can hang yourself on either horn of the dilemma or suspend yourself between them, as suits best your convenience. Could the two arguments possibly originate in any consistent mind?

214. I doubt much if the argument first fairly originated with either of you, for the doctrine of chances in relation to order occurs in Bachelor and Owens' discussion on the existence of God, published in London in 1840, and in America long before, which I doubt not you can read if you wish. I think I have shown good reason for believing that you have copied a great deal from Arrington without a fair acknowledgment. The inertia argument Arrington credits to Dr. Samuel Clarke.

215. I will now proceed with par. 237. After complaining that I have made no effort to answer your arguments, which I think few of our readers can believe, 1st, you claim to have demonstrated that matter *is* absolutely *inert*, that is, *that it does not move*, when, I presume, you only mean that it *was inert till put in motion by mind*.—I thought I showed, in par. 126 to 128, the inconclusiveness of your arguments, and that to prove matter *was inert* you must show that motion began to be, and establish the pre-existence and invariable connection of mind as its cause. 2d, that mind and matter both existed prior to motion, which will prove an (active) cause, once passive, in relation to the motion of the (material) universe. Then we may guess how long matter has been active, or, perhaps, by the momentum, how existing. You or Arrington may calculate its duration. When we take a false position, the longer we follow it the more difficulty we are involved in. With a true one, the reverse.

216. 2d, you claim that no effect can occur without motion. Here there was no issue. 3d, you claim that mind and nothing else could produce motion. Here, as I said before, you are bound to show that wind, waves, planetary motion, earthquakes, heat, light and electrical action, are caused by mind; for if I find a single exception your position will not be proved. Here, as I said before, you must show the pre-existence and invariable connection, *if precedence and connection distinguish a cause*. And you are likewise bound to show that motion began to be, for an eternal effect would be as ridiculous as a man eternal, and begotten. So that the conclusion you claim is not "irresistible that mind governs all;" for reasonable conclusions must be indicated by the facts referred to as proof, which in this case are found wanting.

217. You now say, par. 237, the word God admits of no better definition than the "*Almighty Mind*." Now all might signifies, in this sense, *all force*. But if God's mind contains all force, then our minds contain no force, which you would hardly admit. But if our minds contain some of the force, which makes up the *all* force.—Then are our minds parts of the Almighty Mind, or God, which is pure Pantheism. And as bodies and minds always go together in nature, will not the Almighty Mind require an Almighty Body, which would be all the material universe, which is also Pantheism. First, your "God was a material being, *possessed of motive, intelligence and will*," which would be only part of nature. Now he is the "ALMIGHTY MIND," *which you "have seen in the exercise of his power;"* and consequently can give us a description of his appearance. Then minds are visible after all. How strange they are not more frequently seen.

218. I think your "impregnable fortress" is your denial of my attempting to answer your arguments, the folly and falsehood of which is too evident to need a reply.

219. You say, par. 239, first, I am bound to show that matter has the power to set itself in motion. I never claimed there was a time when matter did not move, (as you do, without proving it.) I do not think I am in the habit of claiming such absurdities. And believing your mind to be as fallible as my own, I do not bow to your authority or dictation. "*I only denied the existence and revelation of a supernatural being.*" The negative of your second also I never claimed that effects occur without motion. I doubt much if any one ever did. "Third, you say I am bound to show that something else produced the motions of the world besides mind." Have I not told you sufficiently often that I believe the different portions of nature mutually govern each other, according to astronomy, &c.; that motion is as indestructible as matter. In fact, that all the attributes of matter are as indestructible as matter itself, and consequently as eternal. *If I understand the question, it is for you, who affirm, to*

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show that something supernatural governs the universe, or causes the motions, if you will. I never supposed that mind was "SUPER," or above NATURE, though I do deny that there *is evidence to show that mind is the cause of universal motion*, though I do not see what this has to do with the supernatural, unless you call mind supernatural, and matter natural, which would be quite a new definition to me.

220. I thought from all I could learn from what you have said, that the difference between you and other priests was, that you believed in a "*material God*," who controled nature, without being subject to its influence, and that matter was eternal. Now you define God as the Almighty Mind. As the greatest difficulties generally occur for want of correct definitions, I hope you will make this subject clear if possible; for if we are arguing in a circle, it is your fault for not defining distinctly what you meant by the supernatural. I trust I have asked you often enough to leave no doubt of my desire to know, if possible.

221. Fourth, you desire me to show that some inferior mind is capable of producing the motions actually occurring in the material universe. This also I never claimed, and therefore do not feel bound to prove. You appear to me to lose sight of the fact that the burden of the proof belongs to the affirmative. For these reasons I do not feel bound, as "an honest man, seeking after truth, to yield the point in issue," as you intimate, believing that will properly belong to you. I think we waste much time in answering each other, and lose sight of the question too frequently.

222. You ask, par. 241, "how long will one part of nature press on another, without producing motion?" And you answer, "*forever.*" Can pressure exist without effecting change? or change take place without motion? *You say not*, and I think change must occur with motion.

223. In reply to 243, I await the proof of mind being the cause of planetary motion, volcanoes, electricity, &c.

224. In par. 243 you evade the question, whether attraction and repulsion, which natural philosophy teaches, are two of the governing forces of the material universe, are co-existent and inseparable from matter. Remember, you appealed to works on natural philosophy, and ought to be the last to shirk the testimony when against you. I should like to see a theory of astronomy based on the premise that force was always in proportion to mind. Query. Would you not soon have to call *matter mind?* as the planets are said to govern each other according to their material contents, not their mental.

225. Your par. 244 I must leave as belonging to the unknown tongue you spoke of, presuming you spoke of it from better acquaintance in your extensive practice of interpretation. If you will refer to an example in nature, I will endeavor to understand it.

226. In reply to par. 245, some bodies appear to repel light much, and some but little. But does not light appear to act by a repelling force? Query. Is not more done by this resistant or repelling force than it obtains credit for? But for repulsion, would not all the material universe be one solid mass in proportion to the force of attraction?

227. In reply to par. 245, when we speak of imponderable elements we only express our incapacity to weigh them, not that they are absolutely without weight.

228. In reply to par. 247, when I spoke of a negative condition of matter, I alluded of course to the inertia, which you claim. But in the examples which you give to show that a negative can be proved, you only prove an opposite affirmative; that the whole is more than a part, and that 10 is more than 3 times 3. Query. Can we do more than prove an opposite affirmative? It takes quite a number of negatives to describe God, by a comparison with things natural. When you argue from the *assumed* inertia of matter that mind is the cause of all motion, you certainly argue from an assumed negative. As far as animal action is concerned, mind may be said to be its cause, excited by external influences. But where do minds move inanimate matter, but by a corresponding muscular force? And where is the mental and muscular force capable of effecting planetary motion? You say the supernatural. But his existence is the question in issue.

229. In reply to par. 248, when I spoke of the motion of the universe, I alluded to that which is common to all planetary bodies, and indeed all matter, the cause of which is said to be "attraction and repulsion." By animal motion I mean those actions which appear to be the result of desire. I might have called them voluntary, to distinguish them from the circulation, which appears to continue when the mind is passive or sleeping. I did not concede the passivity of matter, as you claim, only that in comparison with the hand. The pen was relatively passive, or less active. I do not think that which is ponderable can possibly be passive. As to my conceding the mechanical passivity of matter, who claimed that the pen was a mechanic? And as to my showing how motion exists without intellectual force, I would again remind you that the affirmative belongs to you, *to prove the supernatural.* I do not believe in calling *whiskey physic, or mind the distinguishing attribute of animated nature supernatural.* Mind, so far as my experience goes, is governed as well as governing; is born and grows, and matures, like our bodies; is made passive or destroyed by a blow on the head; becomes deranged like our bodies, by too much or too little action; and after death we have less evidence of its existence than that of the body, if indeed we have any at all. *All your fossil remains prove that.*

230. In reply to par. 250, I still think to move all ways at once, is to move *inwards* as well as *outwards.*

231. In reply to par. 250, I spoke of heat and cold as the expansive and contractive forces of nature, according to appearances, by which we judge. What you mean by saying that I have not told by what means the motion which produced them was produced, I must leave you to explain. You say further, if inertia be denied all motion would be of inconceivable velocity, *because there would be no resistance.* But if there was no resistance, how could you cause motion? Is not resistance a requisite of motion? I should like to see you throw a feather as far as a bullet. Which resists the most?

232. When I said "*it has been suggested to me*," I did it to credit the idea to another, thinking it wrong to put forth the thoughts and language of others as my own, and not to "*throw myself behind a cover.*" So you can consider me responsible, and answer according.

Yours for the truth, EDWIN BURGESS.

EXISTENCE OF GOD.

MR. STRANG TO MR. BURGESS.—No. 15.

Voree, June 5th, 1849.

Mr. EDWIN BURGESS:—I have been a few days home from the Beaver Islands, and just got time last evening to look over what you had written during my absence. That the same ignorance of language and logic which has characterized all your former articles should continue in these, is no matter of surprise. I did not, however, expect that Mr. Burgess would take the occasion of my absence to send on to be published by me a mass of doggerel and billingsgate, obviously intended for mere personal abuse.

339. Certainly, when I showed Mr. Burgess the courtesy of entering on a discussion with him, published solely by myself, without any effort on his part to get it before the Atheists, whom it is my object to reach, I had reason to expect something in return other than meanness and indecorous language. Having a confidence in

show that something supernatural governs the universe, or causes the motions, if you will. I never supposed that mind was "SUPER," or above NATURE, though I do deny that there *is evidence to show that mind is the cause of universal motion*, though I do not see what this has to do with the supernatural, unless you call mind supernatural, and matter natural, which would be quite a new definition to me.

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227. In reply to par. 245, when we speak of imponderable elements we only express our incapacity to weigh them, not that they are absolutely without weight.

228. In reply to par. 247, when I spoke of a negative condition of matter, I alluded of course to the inertia, which you claim. But in the examples which you give to show that a negative can be proved, you only prove an opposite affirmative; that the whole is more than a part, and that 10 is more than 3 times 3. Query. Can we do more than prove an opposite affirmative? It takes quite a number of negatives to describe God, by a comparison with things natural. When you argue from the *assumed* inertia of matter that mind is the cause of all motion, you certainly argue from an assumed negative. As far as animal action is concerned, mind may be said to be its cause, excited by external influences. But where do minds move inanimate matter, but by a corresponding muscular force? And where is the mental and muscular force capable of effecting planetary motion? You say the supernatural. But his existence is the question in issue.

229. In reply to par. 246, when I spoke of the motion of the universe, I alluded to that which is common to all planetary bodies, and indeed all matter, the cause of which is said to be "attraction and repulsion." By animal motion I mean those actions which appear to be the result of desire. I might have called them voluntary, to distinguish them from the circulation, which appears to continue when the mind is passive or sleeping. I did not concede the passivity of matter, as you claim, only that in comparison with the hand. The pen was relatively passive, or less active. I do not think that which is ponderable can possibly be passive. As to my conceding the mechanical passivity of matter, who claimed that the pen was a mechanic? And as to my showing how motion exists without intellectual force, I would again remind you that the affirmative belongs to you, *to prove the supernatural.* I do not believe in calling *whiskey physic, or mind the distinguishing attribute of animated nature supernatural.* Mind, so far as my experience goes, is governed as well as governing; is born and grows, and matures, like our bodies; is made passive or destroyed by a blow on the head; becomes deranged like our bodies, by too much or too little action; and after death we have less evidence of its existence than that of the body, if indeed we have any at all. *All your fossil remains prove that.*

230. In reply to par. 250, I still think to move all ways at once, is to move *inwards* as well as *outwards.*

231. In reply to par. 250, I spoke of heat and cold as the expansive and contractive forces of nature, according to appearances, by which we judge. What you mean by saying that I have not told by what means the motion which produced them was produced, I must leave you to explain. You say further, if inertia be denied all motion would be of inconceivable velocity, *because there would be no resistance.* But if there was no resistance, how could you cause motion? Is not resistance a requisite of motion? I should like to see you throw a feather as far as a bullet. Which resists the most?

232. When I said "*it has been suggested to me,*" I did it to credit the idea to another, thinking it wrong to put forth the thoughts and language of others as my own, and not to "*throw myself behind a cover.*" So you can consider me responsible, and answer according.

Yours for the truth, EDWIN BURGESS.

EXISTENCE OF GOD.

MR. STRANG TO MR. BURGESS.—No. 15.

Vorce, June 5th, 1849.

Mr. EDWIN BURGESS:—I have been a few days home from the Beaver Islands, and just got time last evening to look over what you had written during my absence. That the same ignorance of language and logic which has characterized all your former articles should continue in these, is no matter of surprise. I did not, however, expect that Mr. Burgess would take the occasion of my absence to send on to be published by me a mess of doggerel and billingsgate, obviously intended for mere personal abuse.

339. Certainly, when I showed Mr. Burgess the courtesy of entering on a discussion with him, published solely by myself, without any effort on his part to get it before the Atheists, whom it is my object to reach, I had reason to expect something in return other than meanness and indecorous language. Having a confidence in

your decency and good manners, which proves totally undeserved, I instructed the printer of the Herald to insert your letters as they were received, without scrutiny, and by these means the readers of that paper have been imposed upon and abused. Had I seen Nos. 7, 9 and 10 before they were in type, they would have been returned to you less than half read.

340. I wish to be understood distinctly, that my engagement with you was for an encounter of logic, not of acrimony and meanness; and in making a paper under my control, the vehicle for the publication of my opponent's reasonings, I did not undertake also to make it the channel of indiscriminate slander and falsehood, either on others or myself. A man having no respect for the decencies of life, may choose to assert many things which a gentleman would not wish to publish. And in agreeing to enter upon a discussion with any one, I do not engage to print libels on myself, my friends, *or my enemies*, for which another person would be justly liable to a prosecution at law.

341. This cry of yours in your doggerel, "pay, pay, pay," is a fashionable mode of attack. And your readers are expected to infer that *I preach for hire.* Unless denied, doubtless all the fools, and if denied, all the knaves will believe it. Men, especially knaves, are unwilling to believe that any person is governed by better motives than themselves. So true is this, that probably Mr. Burgess really believes that I preach for hire, and preach lies for the good things that lies may bring. A man who has spent his life so much in low society as to conclude that no amount of human testimony whatever is sufficient to prove a plain fact, would very naturally get the habit of falsehood, and could hardly expect the lawyer, ordained a priest, of being a whit more true than himself.

342. I observe that, in paragraph 194, you refer to "*my article on faith to J. E. Page.*" I never wrote an article on faith to J. E. Page. I know of no such article. And I think you are the last man who should complain of the saying that "there is no merit in the faith that believes with a reason," who hold that all faith is involuntary, and consequently without merit to the possessor. I confess that I believe there is some merit in the faith the child has in the parent, and man in God, even though it pertain to things that in some measure we understand not, but I will not consent to drag such extraneous matters into this discussion, much less to the falsehood with which you introduce it.

343. Destitute of all shadow of answer to a part of my argument, you have run off into a tirade of abuse on the question of authorship, which, if it is intended for any purpose but an exhibition of meanness, is to prove *just what I told you in advance, but* WHICH YOU CAREFULLY CONCEAL, that somebody else had published the same thing before. For the benefit merely of the reader who may not have followed this discussion through from the beginning, and not for you, who knew the truth when you wrote the falsehood, I refer to par. 9 in my first letter to you, in which I said, "since seeing you I have read the first argument of *real force* I ever had the pleasure of reading, to prove that there is a God. This is a reprint in the Wisconsin Argus, from the Democratic Review. And this is *but a* REPETITION, DRESSED UP IN BETTER *and* MORE SCIENTIFIC LANGUAGE THAN I AM ABLE TO USE, *of part of the* ARGUMENTS USED BY ME," on certain occasions, there named.

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348. As for the insinuations contained in par. 210, I am very willing you or any other ass should think I can only write three brief articles in a day, and infer that therefore I have *misdated* a letter *because I could not write so much.* So this is the Atheist's evidence that there is no God. Again, you say, I did not use the inertia argument in conversation with you. Certainly not. I tried two or three times to state it, but before I could state the positions you broke in. After three or four unsuccessful efforts to make an uninterrupted statement of the argument, I was content to drop the matter till I could write or speak to one who did not interrupt. I think Savage had much the same success with the language argument.

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SELF-RIGHTEOUS MEN.

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Ithaca, Ohio, May 22d, 1849.

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ANGRY WORDS.

BY JAMES MIDDLETON.

Angry words are lightly spoken
In a rash and thoughtless hour,
Brightest links of life are broken
By their deep insidious power;
Hearts inspired by warmest feeling,
Ne'er before by anger stirred,
Oft are rent past human healing
By a single angry word.

Poison-drops of care and sorrow,
Bitter poison-drops are they,
Weaving for the coming morrow
Saddest memories of to-day.
Angry words, O, let them never
From the tongue unbridled slip:
May the heart's best impulse ever
Check them, ere they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.
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Defence of Romps.—Never find fault with girls—young girls, in particular, if they are decided romps—but be thankful that they have the health and spirits necessary for romping. Better a romp than have a narrow chest and a hectic flush on the cheek. Better wild as a hawk than tame as a dove. Better pay the butcher and the shomaker than the physician and the undertaker.

Newspaper Postage.—Mr. Collamer, the new Postmaster General, has decided that transient newspapers, that is, papers not sent from the office of publication, will hereafter be subjected to newspaper postage only; that is, one cent for any distance in the same State, one and half for any distance exceeding one hundred miles, where the newspaper is sent from one State into another. But postage on such newspapers is in all cases to be prepaid, as heretofore.

Be Careful What You Say.—A word is a little thing, we know, but it has stirred up a world of strife. Suppressing a word has saved many a character—many a life. Who can tell the good and bad effects of a single word? Be careful what you say. Think before you speak, and you will never have cause for regret.

CONFERENCE.

A Conference of the Church of Jesus Christ of Latter Day Saints will be held at Big Beaver Island, Lake Mich., July 6th, 7th & 8th.

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EXISTENCE OF GOD.

MR. BURGESS TO MR. STRANG.—No. 11.

Racine, May 29th, 1849.

MR. JAMES J. STRANG,—SIR:—In reply to No. 11, I would ask, what are all those wondrous equations of which you speak, but the general law of organic order, pervading all nature, as far as our knowledge extends? When you can show that this order began to be, I shall be happy to learn it. But I cannot go on to argue as though order had a beginning, without good proof of the fact, as I should have to admit assumed premises, which is more promotive of falsehood than truth. I have no idea whatever of principles or laws of nature beginning to be, nor can I see what the supposition of "*chances*" has to do with proving the existence of a supernatural being.

231. You ask, par. 273, what reason can the Atheist give for the resemblance of human beings to each other? I confess my ignorance of the cause. I only see that like proceeding from like is the order in which we observe them as they are generated in nature.—If Mr. Strang will show me more, I shall be happy to learn it.

235. You ask, par. 277, "can order constitute itself?" But where is the evidence that order was constituted, or that it began to be? You continue, "can there be *order* without intellect?" I know not. But I know there is frequently disorder with it. Again, you ask, "is that wonderful order, that mysterious law, self-conscious?" I am neither order, nor law, to say what is the order of nature, but the acting condition of its parts. Whether every part of nature knows what it does, I know not. I have no reason to believe they do, and cannot prove they do not.

236. You ask, par. 278, if blind force can produce heavenly harmony. Query. Does it pervade all nature? What about cholera, earthquakes, shipwrecks, small pox, &c., but with respect to organic order, whether it is the result of intelligent design? This is the Paley argument, which Arrington condemns, par. 2, where he says, "*it is based on the assumed postulate of an actual creation, and as such a postulate is anything but self-evident, it needs to be demonstrated.*

237. Is the production of a child the consequence of a desire to produce a child? If we nor any other animal can make any animal inferior to ourselves, by what rule shall we judge that some superior organic being, which you call God, can make all animals but himself? Children are often produced in opposition to the desire of the parents to produce them, who fear lest their offspring should have to share the sufferings which they endure.

238. Again, like produces like, in vegetables and animals, neither of which produce a being different in kind to themselves.—While, on your supposition of God, the superior produces the inferior, the greatest produces the least, God produces monads, trilobites, men, and lice, which is quite a degenerate theory, totally opposed to the order we witness in nature. And even admitting, for the sake of argument, that a God did cause order, whatever Mr. Arrington and you may say to the contrary, the difficulty still remains; for by the same rule of reasoning we would have to account for the greater difficulty of the existence of God; for if we say that order must have had a cause, or parent, *because it is, so God must had a cause or parent, because he is*, and so on without limit. How can we distinguish an effect from a cause, but by the invariable precedent? How know the precedent, but by observation?

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content honestly to confess my ignorance. I have often been asked if nature once produced mankind in this world, why does she not continue to produce them? I might, with as good reason, ask, if a woman once bore children, why can she not always bear them?—The production of new families is to me a mystery, and were I to say that God did it, the mystery, how? would be as great as ever, while I should have another and more difficult inquiry to answer—the existence of the Deity himself.

244. Would not our time be better employed in attaining a knowledge of ourselves and the world in which we live, which is so essential to our happiness, than in diverting our attention from nature to the supposition of the supernatural, like the "dog and the bacon," leaving the substance for the shadow, and losing both? The doing well here, is surely the best preparation for being well hereafter, even on the supposition that a just God does govern the universe.

245. Let the slave to fear, and error, who cannot, or dare not inquire, worship the Almighty Tyrant, which their depraved imaginations have engendered, but let my reverence for truth and nature prevent my robbing nature, and making myself an idol out of the spoil, and then falsely ascribing to it those attributes which belong to nature alone. As Christ said, render unto Ceasar that which is Ceasar's, so would I say, render unto nature that which is hers.—Yours for the truth, EDWIN BURGESS.

Beaver Island, April 19th, 1849.

DEAR FRANK:—I left Voree last Wednesday for Beaver, in company with Bro. Nathan Foster. Thursday, at 10½ o'clock, A. M., I went aboard the propeller Delaware, leaving Bro. Foster at Racine. At dark the first night out we were making our way into Sheboyagan against a heavy head wind when a gale struck up, and at 12 o'clock at night we were driven back, and anchored at Milwaukee. The wind continued contrary until sun set on Friday evening, when we sailed again for a short time and lay by. Almost all on board were sick. Saturday and Sabbath we were crossing the bay towards the South Manitou. It was a rough and cold time, and some on board at this time began to express some fear for the safety of the boat. There were some very religious people on board. One aged Roman Catholic on Sabbath morning came to me as I lay in my berth, too sea sick to be good natured. The old man expressed true sincerity. His prayer book in his hand, with tears in his eyes, said to me, sir, are you not afraid of going to the bottom? I answered him, rather indifferently, no, sir; I have paid my fare to Beaver. He stared at me in surprise, and said, that will make no difference. I fear we shall sink, as the planking on the sides of the boat have already begun to give way. No, sir, said I, the bark that carries me must ride until I finish my mission. This led to much conversation in respect to the nature of my mission. I, of course, preached the gospel as it is.

It was a cold rough voyage all the way. Monday morning, at 3 o'clock, A. M., I arrived at Beaver for the first time to set my foot upon that choice land, given to us for an inheritance by the God of heaven, for which let his name be praised. I went to Bro. M. M. Aldrich's just as the gray eyed morning began to curdle the eastern horizon, and found them all well and in very good spirits. But I felt the effects of my voyage. I did but little all day. Monday, Tuesday and Wednesday I visited some of the brethren, and conversed with some of those brethren who had been deceived by Shaw's revelation; found them mostly willing to give it up, and anxious to be restored to the bosom of the church. Wednesday evening had a meeting at Esq. More's; much good feeling expressed, and gratitude to God from every heart that the season had again come when they might correspond with their brethren on main land. Thursday and Friday rather bad wet weather. I explored the Island but little the first week.

On Saturday about noon our hearts were made glad at the arrival of the Sciota, bearing our dear brethren and much beloved prophet.—Sabbath we had a meeting at 10 o'clock. Bro. James J. Strang preached, showing the necessity of being in the church of the living God, which is the pillar and ground of the truth, the nature and effects of apostacies, and following or giving heed to seducing spirits and doctrines of Devils. Sabbath afternoon Bro. Blakeslee preached. The Sabbath passed well, good weather, and the hearts of the true saints of God felt to rejoice at the prospects before us, and each countenance seemed to strive to imitate the smiles of nature. All wore a cheerful countenance, save those who had deceived and been deceived.

Monday morning, cold and raining, ten of us in company start to explore the Island. We traveled all day and we saw a variety of objects to attract the attention. I for one was much pleased with the Island. Perhaps more so than those who were more tired than myself. The Island has been truly represented before, and as to its good qualities, I think they are all there, as well as some very bad things that I saw there, the worst of which were the men who sell spirits to the Indians, who have been corrupted by the whites, who pretend friendship towards them, while they are destroying their lives, degrading their moral bearing and preparing them for wretchedness here and hereafter. May the just judgments of God follow all those who, for the sake of gain, sell death and damnation to that poor, degraded but once noble race of beings. Oh! how much misery follows the drunkards of Ephraim.

I stayed on the Island nearly two weeks, and enjoyed myself well, and hope is large that I shall yet enjoy many more happy days there. On Saturday evening I went on board of the Republic, leaving those behind who had promised to go with me. Soon after I got on board I was introduced to one Mr. Baker, I think was the gents name, of the faith of the Adventists. He was free for conversation. We spent the evening in conversation about the Island. Sabbath morning the old gentleman sat down after breakfast to disabuse my mind of the erroneous doctrine of Mormonism, and it was rather an interesting time for me, as well as some others on board. We spent the day in arguing the merits of Mormonism, and all that I learned of the old man that I had not before learned of sectarians was, that it was predicted by the prophets that the spiritual gifts promised by the Lord Jesus, forever to distinguish his church from all other churches on earth, were to cease from among men at the expiration of Daniel's prophetic week, which was the first seven years of the Apostolic ministry after the endowment on the day of Pentecost.—This was an interesting fact, not found in the book of God. However, I was invited to preach in the cabin on Sunday evening. The invitation was accepted, and I preached the first principles of the gospel to as attentive a congregation as I ever before met with.—May God bless them. More anon. S. GRAHAM.

Baltimore, Md., June 1st, 1849.

PRES. STRANG,—MY DEAR BROTHER:—Since my return to Baltimore, which has been about four weeks, the great work of God has gradually and firmly been gaining strength. Our meetings are overrun with anxious hearers, who are investigating our principles. Some more have already been baptized, and many more will go forward soon. On my return here I found the brethren and sisters all firm in the faith; rooted and grounded and settled in the most holy faith of the "dispensation of the fulness of times," every one standing as immovable as the everlasting hills. Bro. Appleton had faithfully taken charge of them in my absence, and fulfilled his trust in every particular as a man of God. This brother has made great sacrifice for the truth. His former friends and relatives have forsa-

content honestly to confess my ignorance. I have often been asked if nature once produced mankind in this world, why does she not continue to produce them? I might, with as good reason, ask, if a woman once bore children, why can she not always bear them?—The production of new families is to me a mystery, and were I to say that God did it, the mystery, how? would be as great as ever, while I should have another and more difficult inquiry to answer—the existence of the Deity himself.

241. Would not our time be better employed in attaining a knowledge of ourselves and the world in which we live, which is so essential to our happiness, than in diverting our attention from nature to the supposition of the supernatural, like the "dog and the bacon," leaving the substance for the shadow, and losing both? The doing well here, is surely the best preparation for being well hereafter, even on the supposition that a just God does govern the universe.

245. Let the slave to fear, and error, who cannot, or dare not inquire, worship the Almighty Tyrant, which their depraved imaginations have engendered, but let my reverence for truth and nature prevent my robbing nature, and making myself an idol out of the spoil, and then falsely ascribing to it those attributes which belong to nature alone. As Christ said, render unto Ceasar that which is Ceasar's, so would I say, render unto nature that which is hers.—Yours for the truth,

EDWIN BURGESS.

Beaver Island, April 19th, 1849.

Dear Frank:—I left Voree last Wednesday for Beaver, in company with Bro. Nathan Foster. Thursday, at 10½ o'clock, A. M., I went aboard the propeller Delaware, leaving Bro. Foster at Racine. At dark the first night out we were making our way into Sheboyagan against a heavy head wind when a gale struck up, and at 12 o'clock at night we were driven back, and anchored at Milwaukee. The wind continued contrary until sun set on Friday evening, when we sailed again for a short time and lay by. Almost all on board were sick. Saturday and Sabbath we were crossing the bay towards the South Manitou. It was a rough and cold time, and some on board at this time began to express some fear for the safety of the boat. There were some very religious people on board. One aged Roman Catholic on Sabbath morning came to me as I lay in my berth, too sea sick to be good natured. The old man expressed true sincerity. His prayer book in his hand, with tears in his eyes, said to me, sir, are you not afraid of going to the bottom? I answered him, rather indifferently, no, sir; I have paid my fare to Beaver. He stared at me in surprise, and said, that will make no difference. I fear we shall sink, as the planking on the sides of the boat have already begun to give way. No, sir, said I, the bark that carries me must ride until I finish my mission. This led to much conversation in respect to the nature of my mission. I, of course, preached the gospel as it is.

It was a cold rough voyage all the way. Monday morning, at 3 o'clock, A. M., I arrived at Beaver for the first time to set my foot upon that choice land, given to us for an inheritance by the God of heaven, for which let his name be praised. I went to Bro. M. M. Aldrich's just as the gray eyed morning began to curdle the eastern horizon, and found them all well and in very good spirits. But I felt the effects of my voyage. I did but little all day. Monday, Tuesday and Wednesday I visited some of the brethren, and conversed with some of those brethren who had been deceived by Shaw's revelation; found them mostly willing to give it up, and anxious to be restored to the bosom of the church. Wednesday evening had a meeting at Esq. More's; much good feeling expressed, and gratitude to God from every heart that the season had again come when they might correspond with their brethren on main land. Thursday and Friday rather bad wet weather. I explored the Island but little the first week.

On Saturday about noon our hearts were made glad at the arrival of the Sciota, bearing our dear brethren and much beloved prophet. Sabbath we had a meeting at 10 o'clock. Bro. James J. Strang preached, showing the necessity of being in the church of the living God, which is the pillar and ground of the truth, the nature and effects of apostacies, and following or giving heed to seducing spirits and doctrines of Devils. Sabbath afternoon Bro. Blakeslee preached. The Sabbath passed with good weather, and the hearts of the true saints of God felt to rejoice at the prospects before us, and each countenance seemed to strive to partake the smiles of nature. All wore a cheerful countenance, save those who had deceived and been deceived.

Monday morning, cold and raining, ten of us in company start to explore the Island. We traveled all day and we saw a variety of objects to attract the attention. I for one was much pleased with the Island. Perhaps more so than those who were more tired than myself. The Island has been truly represented before, and as to its good qualities, I think they are all there, as well as some very bad things that I saw there, the worst of which were the men who sell spirits to the Indians, who have been corrupted by the whites, who pretend friendship towards them, while they are destroying their lives, degrading their moral bearing and preparing them for wretchedness here and hereafter. May the just judgments of God follow all those who, for the sake of gain, sell death and damnation to that poor, degraded but once noble race of beings. Oh! how much misery follows the drunkards of Ephraim.

I stayed on the Island nearly two weeks, and enjoyed myself well, and hope is large that I shall yet enjoy many more happy days there. On Saturday evening I went on board of the Republic, leaving those behind who had promised to go with me. Soon after I got on board I was introduced to one Mr. Baker, I think was the gents name, of the faith of the Adventists. He was free for conversation. We spent the evening in conversation about the Island. Sabbath morning the old gentleman sat down after breakfast to disabuse my mind of the erroneous doctrine of Mormonism, and it was rather an interesting time for me, as well as some others on board. We spent the day in arguing the merits of Mormonism, and all that I learned of the old man that I had not before learned of sectarians was, that it was predicted by the prophets that the spiritual gifts promised by the Lord Jesus, forever to distinguish his church from all other churches on earth, were to cease from among men at the expiration of Daniel's prophetic week, which was the first seven years of the Apostolic ministry after the endowment on the day of Pentecost.—This was an interesting fact, not found in the book of God. However, I was invited to preach in the cabin on Sunday evening. The invitation was accepted, and I preached the first principles of the gospel to as attentive a congregation as I ever before met with.—May God bless them. More anon.

S. GRAHAM.

Baltimore, Md., June 1st, 1849.

Pres. Strang.—My Dear Brother:—Since my return to Baltimore, which has been about four weeks, the great work of God has gradually and firmly been gaining strength. Our meetings are overrun with anxious hearers, who are investigating our principles. Some more have already been baptized, and many more will go forward soon. On my return here I found the brethren and sisters all firm in the faith; rooted and grounded and settled in the most holy faith of the "dispensation of the fulness of times," every one standing as immovable as the everlasting hills. Bro. Appleton had faithfully taken charge of them in my absence, and fulfilled his trust in every particular as a man of God. This brother has made great sacrifice for the truth. His former friends and relatives have forsa-

ken him and persecute him, but none of these things move him, nor does he count his life dear unto himself so that he may win souls for Christ.

After my return here I deemed it wisdom to send him to Philadelphia for a short time, where he has been laboring with great success. A number have been baptized, and the church there confirmed and strengthened, and hundreds inquiring after truth. He withstood William Smith and Jacob Syphret face to face, and put them down, confounded them, and put them to shame; also a man named Logan, a Rigdonite, "twice dead and plucked up by the roots," who is constantly withstanding every man of God that goes to Philadelphia, he had his mouth perfectly closed up by Bro. Appleton. Our Conference here takes place on next Saturday and Sunday. We shall hold a large meeting in a grove, about three miles from Baltimore, on Saturday and Sunday, the 9th and 10th of June, and from there I shall, with God's blessing, proceed immediately to Beaver Island Conference, where I expect to meet many of my dear brethren, and hold sweet council with them. God bless and sustain you, even so. Amen. As ever, yours truly,

GEORGE J. ADAMS.

A RELIGIOUS DIALOGUE BETWEEN A SECTARIAN DIVINE AND JOHN E. PAGE, A MORMON ELDER.

Sectarian. Elder Page, will you tell me why you denominate all religious denominations but yourselves sectarians?

Page. Sir, the term *sectarian* is derived from the term *sect*, and *sect* signifies to *divide* or *dissent* from the *true* standard order of religion, as established by Jesus Christ and his agents, the Apostles.

Sec. How, then, do you make it appear that all the religious denominations of the age are sectarians, except the Latter Day Saints or Mormons?

Page. We show, first, by contrasting the religious faith of every denomination with the New Testament standard, it being the standard set up by Jesus Christ and his called servants, the Apostles.—John, 2d Epistle, 9th verse, says:—"Whoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Sec. We attach the same importance to that text that you probably do.

Page. It may be so, but that will be better determined in the sequel.

Sec. Well, give me some of the most prominent features of what we both consider the true standard of religion, (the New Testament.)

Page. I am at your service, sir, if you will lend me your patience. The first prominent feature that presents itself for sober consideration is this: When Christ gave commission to his Apostles to preach the gospel to all nations, he restricted their prerogatives of going to preach in all the world, by saying, "but tarry ye *in* the city of Jerusalem *until* ye be *endued* with *power* from on high."—This power spoken of you will admit is significant of the right to act officially in the "*name*" of God, and that *name* signifies "authority." Thus, you see, if that *power*, *name* or *authority* had never been granted to the Apostles, they would have tarried at Jerusalem till they closed their mortal existence, and would not have preached one word to the nations of the world, and the religion of Jesus Christ would have died a natural death, without help, in Jerusalem. By reading the second chapt. of Acts we have the account of the said enduement. The Holy Ghost, like tongues of fire, rested upon each of them, according to the promise of Jesus previously given; in which he said, "*these signs shall follow them that believe*: In my *name* shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." For a full development of the nature and succession of the *power*, *name* or *authority* given to the Apostles, read this tract, (presenting the "Gospel Tract, No. 3.") The Divine reads the tract through. Then he rises suddenly from his chair, turns on his heel as quick as wink, bites his lips, ahems and spits, and walks the room backwards and forwards, as though assisted by some magic power, for some minutes, his countenance changing its hue as often as a roasting spareribs changes sides, hung before a hot fire. At last silence is broken by the Divine thus:—

Sec. Why, sir, (in a stentorian voice,) according to the doctrine of this "tract," the terms *name*, *power* and *authority*, which you please to say are synonymous with PRIESTHOOD, and *priesthood* is the right to act in the stead of God, that is, to do what God would do in person if he had not appointed men as his commissioned agents to act in his stead, and that when the calling of men by special revelation ceased, then the christian priesthood ceased, and then, and there, the christian church terminated. Do I understand you right?

Page. Most assuredly you do.

Sec. Astonishing! Sir, when did the principle of *revelation* cease in the christian church?

Page. Sir, your question is an important one. True, in a historical point of light. No odds when it ceased, as far as present sectarianism is concerned. Our question is, who are and who are not sectarians at the present time; for you must clearly see that if the popular ministers of the age deny the gift of present direct revelation from God the Father, and our Lord Jesus Christ, and the medium of the Holy Ghost was not employed in calling them to the ministry of the word and ordinances of the gospel, that they all stand as sectarians to God and the world, dissenting from the standard established by Christ and his Apostles. Now, sir, if you can show one word in the Old or New Testament to the contrary in its proper connection, I promise an immediate reform on my part. If you cannot, I shall expect on your part the same.

Sec. Well—ahem.

(Silence occurs again for some minutes.)

Page. Sir, I am waiting patiently for your showing.

Sec. Sir, suppose I admit that your position is true, how does that help your case? I mean, sir, by what scripture warrant do you claim that the Mormons are not equally sectarian, even as others?

Page. True, many or few wrongs never make one right. Our warrant is founded on the literal fulfillment of the following scripture:—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv. 6, 7. The gospel of Christ being an eternal, unchangeable and immutable principle, that whatever was necessary to constitute it "the power of God unto salvation" in one age of the world is necessary in another. Paul expresses the impossibility for any man to preach the true gospel, except he is sent of God, in these words: "*How shall he preach, except he be sent?*" Supposing a man of his own will should preach the word and administer the ordinances of the gospel, in point of form exactly as Peter or Paul did, still it would not be the gospel or the power of God unto salvation. Why? Because he was not sent of God to do so. But this is supposing more than is possible. The experience of more than the term of "time times and a half time," or one thousand two hundred and three score years, has tested the truth of my position; that since the departure of the ancient christian church from the principle of revelation, hundreds and thousands have in vain attempted to preach what

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they called the gospel of Christ in its ancient form and simplicity, but none have succeeded. Some have missed in one point, and some in another. Like so many men attempting to shoot at a mark for a premium to him that "drives the centre," but all fail. Why? Because God never sent them to shoot, comparatively speaking.—Thus, sir, you can but readily see that God has fixed the gospel under an eternal decreed fate, that none can be the instruments of God unto the salvation of men but those whom he sends by direct revelation. The propriety on the part of God in fixing the precepts and ordinances of the gospel by an unalterable decree that no aspirant could possibly preach the gospel in point of form in its fulness, is apparent to all logical minds, so that none can see the true light only in God's light, that none can see the beauty of the fulness of truth only in God's truth, so that the lover of truth may know truth or good when God sends it, and not before. Thus, sir, I present this idea as an indisputable self-evident fact, that the Latter Day Saints, or Mormons, are sent of God to preach the gospel of Christ and build his church, because they (the Mormons) preach the gospel word for word, ordinance for ordinance, as Christ and the Apostles did; which none can possibly do, except they are sent of God, as the Apostles were. Paul says, that if "any man or an angel from heaven preach any other gospel than that which he preached, let him be accursed." Thus you see that the Latter Day Saints, as a church, are the embodiment of Christ's everlasting gospel truths. Consequently in no sense whatever are they sectarians, dissenters, or schismatics.

Sec. Does not that idea rather savor of the want of charity? presupposing that all other professed christians are not honest, consequently not sincere.

Page. No, sir. "Charity rejoices in the truth, and not in error." Honesty and sincerity being only prerequisites in the man, and not a fundamental principle belonging to gospel saints only for the reason that, in fact, the abject heathen who worship the Juggernaut are as honest and sincere as the best of christians.

Sec. Surely, sir, you have presented the gospel in a more brilliant light than I ever saw it before. I shall be happy to see you again on some other topics of your faith.

Page. Sir, I shall be happy to serve you at any time in a proper place, and as all truth exists in a scientific arrangment, I shall be very happy to instruct you in the rudiments of the gospel science. But there is one thing I wish you to bear in mind, and that is this: Where the christian priesthood *is*, there the christian church *is*; and where the christian priesthood *is not*, there the christian church *is not*. Consequently they are sectarians.

☞ The following picture of a christian country, under a christian government, is from the Dublin Freeman. The state of affairs therein described is the direct result of government measures, and not of any unforeseen accident:—

IRELAND.

Death! Death!! Death!!! Is this to be forever and forever the cry—death! death!! death!!! We came to our office yesterday, hoping that we would not have to peruse the usual amount of awful heart rending death lists, but need we say that our heart sank within us, and that our blood ran cold as we read letter after letter, and found the burden of each to be the same appalling cry—death, death, death. The humane Protestant rector of Ballingrobe addresses Lord John Russell to-day through our columns, and every line of his eloquent, expressive, philanthropic letter is as a voice from the dead—a voice telling of *one hundred and thirty-six registered deaths* occurring in one week in the poor house of Ballingrobe!!—a voice telling of the increase of the people's wretchedness and misery—a voice telling of the poor house being shunned as a pestilential snare through the vain hope of the victims, that death may not all at once overtake them elswhere—a voice telling of the deplorable fact, that the people have had neither food nor raiment in any way commensurate with their wants, *or even the necessities of nature*, and that the painful consequence is, they are dropping into their grave in multitudes. Rev. Mr. Conway, the active, zealous, and humane Catholic curate of the same place, writes to us:—

We have dead bodies everywhere. I am obliged to handle them, coffin them, and put them in the earth. We cannot procure a sufficiency of men to bury the dead, or of coffins to contain them. Every village has dead bodies lying unburied for many days: almost every hovel in the suburbs of the town has its corpse. We cannot, I repeat, get coffins, boards, or men, for the necessity of the moment. May God forgive our rulers for their cruel conduct towards God's creatures here!

Again and again, we ask in anguish of spirit, will men be apathetic while such is the fate of brother men? Will creatures endowed with souls—with human hearts—be silent while the very stones, had they voices, would cry to heaven against such appalling horrors?

Doom of the Mere Irish.—We feel it is not necessary to utter one syllable of comment when introducing the following letter to our readers. It has been communicated to a highly intelligent gentleman, who would be incapable of exaggeration, and the fruits of whose talent and learning have frequently delighted and instructed our readers.

There are some facts simply stated in this letter that are terribly suggestive of the state to which our peasantry are reduced—our once happy, light hearted peasantry. The children fighting for the nettles is one of these. Childhood—struggling with childhood for such means to exist a little longer in living death! The well grown girls cowering before the writer is another, the agony of their shame—God help them!—surpassing the agony of their hunger. And what, in all the records of this unrelieved famine that is slaying our unhappy people, can be more demonstrative of the desert through which our correspondent passed, than the driver's significant words, you won't hear the cry of a child from this to Limerick? Not a child's cry in a district once fruitful and beautiful—once peopled with life and happiness—once filled at this season with the bustle of harvest preparation—once musical with the glad mirth of young voices! Good God! could volumes suggest a more appalling change than the simple words, you won't hear the cry of a child from this to Limerick?

The following is the letter:—

To the Editor of the Evening Packet.—Dear Sir:—I have been for the last ten days through the counties of Limerick, Galway, Clare, and across thence to the King's County. All attempts to depict the existing state of the misery of the masses beyond the Shannon must come utterly short of the truth. All that tract of country from Killalee to Portumna, on the Galway side of Shannon, is lying waste and uncultivated. About three out of four of the miserable huts are unroofed. Some of the former inmates are dead, some in the union, and some few huddled together in one or two of the huts still existing. The men generally have perished.

The correspondent of the Packet, having described scenes of human misery on which a demon could scarcely look without emotion, concludes thus:—

With large tracts of land lying uncultivated, a few miserable men are employed on the roads—at what wages, think you? One pound of yellow meal—i. e., less than 1d. per diem! Great God! how is this to cure famine?

If this process of depopulation goes on a few months more, you may seek an able bodied man in vain for twenty or thirty miles of country.

Such is the testimony of an intelligent Conservative witness, after having visited four counties.

In the name of our common humanity and our common faith, we call upon the public, one and all, to arouse themselves to rescue their brother-men, their brother-subjects, and brother-christians, who now stand on the brink of destruction, from this devouring sea of misery, whose deluge engulfs its thousands and its tens of thousands by the week.

☞ On the 13th inst. a company of 19 persons left this place for Beaver Island.

DIED,

In Burlington, on the 30th of April, Sarah Sophrona, daughter of John C. and Harriet Hill, aged 7 years, 10 months and 5 days.

RECEIPTS FOR THE HERALD LAST WEEK.

Henry Reynolds,	$3,64 to Vol. IV No. 13
Mr. —— Selva,	2,00 to Vol. V No. 12

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Page. No, sir. "Charity rejoices in the truth, and not in error." Honesty and sincerity being only prerequisites in the man, and not a fundamental principle belonging to gospel saints only for the reason that, in fact, the abject heathen who worship the Juggernaut are as honest and sincere as the best of christians.

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Page. Sir, I shall be happy to serve you at any time in a proper place, and as all truth exists in a scientific arrangment, I shall be very happy to instruct you in the rudiments of the gospel science. But there is one thing I wish you to bear in mind, and that is this: Where the christian priesthood *is*, there the christian church *is*: and where the christian priesthood *is not*, there the christian church *is not*. Consequently they are sectarians.

☞ The following picture of a christian country, under a christian government, is from the Dublin Freeman. The state of affairs therein described is the direct result of government measures, and not of any unforeseen accident:—

IRELAND.

Death! Death!! Death!!! Is this to be forever and forever the cry—death! death!! death!!! We came to our office yesterday, hoping that we would not have to peruse the usual amount of awful heart rending death lists, but need we say that our heart sank within us, and that our blood ran cold as we read letter after letter, and found the burden of each to be the same appalling cry—death, death, death. The humane Protestant rector of Ballingrobe addresses Lord John Russell to-day through our columns, and every line of his eloquent, expressive, philanthropic letter is as a voice from the dead—a voice telling of *one hundred and thirty-six registered deaths* occurring in one week in the poor house of Ballingrobe!!—a voice telling of the increase of the people's wretchedness and misery—a voice telling of the poor house being shunned as a pestilential snare through the vain hope of the victims, that death may not all at once overtake them elsewhere—a voice telling of the deplorable fact, that the people have had neither food nor raiment in any way commensurate with their wants, *or even the necessities of nature*, and that the painful consequence is, they are dropping into their grave in multitudes. Rev. Mr. Conway, the active, zealous, and humane Catholic curate of the same place, writes to us:—

We have dead bodies everywhere. I am obliged to handle them, coffin them, and put them in the earth. We cannot procure a sufficiency of men to bury the dead, or of coffins to contain them. Every village has dead bodies lying unburied for many days: almost every hovel in the suburbs of the town has its corpse. We cannot, I repeat, get coffins, boards, or men, for the necessity of the moment. May God forgive our rulers for their cruel conduct towards God's creatures here!

Again and again, we ask in anguish of spirit, will men be apathetic while such is the fate of brother men? Will creatures endowed with souls—with human hearts—be silent while the very stones, had they voices, would cry to heaven against such appalling horrors?

Doom of the Mere Irish.—We feel it is not necessary to utter one syllable of comment when introducing the following letter to our readers. It has been communicated to a highly intelligent gentleman, who would be incapable of exaggeration, and the fruits of whose talent and learning have frequently delighted and instructed our readers.

There are some facts simply stated in this letter that are terribly suggestive of the state to which our peasantry are reduced—our once happy, light hearted peasantry. The children fighting for the nettles is one of these. Childhood—struggling with childhood for such means to exist a little longer in living death! The well grown girls cowering before the writer is another, the agony of their shame—God help them!—surpassing the agony of their hunger. And what, in all the records of this unrelieved famine that is slaying our unhappy people, can be more demonstrative of the despair through which our correspondent passed, than the driver's significant words, you won't hear the cry of a child from this to Limerick? Not a child's cry in a district once fruitful and beautiful—once peopled with life and happiness—once filled at this season with the bustle of harvest preparation—once musical with the glad mirth of young voices! Good God! could volumes suggest a more appalling change than the simple words, you won't hear the cry of a child from this to Limerick!

The following is the letter:—

To the Editor of the Evening Packet.—Dear Sir:—I have been for the last ten days through the counties of Limerick, Galway Clare, and across thence to the King's County. All attempts to depict the existing state of the misery of the masses beyond the Shannon must come utterly short of the truth. All that tract of country from Killaloe to Portumna, on the Galway side of Shannon is lying waste and uncultivated. About three out of four of the miserable huts are untenanted. Some of the families are dead some in the union, and some few had fled to their friends, one or two of the huts still existing. The men generally have perished.

The correspondent of the Packet, having described scenes of human misery on which a demon could scarcely look without emotion, concludes thus:—

With large tracts of land lying uncultivated, how miserable men are employed on the roads—at what wages, think you? One pound of yellow meal—i. e., less than a 1d. per head! Great God! how is this to cure famine?

If this process of depopulation goes on a few months more, you may seek an able bodied man in vain for twenty or thirty miles of country.

Such is the testimony of an intelligent Conservative witness, after having visited four counties.

In the name of our common humanity and our common faith we call upon the public, one and all, to arouse themselves to rescue their brother-men, their brother-subjects, and both christians, who now stand on the brink of destruction, from this devouring sea of misery, whose deluge engulfs its thousands and its tens of thousands by the week.

☞ On the 13th inst. a company of 19 persons left this place for Beaver Island.

DIED,

In Burlington, on the 30th of April, Sarah Sophrona, daughter of John C. and Harriet Hul, aged 7 years, 10 months and 5 days.

RECEIPTS FOR THE HERALD LAST WEEK.

Henry Reynolds,	$3,64 to Vol. IV No. 13
Mr. —— Selva,	2,00 to Vol. V No. 12

GOSPEL HERALD.

VOL. IV. No. 15.] VOREE, Wis., THURSDAY, JUNE 28, 1849. [WHOLE No. 131.

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EFFECTS OF UNBELIEF, REBELLION AND APOSTACY.

When we take a retrospective view of the Church in this dispensation, we discover that many have begun in this work and have run well for a season and then turned back to the beggarly elements of the world. Sometimes we have thought more have done so in this dispensation than in any other. Upon reflection, however, we have come to the conclusion that it was the same in all former dispensations. We recollect reading somewhere that Noah was a preacher of righteousness a hundred and twenty years. It is exceedingly improbable that he preached all this time without making some converts. The probability is that numbers believed, but like many in our day turned back because the Lord did not hasten his work, that they might see it. Noah believed God, and endured unto the end in keeping his commandments, and by so doing saved himself and his household, but the fearful and unbelieving were destroyed by the flood.

In the Mosaic dispensation we have many examples of unbelief and rebellion and their consequences, one or two of which we will call to the reader's remembrance. When Moses, the man of God, went up into the mount to receive the two tables of stone, on which were commandments written by the finger of God, the people, in sight of the smoking of Sina by the glory of the Lord, turned back in their hearts into Egypt, and said unto Aaron, "make us gods to go before us; for as for this Moses, the man which brought us out of the land of Egypt, we wot not what is become of him." Aaron made them a calf, and they worshiped it, and said, "these be thy gods, O Israel, which brought thee up out of the land of Egypt." For this act of idolatry the Lord said unto Moses, "I have seen this people and behold it is a stiff-necked people: now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." But by the supplication of Moses the Lord repented him of the evil he thought to do unto his people, nevertheless they did not go unpunished; for by the command of Moses the children of Levi slew of the people about three thousand men, and "the Lord plagued the people because they worshiped the calf which Aaron made."

On another occasion, when the spies which had been sent to spy out the land by the command of God returned, and reported, saying, "the land through which we have gone to search, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are of a great stature. And there we saw the giants, the sons of Anak, which come of the giants, and we were in our own sight as grasshoppers and so were we in their sight." They murmured against Moses and Aaron, and said, "Would God that we had died in the land of Egypt! or, would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, let us make a captain, and let us return into Egypt." Num. xiv. 2 to 4.

The Lord was wroth with them, and said, "I will smite them with the pestilence and disinherit them, and will make of thee (Moses) a greater nation and mightier than they." But Moses importuned the Lord to spare them, and he done so. Yet he suffered them not to go unpunished; for he said unto them, by the mouth of his servant Moses, "As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upwards, which have murmured against me, doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me, in this wilderness they shall be consumed, and there they shall die. Num. xiv. 28 to 35."

What a lesson to us to be faithful in keeping the commandments of God in all things! They might, if it had not been for this act of rebellion, gone into the immediate possession of the land of Canaan. And had it not been for this and several other acts of rebellion, they would have been established and governed by a celestial law, and made a nation of kings and priests. But instead of this they were established and governed under a law of curse, and only one tribe chosen for priests, to offer gifts and sacrifices for sins for all the others. We might well say, with Paul, "Let us, therefore, fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. iv. 1, 2.

About fifteen centuries afterwards, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, "came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand;" testifying also of one who should come after him, mightier than he, whose shoes he was not worthy to bear. Afterwards came Jesus, who was called the Christ, or, in other words, the anointed, of whom the angel Gabriel said, "he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end," preaching the glad tidings of the kingdom of God. Luke viii. 1.

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When he was asked of the Pharisees when the kingdom of God should come, the conclusion of his answer was "Behold the kingdom of God is within you," or, according to the marginal reading, behold the kingdom of God is among you. That is, that the king and all the prerogatives and blessings pertaining to the kingdom was in their midst. There was nothing lacking, only for the people to receive it. But because he did not come with that pomp and splendor which they expected, they rejected him. Nevertheless, it appears from the history, that he made considerable stir amongst the people, for we find the chief priests and Pharisees saying, "if we let him alone all men will believe on him, and the Romans shall come and take away both our place and nation."

How blinding is the spirit of apostacy. They were willing to barter away the kingdom of God for the protection of a Gentile power. Jesus, at times, had large numbers of followers, but when he said anything they could not exactly understand, they would turn back and go no more with him, as will appear by the following instance: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? From that time many of his disciples went back, and walked no more with him." John vi. 53, 60, 66.

Notwithstanding Christ and his Apostles labored faithfully to establish the kingdom of God, they failed because of the unbelief of the people. It was said unto them that "the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." And Christ, in the agony of his soul, said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.—For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 37, 38, 39. They rejected their king, the Lord of glory, and brought him before Pilate, the governor, and accused him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Ceasar, saying that he himself is Christ, a king." But failing to sustain a charge against him, Pilate was minded to set him at liberty. But the people cried out, "crucify him, crucify him."—Pilate remostrated. But the chief priests and people were instant with loud voices requiring that he might be crucified, and they prevailed. Pilate, to satisfy the public clamor, gave sentence as they required, washing his hands as a testimony that he was "innocent of the blood of this just person." "Then all the people answered and said, his blood be upon us and our children." The Lord took them at their word.

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"So now Titus' banks were advanced a great way, notwithstanding his soldiers had been very much distressed from the wall. He then sent a party of horsemen, and ordered they should lay ambushes for those that went out into the valleys to gather food. Some of these were, indeed, fighting men, who were not contented with what they got by rapine; but the greater part of them were poor people, who were deterred from deserting by the concern they were under for their own relations; for they could not hope to escape away, together with their wives and children, without the knowledge of the seditious; nor could they think of leaving these relations to be slain by the robbers on their account; nay, the severity of the famine made them bold in thus going out: so nothing remained but that when they were concealed from the robbers, they should be taken by the enemy; and when they were going to be taken, they were forced to defend themselves for fear of being punished; as after they had fought, they thought it too late to make any supplications for mercy: so they were first whipped, and then tormented with all sorts of tortures, before they died, and were then crucified before the wall of the city. So the soldiers, out of the wrath and hatred they bore the Jews, nailed those they caught, one after one way and another after another, to the crosses, by way of jest, when their multitude was so great, that room was wanting for the crosses, and crosses wanting for the bodies." Book v. chap. xi. sec. 1.

"And, indeed, why do I relate these particular calamities? while Manneus, the son of Lazarus, came running to Titus at this very time, and told him that there had been carried out through that one gate, which was intrusted to his care, no fewer than a hundred and fifteen thousand eight hundred and eighty dead bodies, in the interval between the fourteenth day of the month Xanthicus [Nisan,] when the Romans pitched their camp by the city, and the first day of the month Panemus [Tamuz.] This was itself a prodigious multitude: and though this man was not himself set as a governor at that gate, yet was he appointed to pay the public stipend for carrying these bodies out, and so was obliged of necessity to number them, while the rest were buried with relations; though all their burial was but this, to bring them away, and cast them out of the city. After this man there ran away to Titus many of the eminent citizens, and told him the entire number of the poor that were dead, and that no fewer than six hundred thousand were thrown out at the gates; though still the number of the rest could not be discovered: and they told him farther, that, when they were no longer able to carry out the dead bodies of the poor, they laid their corpses on heaps in very large houses, and shut them up therein; as also that a medimnus of wheat was sold for a talent, and that when a while afterward, it was not possible to gather herbs, by reason the city was all walled about, some persons were driven to that terrible distress as to search the common shores and old dunghills of cattle, and to eat the dung which they got there; and what they of old could not endure so much as to see, they now used for food. When the Romans barely heard all this, they commiserated

the kingdom of God, and to heal the sick." He appointed seventy also, and sent them two by two before his face, into every city and place whither he himself would come, and commanded them to say unto the people, "The kingdom of God is come nigh unto you.—But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, "Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, BE YE SURE OF THIS, THAT THE KINGDOM OF GOD IS COME NIGH UNTO YOU. But I say unto you, That it shall be more tolerable in that day for Sodom than for that city." Luke x. 9, 10, 11, 12. By the foregoing we discover that the main object of Christ, the lawful heir to the throne of David, was to prepare the people for the reception of the kingdom of God, and it was for this purpose that he sent his disciples to the lost sheep of the house of Israel.

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"And, indeed, why do I relate these particular calamities? while Manneus, the son of Lazarus, came running to Titus at this very time, and told him that there had been carried out through that one gate, which was intrusted to his care, no fewer than a hundred and fifteen thousand eight hundred and eighty dead bodies, in the interval between the fourteenth day of the month Xanthicus [Nisan,] when the Romans pitched their camp by the city, and the first day of the month Panemus [Tamuz.] This was itself a prodigious multitude: and though this man was not himself set as a governor at that gate, yet was he appointed to pay the public stipend for carrying these bodies out, and so was obliged of necessity to number them, while the rest were buried with relations; though all their burial was but this, to bring them away, and cast them out of the city. After this man there ran away to Titus many of the eminent citizens, and told him the entire number of the poor that were dead, and that no fewer than six hundred thousand were thrown out at the gates; though still the number of the rest could not be discovered: and they told him farther, that, when they were no longer able to carry out the dead bodies of the poor, they laid their corpses on heaps in very large houses, and shut them up therein; as also that a medimnus of wheat was sold for a talent, and that when a while afterward, it was not possible to gather herbs, by reason the city was all walled about, some persons were driven to that terrible distress as to search the common shores and old dunghills of cattle, and to eat the dung which they got there; and what they of old could not endure so much as to see, they now used for food. When the Romans barely heard all this, they commiserated

their case; while the seditious, who saw it also, did not repent, but suffered the same distress to come upon themselves; for they were blinded by that fate which was already coming upon the city, and upon themselves also." Book v. chap. xiii. sec. 7.

"Now of those that perished by famine in the city the number was prodigious, and the miseries they underwent were unspeakable; for if so much as the shadow of any kind of food did any where appear, a war was commenced presently, and the dearest friends fell a fighting one with another about it, snatching from each other the most miserable supports of life. Nor would men believe that those who were dying had no food, but the robbers would search them when they were expiring, lest any one should have concealed food in their bosoms, and counterfeited dying; nay, these robbers gaped for want, and ran about stumbling and staggering along like mad dogs, and reeling against the doors of the houses like drunken men; they would also, in the great distress they were in, rush into the very same houses two or three times in one and the same day.—Moreover, their hunger was intolerable, that it obliged them to chew every thing, while they gathered such things as the most sordid animals would not touch, and endured to eat them; nor did they, at length, abstain from girdles and shoes, and the very leather which belonged to their shields they pulled off and gnawed: the very wisps of old hay became food to some, and some gathered up fibres, and sold a very small weight of them for four Attic [drachmæ.] But why do I describe the shameless impudence that the famine brought on men in their eating inanimate things? while I am going to relate a matter of fact, the like to which no history relates, either among the Greeks or barbarians. It is horrible to speak of it, and incredible when heard. I had, indeed, willingly omitted this calamity of ours, that I might not seem to deliver what is so portentous to posterity, but that I have innumerable witnesses to it in my own age; and, besides, my country would have had little reason to thank me for suppressing the miseries that she underwent at this time." Book vi. chap. iii. sec. 3.

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Bro. Comstock gave me two dollars, and left me to go by a steamer. The two dollars took me to Cleveland, Ohio, where I held three meetings, and was well received by all that heard. I then went to Lorain Co., thirty-seven miles west of Cleveland, in Henrietta and Brownhelm. I held several meetings, and met with good reception. I had no occasion to shake the dust off my feet against them, except one man, who defied all the power there was in the Mormon church. He was meaning the Latter Day Saints, &c., and their authorities. I then returned to Cleveland and took a steamer to Buffalo, where I found Bro. Stilwill, who was a whole hearted man, although a Brighamite. I soon converted him to Strangism, for which reason he now calls me father, and is now rejoicing with the saints in Voree. I saw Elder Brooks, sister Jones and sister Ellsworth in Buffalo. I was there but one night and part of two days. I then went to Alexander, where I met with Bro. Hale at Bro. Nichols'. I found sister Demary quite unwell with the erysipelas. I was there but a few minutes. I administered the ordinance of laying on hands and anointing with oil. She is here in Voree with the saints.

Bro. Hale and I then went by the canal to Ilion, and there we found a noble brother, George England, lying with a high fever, and his wife also. We laid hands on them, the fever was rebuked, and the next morning we went on our way to Cooperstown. Bro. England hired a carriage for $5,00, and we all went together. We met the saints with great joy, and had a good time while there. The saints in Otsego furnished Bro. Hale and myself with a horse and carriage to take a trip to the north 100 miles. We visited some saints in Jefferson Co., and also St. Lawrence Co., and preached a few times and returned to Otsego Co. Then we set out to do our utmost to make up a company to go west in the spring. Sometimes we were together, and sometimes we were not within 40 or 50 miles of each other, visiting the scattered saints in different parts of the country.

In the fall Elder Hale went to Boston and Lowell, and there wintered. I remained in Otsego Co., taking sometimes one brother and sometimes another, and took short trips out in different directions, where we could get a hearing. All things passed off well till one T. W. Nixon came along and made some disturbance. I will relate a view I had of him before any one had the least suspicion of his intrigue. He came to Bro. Lyman Hewitt's, where I lodged that night. In the morning before day he and I awoke and said something about getting up, when he soon got up, dressed and went down stairs. I remained still in bed, whether asleep or awake, I had this view, as follows: I imagined myself in a newly finished room, and stood before a door, which was shut. Over the centre of the door I saw an apple, a beautiful one too; a string was tied to its stem, and it hung on a nail. To the right of it about ten inches I saw a man's heart hanging on another nail. On the left of the apple I also saw a figure 3, ten inches from it. While I was wondering what all this could mean, something whispered to me that that was Nixon's heart. I still gazed on the scene. The heart fell down, turned black, and rotted to a jelly. Then something said to me, the apple is like Nixon's heart. I stepped up and took down the apple and broke it. The inside was totally rotten.

Again something whispered me that the figure 3 was a token that in three weeks we would know that the apple was not fit to eat; that T. W. Nixon's heart was false and rotten. I awoke out of my view or vision. I jumped up, dressed, and went down and told Bro. Lyman Hewitt and his wife and no one else in that place. I told them to mark the time, and see what three weeks would bring to pass. The next day I went ten miles to see Bro. Samuel Bacon.—I told him the vision, and gave the watchword to see what three weeks would reveal. And in three weeks to a day the paper came from Voree unfolding the whole mystery about T. W. Nixon.—The saints had some confidence in the view I had; for I had a view of last fall's Conference a month before it came on, and I told the brethren that they would find that Samuel Graham would be ordained one of the Twelve. When the minutes of the Conference came to hand it was as I had told them it would be.

By our exertions the saints all sold out who wanted to sell and got their pay. We expected about thirty more who would accompany us, but being in debt they could not come, but they intend to be here this season. At our February Conference arrangments were made to obtain a water craft, and to go on board of her at Fort Plain. I went and made a contract to start on the 15th of May. The boat failed in coming, so the brethren engaged another and came on to Ilion, where Bro. England and I were ready to go on board with the rest. It being the 16th of May, we were soon on the move. I then went round to shake hands with the saints that I had been absent from for some time. I then was called upon to lay hands on mother Durham, who had a fever. It was rebuked the same hour. We left Ilion on the 16th, at 12 o'clock, in good faith that God would be with us if we kept our eye single to his glory.

We got to Utica at 5 o'clock, and stopped there about half an hour to do a little trading, and then passed on. Night came on, being chilly and frosty. Our cabin was more than comfortably full where we lodged in the bow cabin, besides some in the midship and in the stern cabin. On the 17th we got to Higginsville, where we took on Bro. I. Hayden. The day was fair and beautiful. We enjoyed ourselves well. Near sunset Bro. Hayden informed me that his wife was very sick. We soon administered to her. In the morning she was quite well. The 18th being a fine day Elder Lyman Hewitt took the lead of singing, while we had a meeting on the deck of the boat in the open air. I preached a sermon, when the choir closed by singing a hymn. We soon arrived at Livingston, then to Lockville, then to Newark, where Elder Hewitt and the choir sung a hymn in a lively tune. We soon met a packet boat well thronged with passengers, who gazed on us with earnest admiration.

At 2 o'clock we passed Palmyra. At 4 o'clock, six miles west of Palmyra at a lock, the whole company of men, women and children got on the tow path and walked to the next lock, near a mile in distance. The train filled the path promiscuously for sixty or eighty rods, which gave rise to many expressions from our own company as well as from the passer by. Then we all went on board of the boat. I then observed to the saints that what took place twenty

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Again something whispered me that the figure 3 was a token that in three weeks we would know that the apple was not fit to eat; that T. W. Nixon's heart was false and rotten. I awoke out of my view or vision. I jumped up, dressed, and went down and told Bro. Lyman Hewitt and his wife and no one else in that place. I told them to mark the time, and see what three weeks would bring to pass. The next day I went ten miles to see Bro. Samuel Bacon.—I told him the vision, and gave the watchword to see what three weeks would reveal. And in three weeks to a day the paper came from Voree unfolding the whole mystery about T. W. Nixon.—The saints had some confidence in the view I had; for I had a view of last fall's Conference a month before it came on, and I told the brethren that they would find that Samuel Graham would be ordained one of the Twelve. When the minutes of the Conference came to hand it was as I had told them it would be.

By our exertions the saints all sold out who wanted to sell and got their pay. We expected about thirty more who would accompany us, but being in debt they could not come, but they intend to be here this season. At our February Conference arrangments were made to obtain a water craft, and to go on board of her at Fort Plain. I went and made a contract to start on the 15th of May. The boat failed in coming, so the brethren engaged another and came on to Ilion, where Bro. England and I were ready to go on board with the rest. It being the 16th of May, we were soon on the move. I then went round to shake hands with the saints that I had been absent from for some time. I then was called upon to lay hands on mother Durham, who had a fever. It was rebuked the same hour. We left Ilion on the 16th, at 12 o'clock, in good faith that God would be with us if we kept our eye single to his glory.

We got to Utica at 5 o'clock, and stopped there about half an hour to do a little trading, and then passed on. Night came on, being chilly and frosty. Our cabin was more than comfortably full where we lodged in the bow cabin, besides some in the midship and in the stern cabin. On the 17th we got to Higginsville, where we took on Bro. I. Hayden. The day was fair and beautiful. We enjoyed ourselves well. Near sunset Bro. Hayden informed me that his wife was very sick. We soon administered to her. In the morning she was quite well. The 18th being a fine day Elder Lyman Hewitt took the lead of singing, while we had a meeting on the deck of the boat in the open air. I preached a sermon, when the choir closed by singing a hymn. We soon arrived at Livingston, then to Lockville, then to Newark, where Elder Hewitt and the choir sung a hymn in a lively tune. We soon met a packet boat well thronged with passengers, who gazed on us with earnest admiration.

At 2 o'clock we passed Palmyra. At 1 o'clock, six miles west of Palmyra at a lock, the whole company of men, women and children got on the tow path and walked to the next lock, near a mile in distance. The train filled the path promiscuously for sixty or eighty rods, which gave rise to many expressions from our own company as well as from the passer by. Then we all went on board of the boat. I then observed to the saints that what took place twenty

years ago in the village we had passed that day was the sole cause of all of our company being there that day. The bowsman thought I would have to prove that before I could be believed. The saints understood, but the boat crew did not until I told them that twenty years ago the Book of Mormon was printed in Palmyra, and that was the cause of our company being there that day. The choir then sung a hymn. Elder England, with his violin, and Elder Hewitt's thrilling voice, caused the windows to raise in every house on both sides of the canal, and the peoples' heads stuck out to hear the melody that we were accompanied with.

We then called to order, attended prayers, and went to rest. The evening was cool and weather fair. At 5 o'clock in the morning of the 20th nearly all the saints were on deck to view the city of Rochester, for we were hard by. The morning was fair and pleasant. A majority of the saints made a visit to the falls of that city, our captain having said he should stop two hours. Every thing appeared mild and quiet, it being Sabbath. As we were leaving the place Babylon's bells began to toll, to call their subjects together for worship. The day passed off well. At 11 o'clock we had singing, and I preached on the subject of the gathering.—The captain and crew listened with attention. At 9 we had singing and prayers, and went to rest. The 21st we passed Medina.—At 10 the wind was high, blowing hard from the west; consequently we had to omit singing. Soon we were informed that Bro. Edward Chidister was sick with the cholera morbus. We laid hands on him—saw no alternation for four hours. I felt much alarmed about him. His eyes sunk in his head. He looked very bad.—We called a meeting to be agreed as touching his case. So we all agreed, and prayers were offered up by five of us, four men and one sister, and all the rest said amen. In token of the same we anointed him with oil and laid hands on him, but seemingly to no avail. I grew much alarmed. It seemed as if God was determined to try and see how faithful we would be. Near sunset he looked as if the cholera was determined to diminish one from our social number.

We came to a piece of woods, and I got off from the boat on the tow path, my heart full of grief to the overflowing. I bowed in secret before my Father to spare unto us our much beloved Bro. Edward Chidister. Being begotten in the faith by me, therefore, O God, spare him as a new born son. I got the whispering of the still small voice, be it according to thy faith. It thrilled through me like electricity. I went and called the saints together. Quite a number of prayers were offered up by the brethren and sisters.—We laid hands on him and anointed him again, determined to not let him go. So we called five or six meetings in like manner, and, thank God, we have our brother with us yet, and is now nearly well as usual. All the saints seemed to feel for each others interest. Bro. Samuel Snider having some sugar of his own make, he gave each a lump, and we had a real feast on sugar. As night approached we had singing and prayers and went to bed, having the pleasure that afternoon to view the artificial works of man at Lockport. On the 22d in the morning we passed Black Rock, and at 10 o'clock we were in Buffalo. There we met with Elder Bacon and Stevens.

We all went on board the steamer Empire State. We got all things on board of her, and on the 23d at night we got under way. On the 24th we had singing by Elder Lyman Hewitt and his choir. I preached to 300 persons the next day. Elder Bacon, after singing, preached a good discourse on the coming forth of the Book of Mormon. It caused much excitement among the passengers, who numbered more than 1,000. The saints were somewhat disappointed in not having a view of Detroit, it being dark when we arrived there. And on the 26th of May, early in the morning, we arrived at Mackinac, and stopped about one hour. At 9 o'clock we passed the Big Beaver Island. Some of the saints in our company expected to call there, but the captain very abruptly disappointed us all.

On the 27th about 8 o'clock we arrived at Racine, our destined port, where we all went on shore, and safely landed all our freight, and hired it stored. We all went to the Exchange hotel. We then thought it not proper to stop over night with our whole company on expense. So we hired four carriages to convey us, and were soon under way to Voree. None but two or three of the company ever saw a prairie before, and the beautiful farms and excellent crops and the black and rich looking soil called out many strange expressions. We were in a few hours in the city of Voree, twenty-six miles from Racine, (by the stage route.) Some of the saints are quite fatigued by their journey, but all express their joy in the beautiful location of Voree for a city. But the rough situation of the unfinished houses disappointed some. Will such use their influence and means to help finish and refine the place, so that the buildings may correspond with the location of the beautiful city of Voree, that others who emigrate may know that such have been as faithful in finishing as others in building?

Let it suffice to say that the Lord has heard prayer in blessing us with the best of blessings while journeying. No material accident happened all the way. I did not know of a word of discord among the saints in our journey. All peace and union. The fact is, they were all of the best class, and of good report where they left. I now improve this opportunity to render my sincere thanks for their kind treatment and my sustenance for the past year. So I pray the God of Israel to bless them a hundred fold in this world, and in the world to come everlasting life. This from your brother in the new covenant,

EBENEZER PAGE.

MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD AT BALTIMORE, MD., JUNE SECOND, THIRD AND SIXTH, 1849.

Conference met according to previous notice. The meeting was opened by singing, prayer, and reading a portion of the word of God. After which Elder G. J. Adams arose and said, that Bro. Appleton would preside at the Conference by virtue of previous appointment, having been ordained a High Priest for that purpose at the last Conference, but that all things might be done in order, according to the law of God, he would take a vote. The question was then put, and the Conference unanimously confirmed the previous appointment, and Dr. Charles W. Appleton took the chair as President of the Conference. Elder Albert N. Hosmer was then unanimously elected Clerk. Present, two High Priests, six Elders, one Priest, one Teacher, and a number of brethren and sisters. Pres. Appleton made some very beautiful remarks on matters and things connected with the work of God in the last days, showing his goodness and mercy manifested to us since the last Conference, that were listened to with profound attention.

Bro. G. J. Adams then arose and gave some general instructions on Conference business, ordinations, priesthood and other interesting matters. Elder J. O. Battee was then proposed by Bro. G. J. Adams to be ordained a High Priest, to be sent as a missionary to California, in connection with Bro. John L. Speights, High Priest. The proposition was received by the Conference without a dissenting vote. Bro. Adams then asked Elder David R. Whipple if he was willing to give up his business and go and preach the gospel. Elder Whipple replied, that he had made an everlasting covenant

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Sunday morning, June 3d, 10 o'clock.—Conference was opened by singing, reading the word of God, and prayer by Pres. Appleton and G. J. Adams. Present, in addition to those that were present yesterday, Elders Peter Hess and Adam Long, of Philadelphia, also Elder George Pope, Bro. Heath, Priest, Bro. Allen, Teacher, Bro. Parkinson, and a large congregation of believers and unbelievers. Pres. Appleton having declared the Conference open for business, Bro. G. J. Adams then arose and addressed the Conference, showing that the "dispensation of the fulness of times" had been committed and carried on by revelation, by the voice of God, by the ministry of angels, and gave a glowing description of the hopes, fears, expectations and final triumph of the saints. Pres. Appleton then arose and preached a most thrilling and soul-stirring discourse on the gospel, the resurrection of the dead, the nigh approach of the coming and kingdom of Jesus Christ, urging the large and attentive congregation present, in a most eloquent and impressive manner, to obey the gospel and be prepared for that great day. Adjourned to 3 o'clock, P. M.

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Resolved, That we hail with joy the progress of the work of God under the Presidency of James J. Strang, unanimously receive him as an Apostle, Prophet, Seer, Revelator, Translator and President of the Church of Jesus Christ of Latter Day Saints, standing in the stead of our lamented and martyred Pres. Joseph Smith, and he shall have our entire confidence, sympathy and prayers, that he may be sustained until the work God has given him to do shall be borne off in triumph.

On motion, the Conference adjourned subject to the call of the proper authorities. Closing benediction by G. J. Adams.

C. W. APPLETON, *President.*

ALBERT N. HOSMER, *Clerk.*

THE BEST WAY TO REFUTE THE MORMONS.

"He that cannot reason is a fool,
He that dare not is a slave,
And he that will not is a knave."

All denominations calling themselves christians profess to take the Bible (meaning the Old and New Testaments) for the standard of religious faith. And so do the Mormons. The difference that distinguishes the Latter Day Saints or Mormons from all other denominations is simply this: the Mormons read and study the Bible to reduce it as a great whole to one exact scientific system of doctrinal, practical and experimental religion, believing that one part parcel or portion of the word of God is as important in its place as another; believing also that the Bible is in itself a standard of proofs for only one system of religion, and that the Bible is not in itself a standard of proofs to all and every system of religious faith that appeals to it for proof. For when the idea is once admitted that even two or more contradictory systems of faith can be successfully sustained by the Bible, that moment we disrobe it of all its claims to divinity. And thus it becomes proof for nothing, it being a contradictory libel instead of a "holy Bible."

The force and truth of the above statement must be realized by all reasonable, logical and philosophical minds, be they many or few. Ever since the system of Mormonism has been preached to the world, the strongest and most successful argument that has as yet been wielded against them by their opposers, is the cry of "delusion! delusion!!" "false prophets!" and "impostors!" &c., &c. Messrs. Howe of Painsville, Ohio, Ridder of N. Y., Turner of Ill., and numerous others too tedious to mention, have published books against the Book of Mormon and the Mormons. But when their books are compared with the books published by Messrs. Thomas Paine, Voltair, Hume, R. Taylor and numerous others against the Bible and its believers, they sink into oblivion, as wanting in logic, reason, philosophy and common sense. And no reasonable person pays the least regard to either class of the above named writers when the true merits of the Book of Mormon and the Bible are laid fairly before them, and facts as they are in their native simplicity are exhibited.

Truths perverted are the greatest lies in the world, and the most demoralizing to mankind. There are no circumstances either of a civil or religious nature but what have their light and dark sides.—Therefore by exhibiting one side only of any subject of interest to the public, is only abusing the public mind. And no person is prepared to judge a righteous judgment concerning it. So with the Mormons and the religious world. The Mormons are continually presenting both sides of every religious topic, and employing the whole Bible, applying each part and parcel of it in such a manner that, as a whole, in all its parts, it harmonizes with itself as a whole. We acknowledge that there are some leading or cardinal topics in the scriptures which serve to lead off in the application of all the other topics.

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Truths perverted are the greatest lies in the world, and the most demoralizing to mankind. There are no circumstances either of a civil or religious nature but what have their light and dark sides.—Therefore by exhibiting one side only of any subject of interest to the public, is only abusing the public mind. And no person is prepared to judge a righteous judgment concerning it. So with the Mormons and the religious world. The Mormons are continually presenting both sides of every religious topic, and employing the whole Bible, applying each part and parcel of it in such a manner that, as a whole, in all its parts, it harmonizes with itself as a whole. We acknowledge that there are some leading or cardinal topics in the scriptures which serve to lead off in the application of all the other topics.

Therefore the best way to refute the Mormons is to take them up first on their cardinal points of doctrine, and follow them step by step into the Bible, and if they can be refuted at all it will be by showing that they falsely apply the scriptures to sustain their leading or cardinal points of doctrine. For an example I will present one.—We believe the prophecies of the Old Testament are to be understood and applied in a literal sense, consequently we believe the doctrine that the "Jews," now in the "four corners of the earth," and the "ten tribes," called "Israel," in the "north country," are yet to return to Palestine and build Jerusalem, never more to be thrown down; and that when this is done, that all the Gentile nations of the earth are to be uprooted and totally overthrown. Another cardinal point in the faith of the Mormons is, that the great city "Mount Zion," so much spoken of in the scriptures, is to be built in a literal sense, in North America, not by the Jews, but by the saints from among the Gentile nations.

Another cardinal point is, that the Indians of the American continent are not the "house of Judah" or "Israel" proper, but are the "house of Joseph," the "multitude of nations of Ephraim," a "remnant of Israel," and are to be restored to the favor of God through the medium of the Bible and the Book of Mormon, (the records of their fathers,) and the gospel which those books contain. Another cardinal point is, that the gospel of Jesus Christ is an eternal and unchangeable principle, and that nothing more or less is the power of God unto salvation to every one that believeth, than was necessary 1800 years ago; that what constituted the church of Christ then constitutes it now, and nothing else does.

The above named topics are of such vast importance with the Mormons that, when proved true, it puts them on an eternal basis, and totally overthrows the theory of every opposing faith; and if they fail in these, they fail in all, and forever. Now who among all the learned and wise of the nineteenth century will or dare accept a courteous invitation to pick up our glove, and bring the matter to a successful test and find in the sequel who are wrong? and leave off that old foolish, whimsical, silly cry of "delusion, delusion," &c., which none but some druling lickspittle regards for a moment.

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Yours in the gospel,

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Major Noah thus pleasantly and philosophically discourses on the first wedding. He says:—

We like short courtships, and in his, Adam acted like a sensible man—he fell asleep a bachelor and woke to find himself a married man. He appears to have popped the question immediately after meeting Miss Eve, and she without flirtation or shyness gave him a kiss and herself. Of that first kiss in the world we have had our thoughts, however, and sometimes, in a poetical mood, wished we were the man that done it. But the deed is done—the chance was Adam's, and he improved it. We like the notion of getting married in a garden. Adam's was private. No envious aunts and grunting grandmothers. The birds of heaven were his minstrels, and the glad sky flung its light upon the scene. One thing about the first wedding brings queer things to us in spite of its scriptural truth. Adam and his wife were rather young to marry; some two or three days old, according to the sagest elder; without experience, without a house a pot or kettle; nothing but love and Eden.

Curious Discovery.—A few days since, some men who were working upon our streets, broke a stone in two, in which was found a beautiful purple flower, with some green leaves as fresh in appearance, and as soft to the touch as though it had been grown in a green house. How it came there is a mystery to us. The stone had been in our streets for twelve years. But the flower was evidently in the stone when quarried. Perhaps it had been there from "time whereof the memory of man runneth not to the contrary," ay, for aught we know, it is an antediluvian flower. Mr. S. S. Young says, "the flower resembles the Hibiscus species; but the leaf is more nearly the rose, but is not exactly like any flower now a native of this country; nor indeed like any exotic cultivated here." He adds, "it most probably grew in the hole of the rock, where it now is; but the rock must have been earth when it grew.—*Eaton (Ohio) Register.*

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SPEAK NO ILL.

Nay, speak no ill, a kindly word,
Can never leave a sting behind;
And oh! to breathe each tale we've heard
Is far beneath a noble mind.
Full oft a better seed is sown,
By choosing thus the kinder plan;
For if but little good be known,
Still let us speak the best we can.

Give me the heart that fain would hide—
Would fain another's faults efface;
How can it please human pride
To prove humanity but base?
No—let us reach a higher mood—
A nobler estimate for man!
Be earnest in the search for good,
And speak of all the best we can.

Then speak no ill—but lenient be
To others' failings as your own;
If you're the first a fault to see,
Be not the first to make it known;
For life is but a passing day,
No lip may tell how brief its span,
Then oh! the little time we stay,
Let's speak of all the best we can.

THE FASHIONABLE LADY'S PRAYER.

"Give us this day our daily bread,"
And pies and cakes besides
To load the stomach, pain the head,
And choke the vital ties.
And if too soon a friend decays,
Or dies in agony—
We'll talk of "God's mysterious ways,"
And lay it all to thee.

Give us, to please a morbid taste,
In spite of pain and death,
Consumption strings around the waist,
Almost to stop the breath:
Then, if infirmity attends
Our stinted progeny,
In visitation for our sins—
We'll lay it all to thee.

Yes, give us coffee, wine, and tea,
And hot things introduce,
The stomach's warm bath thrice a day.
To weaken and reduce:
And if, defying nature's laws,
Dyspeptic we must be—
We scorn to search for human cause,
But lay it all to thee.

WHAT IS LOST DAILY.

If we ask ourselves at the close of each day, how much we have lost since the morning dawned, the mind will go back busy in memory over many blessed moments and opportunities which can never return. The small particles of existence are constantly wasted away, as if of no importance in making up the great sum of human life. One moment after another is allowed to pass unimproved, as though mere moments were trifles to be squandered in listlessness or indifference. At times we are visited with rebukes, but we are warding off the regret which comes over the past and present, in attempts to console ourselves with the thought that the future may yet bring us hours and privileges to compensate for all that we have lost. The youth and the middle aged and the old—all live thus, but the time needed never comes, while the present is never grasped. It is in one condition of life that this liberty to neglect the present is confined. The student lets slip many an hour which might have brought the rich reward of mental application. This life need not be that of a recluse, yet aside from needed recreations and exercises, much time may pass in frivolous interviews, aimless reveries, and idle dreamings. Moments of leisure, amount to years at the end of life. Those who spend most of their days even in labor, may gain golden advantages from the improvement of brief relaxation from duty. A book seized upon but for a minute may give to the mind a thought which shall relieve toil of its task, and live for ages, expanding in life and glory. No moment is too brief to be worthless, and time holds a perpetual reckoning with all of its pensioners.

EXAMPLE.—Example is more powerful than precept. You preach up morality a life time; but if your example does not correspond to your words, you will fail to accomplish anything for God or man. A man who always acts conscientiously—who is never found among the vicious and abandoned—but who always speaks the truth in sincerity—performs humble acts of kindness, and lives void of offence before God and the world—is doing an amount of good that eternity, not time, can reveal. Preach what you can, but always let your example correspond to your words. A true Christian is always doing good—no matter where he is. His example is always salutary. There are but few profane or indelicate words uttered in his presence. There is little levity. Let such be your example, O man, and it will not be lost to the world.

LABOR.—Why, men of idleness, labor rocked you in the cradle, and has nourished your pampered life; without it, the woven silks and wool upon your back would be in the silkworm's nest, and the fleeces in the shepherd's fold. For the meanest thing that ministers to human want, save the air of heaven, man is indebted to toil; and even the air of heaven, by God's wise ordination, is breathed with labor. It is only the drones who toil not, who infest the hive of the active, like masses of corruption and decay. The lords of the earth are workingmen, who can build or cast down at their will, who retort the sneer of the "soft handed" by pointing to their trophies, wherever art, science, civilzation and humanity are known. Work on, men of toil! thy royalty is yet to be acknowledged, as labor rises onward to the highest throne of power.

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DIED,

In Burlington, on the 9th inst., MARYETTA, daughter of William and Lane Savage, aged 14 years, 5 months and 10 days.

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Can never leave a sting behind;
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Full oft a better seed is sown,
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GOSPEL HERALD.

VOL. IV. No. 16.] VOREE, WIS., THURSDAY, JULY 5, 1849. [WHOLE No. 132.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

Cincinnati, Ohio, June 8th, 1849.

DEAR FRANK:—This will inform you that I am now in the queen city, at Dr. Merryweather's office, on Vine st., above Fourth st., hearty as a buck. I arrived here last Monday evening about 11 o'clock, and put up with the Dutch—all other places being shut up. Tuesday morning after breakfast I called on Dr. Merryweather and informed him of my mission, and read the revelation of Jan. 7th, 1849, to him, and informed him of the prosperity of the church at Voree and Beaver Island, &c. He said that he had not heard anything about Voree for some time, only that the work under the Presidency of Bro. Strang was all blown up and gone to the shades.—And this, in substance, was what all the old Mormons told me that I have found in this city, and in Covington, Ky., and in several other places in this State. None of them here have taken a paper from Voree for a long time, and the saints here, as well as in Lewisburg and that region of country, have been greatly disappointed in consequence of Elder J. E. Page not coming to this State last fall to labor for the salvation of the saints. Many knew that he was expected last fall, and that he had the means given to him to bring him here. And as he did not come, nor no one else, most of the people thought they had a pretty good excuse to believe that the church at Voree and Beaver was all blown overboard.

Dr. Merryweather told me that when Reuben Miller's pamphlet came to this city, that it killed every Strangite Mormon in the place; and that himself and many others had joined the Brighamite branch. However, there is, as near as I can learn, about 100 old Mormons in this city who hold with none of the parties, but are standing still. I have visited from house to house about town, and found several of the brethren and sisters, read the revelation above mentioned to them all, and laid before them my mission. Some of them received my testimony, and are striving with all their might and means to get out of this and go to the places of gathering, Voree and Beaver Island.

If I had time to spend here I could take out a goodly number of the saints in the course of the summer and fall, but I shall leave town at 3 o'clock, P. M., on the cars for Waynesville, about forty miles from here, where I shall spend two or three days, and then return to Lewisburg, Preble Co., where I have a two days meeting one week from to-morrow and next day, and at which time I am to baptize several more persons. Last Sunday I baptized three persons at Georgetown, and between this and my next appointment at Lewisburg I have several more to immerse at that place. One of those I baptized before at Georgetown was Sarah, Bro. Isaac Pierce's sister, and his brother Jonathan's wife, and several others will go forward when I return to that place.

The cholera is increasing in this city daily since the hot weather commenced, and is quite fatal. I have no doubt but that terrible destroyer will lay a heavy claim on the inhabitants of the daughter of Babylon the present season, and he has commenced his awful mission among the emigrating Mormons from England, whose course is to the Council Bluffs and to the Salt Lake Valley. Many die of the destroyer on board the steamers on their way to the salt land. I calculate to start for Beaver from Lewisburg the 25th with a company of saints, so as to arrive at the Island in time for Conference. Truly and sincerely,

JAMES BLAKESLEE.

Baltimore, Md., June 7th, 1849.

PRES. STRANG,—MY DEAR BROTHER:—I have been here attending Conference, and have had a good time. There is a fine branch of the church here. They number from forty to fifty members, and are all of one heart and of one mind, and there are many believing. My object in writing to you at this time is, to inform you about the branch at Philadelphia. Our beloved brother Dr. C. W. Appleton, from Baltimore, paid us a visit, and spent four weeks with us. He preached the gospel in power and demonstration of the spirit of God. He was greatly beloved, and the saints greatly rejoiced. He baptized two, and would have baptized more, but he had to leave us. Our meetings were well attended, and the power of God was made manifest. God poured out his spirit upon his saints. The gifts of the gospel were in our midst. And, to tell you the truth, I never felt better. The saints in Philadelphia are all united, and feel well. The light is beginning to shine. Bro. George and Bro. Appleton, and some more, will start in a week or two for Beaver Island Conference. They will stop in Philadelphia a few days and preach, and will hold a Conference, and will then go to New York and hold a Conference in that city. That is the arrangement at present.

Bro. Appleton has done the saints much good here. He is a good man, and preaches the gospel in power. You will see him, by the blessing of God, face to face soon. Bro. George Adams is preaching the gospel in power in this city. God has blessed his labors abundantly here. There are a great many believing the work.—Truly, it rejoices my spirit. You will get the minutes of the Conference soon, and then you can see what they are doing here.—Bro. Strang, I wish you would write me soon, and if you have any good news let me know. I have had a strong desire to come to Conference, but for want of means I am obliged to stay here. It grieves me much, but so it is. I wish you would show Bro. Haven this letter, and I request of him to write to me soon. The saints in Baltimore and Philadelphia send their love to you and yours. Give my love to all the saints at Voree and Beaver Island, especially to Bros. J. E. Page and J. Blakeslee. I hope you may have a good time at your Conference. May God bless you and sustain you to carry on the great work of God in the last days. I am your brother in the new and everlasting covenant,

PETER HESS.

CONFERENCE MINUTES.

Armada, June 16th, 1849, 5 o'clock, P. M.—Conference assembled pursuant to previous notice. Singing. Prayer by Elder Geo.

GOSPEL HERALD.

VOL. IV. No. 16.] VOREE, Wis., THURSDAY, JULY 5, 1849. [WHOLE No. 132.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to JAMES J. STRANG, *post paid*, or they will not be taken from the post office.

Cincinnati, Ohio, June 8th, 1849.

DEAR FRANK:—This will inform you that I am now in the queen city, at Dr. Merryweather's office, on Vine st., above Fourth st., hearty as a buck. I arrived here last Monday evening about 11 o'clock, and put up with the Dutch—all other places being shut up. Tuesday morning after breakfast I called on Dr. Merryweather and informed him of my mission, and read the revelation of Jan. 7th, 1849, to him, and informed him of the prosperity of the church at Voree and Beaver Island, &c. He said that he had not heard anything about Voree for some time, only that the work under the Presidency of Bro. Strang was all blown up and gone to the shades.—And this, in substance, was what all the old Mormons told me that I have found in this city, and in Covington, Ky., and in several other places in this State. None of them here have taken a paper from Voree for a long time, and the saints here, as well as in Lewisburg and that region of country, have been greatly disappointed in consequence of Elder J. E. Page not coming to this State last fall to labor for the salvation of the saints. Many knew that he was expected last fall, and that he had the means given to him to bring him here. And as he did not come, nor no one else, most of the people thought they had a pretty good excuse to believe that the church at Voree and Beaver was all blown overboard.

Dr. Merryweather told me that when Reuben Miller's pamphlet came to this city, that it killed every Strangite Mormon in the place; and that himself and many others had joined the Brighamite branch. However, there is, as near as I can learn, about 100 old Mormons in this city who hold with none of the parties, but are standing still. I have visited from house to house about town, and found several of the brethren and sisters, read the revelation above mentioned to them all, and laid before them my mission. Some of them received my testimony, and are striving with all their might and means to get out of this and go to the places of gathering, Voree and Beaver Island.

If I had time to spend here I could take out a goodly number of the saints in the course of the summer and fall, but I shall leave town at 3 o'clock, P. M., on the cars for Waynesville, about forty miles from here, where I shall spend two or three days, and then return to Lewisburg, Preble Co., where I have a two days meeting one week from to-morrow and next day, and at which time I am to baptize several more persons. Last Sunday I baptized three persons at Georgetown, and between this and my next appointment at Lewisburg I have several more to immerse at that place. One of those I baptized before at Georgetown was Sarah, Bro. Isaac Pierce's sister, and his brother Jonathan's wife, and several others will go forward when I return to that place.

The cholera is increasing in this city daily since the hot weather commenced, and is quite fatal. I have no doubt but that terrible destroyer will lay a heavy claim on the inhabitants of the daughter of Babylon the present season, and he has commenced his awful mission among the emigrating Mormons from England, whose course is to the Council Bluffs and to the Salt Lake Valley. Many die of the destroyer on board the steamers on their way to the salt land. I calculate to start for Beaver from Lewisburg the 25th with a company of saints, so as to arrive at the Island in time for Conference. Truly and sincerely, JAMES BLAKESLEE.

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Sabbath morning, 10 o'clock, A. M.—Conference opened by singing. Prayer by Samuel Graham. Preaching by Elder L. D. Hickey, from these words of Amos: "Surely the Lord will do nothing but he revealeth his secrets to his servants, the prophets."—He was followed by S. Graham on the same subject. Benediction by S. Graham. Dismissed to assemble for preaching at 3 o'clock, P. M. Sabbath afternoon, Conference in session. Singing. Prayer by Geo. Brownson. Preaching by S. Graham, from these words of a priest: "If thou art the Son of God, come down from the cross, and we will believe on thee." He was followed by Elder Hickey and Elder Brownson on the same subject. On motion of L. D. Hickey the Conference adjourned *sine die*. Benediction by S. Graham. The branch of the church of Jesus Christ of Latter Day Saints at Armada will long have cause to mourn over the follies of apostacy. May God's blessing ever be upon his own.

GEO. T. POWELL, *Sec.* SAMUEL GRAHAM, *Pres.*

PRESIDENT J. J. STRANG,—TRULY HONORED AND RESPECTED:—The Conference requests that the following minutes thereof be published through the medium of the Gospel Herald, at Voree. The last No. of the first Vol. of the Olive Branch being in type, makes it impossible to give it a place in it immediately, nor is it certain that the next Vol. will be printed at Kirtland. You will, therefore, confer a favor on the community by giving the following an insertion in your paper, that a character so depraved as that of the following named convict may not further succeed in his deception.—Youra in sincerity and truth, A. COWLES.

Minutes of a Conference of the Church of Christ, held in Kirtland on the third day of June, 1849, specially called to take into consideration certain charges preferred against Elder Wm. E. McLellin.

Conference convened at 4 o'clock, P. M., and organized by appointing Martin Harris to preside, and Isaac N. Aldrich Secretary. Whereupon the following charges were read:—

1st. For using abusive, wicked and uncalled for language in our public meetings.

2d. For abusive language to the members, and especially to the Elders of the church.

3d. For cheating and defrauding people under pretense of publishing the Ensign of Liberty.

4th. For quarreling and fighting, and justifying himself in it.

5th. For lying in the name of the Lord at sundry times.

6th. For refusing to counsel with the Elders of the church, and meeting them with contempt.

7th. For taking illegal votes to disfellowship members of the church.

8th. For refusing to do as instructed by the First Presidency of the church.

After a careful investigation, by evidence, the above charges were sustained without a dissenting vote. Wherefore it was resolved, that we withdraw all fellowship from the aforesaid Wm. E. McLellin, both as an Elder or member of the church of Christ.

A vote was also called for an expression of the whole congregation, whether the charges had been sustained in order and a christianlike spirit. The expression was in the affirmative, not a dissenting vote. Elders present, M. C. Isham, Alfred Bonney, Jacob Bump and Leonard Rich. MARTIN HARRIS, *Pres.*

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THE BLACK RAIN IN CARLOW.

In a report of the proceedings of the Royal Dublin Society, in a late number of one of the Dublin papers, we find the following observations by Professor Barker on the "black rain," which fell on the evening of the 14th of last month:—"Professor Barker presented to the notice of the society a bottle containing a portion of 'black rain,' which had been transmitted to him from Carlow, with a view to satisfy the scruples of many persons who appeared to doubt that rain of this description had fallen. He had received communications on the subject from persons residing in several of the districts in which the rain had descended, and he was in a position to state, not only that such rain had actually fallen, but to mention the space of country over which it had been diffused. The specimen which he presented to the society had been sent to him from Carlow, accompanied by a letter, in which the writer mentioned that at the time of its collection it was uniformly black, and resembled ordinary writing ink; but he (doctor Barker) found that, after allowing it to stand for a short period, the black coloring matter separated from the water with which it had been mixed, rendering the color of the rain much lighter than at first. The places in which this phenomenon occurred were Abeyleix, Carlow, Kilkenny, and Athy, from which it would appear that the black shower had extended over an area of more than four hundred square miles. As far as he had been able to ascertain, it occurred about six o'clock in the evening of the 14th instant, being preceded by such extreme darkness that it was impossible to read except by candle light.—After this darkness had existed for some time, a hail storm, attend-

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DISCUSSION IN THE CHURCH.

The church is no place for vain babblings and endless disputations, which tend only to division, discord, schism and heresy.—Many a well disposed but faint hearted disciple has been driven from the bosom of the church by the controversies of the old members. Nevertheless, we do not mean, and would not intimate, that truth should not be investigated, nor that its foundations should not be examined. There is a place and a manner in which the church can approach all important questions. And he that refuses to make a regular investigation of truth in the proper place, in regular order, and in the presence of his opponents, shows his distrust either of the correctness of his positions or of his ability to defend them.

It has often been alledged that the friends of the Order of Enoch are unwilling to investigate any questions as to the correctness and propriety of that Order. No assertion can possibly be farther from the truth. The Order was established after a very careful examination of all points pertaining to it which presented themselves. It was adopted in a public meeting on the motion of J. E. Page, with the sanction of Pres. Strang, and by a unanimous vote. Afterwards Elder Page took ground against it. Pres. Strang gave him the opportunity of stating all his objections, with the reasons, and then answered them. On hearing, Pres. Strang carefully and patiently answered every point and reason, and Elder Page said it was enough; that he was satisfied, and that henceforth he should sustain the Order heartily. An investigation must be very thorough indeed when one convinces his opponent.

At the last April Conference resolutions were brought forward approving of the Order of Enoch, as established at Voree. The consideration of these resolutions involved every question pertaining to the Order, and made it a fit subject for examination and discussion. The Pres. stated distinctly that the whole subject was open for discussion, and invited debate. Not one man was found to raise his voice in that assembly against the Order. No; in the presence of the friends of the Order they dare not do it. All opposition is in the secret corner and in the by ways, or in the congregation of the apostates. And they say we dare not meet them.—Shame on such dastardly falsehood! In the absence of Pres. Strang is the time to sow discord. In his presence even the wolf runs to the wilderness before he howls. Put away vain babblers. Know that his cause is not good who dare not test it in the councils of the church and by the law of God. Have nothing to do with such.

OFFICIAL.

Elder J. E. Page, Pres. of the Twelve, having violated in a most flagrant manner the solemn pledges which he made to the last April Conference, pending the question of sustaining him with the faith, prayers and confidence of the church, and when, without those pledges he could not have been sustained probably by a single vote, he has been faithfully admonished, and quite failing to make satisfaction he is suspended of all jurisdiction and authority of his priesthood until the Conference to be held July 6th, 7th and 8th, and the further action of the church thereon. Done at Voree, July 4th, 1849.

JAMES J. STRANG, Pres. of the Church.

☞ A wise man will never rust out. As long as he can move and breathe he will be doing something for himself, his neighbors or for posterity. Almost to the last year of his life, Washington was at work. So were Franklin and Young, and Howard and Newton. The vigor of their lives never decayed. Nor rust marred their spirits. It is a foolish idea to suppose we must lie down and die because we are old. Who is old? Not the man of energy; not the day laborer in science, art or benevolence, but he only who suffers his energies to waste away, and the spring of life to become motionless; on whose hands the hours drag heavily, and to whom all things wear the garb of gloom. Is he old? should not be asked; but, is he active? can he breathe freely and move with agility? There are scores of gray headed men we should prefer, in any important enterprise, to those young gentlemen who fear and tremble at approaching shadows, and turn pale at a lion in their path.

Accomplishments and ornamental learning are sometimes acquired at the expense of usefulness. The tree which grows the tallest and most thickly clothed with leaves, is not the best bearer, but rather on the contrary.

He is a great simpleton who imagines that the chief power of wealth is to supply wants. In ninety-nine cases out of a hundred it creates more wants than it supplies.

It is a mark of a depraved mind, to sneer at decrepid old age, to ridicule any one who is deformed in person or understanding. There are three inquiries, the right application of which constitutes the whole duty of man; from whence came I? What is my business here?—and—whither do I tend? If you fall into any great misfortune, disengage yourself as well as you can. Creep through those bushes which have the fewest briars.

THE FEMALE TEMPER.

We like to see a woman of spirit and life; for a dull, supine, prosy woman, is a poor affair indeed. And we have no particular objection to seeing "the sparks fly" occasionally, when something real stirring occurs. We like to see her joyful and lively; and if she has a little spice of waggery, we can put up with it very well; nay, we like it all the better. But a cross, sour temper, we have no good opinion of; for a woman who can never look pleasant, but is always fretting and scolding, will make an unhappy home for all within her house. And we had as lief undertake to live in a barrel of vinegar in a thunder storm, as to live in the house with such a woman. Solomon was right when he said,—'It is better to live in the corner of a house top, than to dwell in a wide house with a brawling woman.' Let a woman wear sunshine on her countenance, and it will drive the dark clouds from her husband's face, and joy will thrill through the hearts of her children. Let a woman's words be soothing and kind, and every thing is happy around her. Her influence will be powerful. Others will catch her sweet temper, and all will strive to see who can be most like her. Sweetness of temper in a woman, is more valuable than gold, and more to be prized than beauty. But may Heaven keep us from an untamed shrew, whose looks are wormwood, and whose words are gall! We had rather take Daniel's place with the lions, than to think of living within gun-shot of such a termagant: If women knew their power, and wished to exert it, they would always show sweetness of temper, for then they are irresistable.—*Boston Olive Branch.*

J. E. Page suspended

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OFFICIAL.

Elder J. E. Page, Pres. of the Twelve, having violated in a most flagrant manner the solemn pledges which he made to the last April Conference, pending the question of sustaining him with the faith, prayers and confidence of the church, and when, without those pledges he could not have been sustained probably by a single vote, and has been faithfully admonished, and quite failing to make satisfaction he is suspended of all jurisdiction and authority of his priesthood until the Conference to be held July 6th, 7th and 8th, and the further action of the church thereon. Done at Voree, July 4th, 1849. JAMES J. STRANG, Pres. of the Church.

☞ A wise man will never rust out. As long as he can move and breathe he will be doing something for himself, his neighbors or for posterity. Almost to the last year of his life, Washington was at work. So were Franklin and Young, and Howard and Newton. The vigor of their lives never decayed. Nor rust marred their spirits. It is a foolish idea to suppose we must lie down and die because we are old. Who is old? Not the man of energy; not the day laborer in science, art or benevolence, but he only who suffers his energies to waste away, and the spring of life to become motionless; on whose hands the hours drag heavily, and to whom all things wear the garb of gloom. Is he old? should not be asked; but, is he active? can he breathe freely and move with agility? There are scores of gray headed men we should prefer, in any important enterprise, to those young gentlemen who fear and tremble at approaching shadows, and turn pale at a lion in their path.

Accomplishments and ornamental learning are sometimes acquired at the expense of usefulness. The tree which grows the tallest and most thickly clothed with leaves, is not the best bearer, but rather on the contrary.

He is a great simpleton who imagines that the chief power of wealth is to supply wants. In ninety-nine cases out of a hundred it creates more wants than it supplies.

It is a mark of a depraved mind, to sneer at decrepid old age, to ridicule any one who is deformed in person or understanding. There are three inquiries, the right application of which constitutes the whole duty of man; from whence came I? What is my business here?—and—whither do I tend? If you fall into any great misfortune, disengage yourself as well as you can. Creep through those bushes which have the fewest briars.

THE FEMALE TEMPER.

We like to see a woman of spirit and life; for a dull, supine, prosy woman, is a poor affair indeed. And we have no particular objection to seeing "the sparks fly" occasionally, when something real stirring occurs. We like to see her joyful and lively; and if she has a little spice of waggery, we can put up with it very well; nay, we like it all the better. But a cross, sour temper, we have no good opinion of; for a woman who can never look pleasant, but is always fretting and scolding, will make an unhappy home for all within her house. And we had as lief undertake to live in a barrel of vinegar in a thunder storm, as to live in the house with such a woman. Solomon was right when he said,—'It is better to live in the corner of a house top, than to dwell in a wide house with a brawling woman.' Let a woman wear sunshine on her countenance, and it will drive the dark clouds from her husband's face, and joy will thrill through the hearts of her children. Let a woman's words be soothing and kind, and every thing is happy around her. Her influence will be powerful. Others will catch her sweet temper, and all will strive to see who can be most like her. Sweetness of temper in a woman, is more valuable than gold, and more to be prized than beauty. But may Heaven keep us from an untamed shrew, whose looks are wormwood, and whose words are gall! We had rather take Daniel's place with the lions, than to think of living within gun-shot of such a termagant. If women knew their power, and wished to exert it, they would always show sweetness of temper, for then they are irresistable.—*Boston Olive Branch.*

THE WESTBROOK PHENOMENON.

A gentleman of this town, who has visited the scene of the late sinking of land at Westbrook, gives us the following particulars in relation to it. The sinking took place between four and five o'clock on Tuesday afternoon, the 4th inst. Our informant visited it on the 9th, when it was estimated there were some four thousand persons on the spot, from the region round about. The short account we have published stated that some eight acres had sunk down and given place to a lake of water, and that the channel of the Stroundwater river had been changed in consequence. The actual quantity of land lost is estimated by good judges to be some forty acres, and the river mentioned is simply a little trout brook, across which our friend jumped without difficulty in several places.

There are missing some twenty acres of woodland, and about the same quantity of pasture land. Over this whole extent the natural soil has entirely disappeared, and in its place is a firm plastic blue clay. The woodland was covered with a heavy growth of timber, the whole of which has sunk below its original level some thirty feet, leaving perpendicular walls on three sides, and gradually sloping on the other side. The trees on a portion of the land have disappeared entirely, and on another portion they are thrown about in great disorder—some sunk half or two-thirds their length in the earth, yet remaining upright, some partly tipped over, some prostrate, and others reversed—the tops being under the surface, and the roots standing up in the air.

One large and valuable elm tree, which had been sold by contract for timber, has entirely disappeared, not a vestige of it remaining. The clay is firm and dry on some parts, but in others so moist that it yields readily to the foot, and a man standing upon it will, by the weight of his body, gradually sink into it. A ten foot pole has been run down its whole length into this clay, and it appears to be of the same consistence the whole depth. When jumped upon it has a tremulous or shaking motion, as if it rested on water or a semi-fluid mass below. The brook, or "Stroudwater River," before mentioned, formerly passed over the earth which has thus sunk, but now passes by the side which slopes into the cavity. This shows that the borders of the cavity were somewhat elevated by the sinking of the mass, and thus a new direction was given to the stream. It was altogether a remarkable circumstance, and we trust that it will be investigated by scientific men.—*Worcester (Mass.) Spy, June* 14.

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TRUTH.

Truth is the foundation of virtue. An habitual regard for it is absolutely necessary. He who walks by the light of it has the advantage of the mid-day sun; he who would spurn it goes forth amid clouds and darkness. There is no way in which a man strengthens his own judgment, and acquires respect in society so surely, as by a scrupulous regard to truth. The course of such an individual is right and straight on. He is no changling, saying one thing to-day and another to-morrow. Truth to him is like a mountain landmark to the pilot; he fixes his eye upon a point that does not move, and he enters the harbor in safety. On the contrary, one who despises truth and loves falsehood is like a pilot who takes a piece of drift-wood for his landmark, which changes with every changing wave. On this he fixes his attention, and, being insensibly led from his course, strikes upon some hidden reef, and sinks to rise no more. Thus truth brings success; falsehood results in ruin and contempt.—*Dr. Channing.*

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GOSPEL HERALD.

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At the age of two thousand years of toil and change, that dynasty arrives at—"*midnight!*" Although the gospel has elevated those obedient to its requisitions, yet unaided human legislation has for 1,000 years been moving in the *downward scale of progression*. We are aware that such statements will be considered by some untrue. The last half century has excited in the minds of many the hope of a glorious triumph of enlightened, liberal principles. That such hopes are delusive will appear from the following extract, from Macauley's History of England:—

"All around us the world is convulsed by the agency of nations; governments which seemed lately like to stand for ages, have been on a sudden shaken and overthrown. The proudest capitals of western Europe have streamed with civil blood. All evil passions, the thirst of gain, thirst of vengeance, the antipathy of class to class, of race to race, have broken loose from the control of divine and human laws. Fear and anxiety have clouded the face and depressed the hearts of millions. Trade has been suspended, and industry paralyzed; the rich have become poor, and the poor poorer. Doctrines hostile to all sciences, to all arts, to all industry; doctrines which, if carried into effect, would, in thirty years, undo all that thirty centuries have done for mankind—and would make the fairest provinces of France or Germany as savage as Guiana or Patagonia, have been avowed from the tribune, and defended by the sword. Europe has been threatened with subjugation by barbarians compared with whom, the barbarians who marched under Attilla or Alboin, were enlightened and humane. The truest friends of the people have, with deep sorrow, owned that interests more precious than any political privileges, were in jeopardy, and that it might be necessary to sacrifice even liberty, to save civilization."

The doctrine of the progressive improvement of mankind, through the agency of human legislation, is contrary to the plain teachings of the word of God. The Bible contains a condensed history of all the leading civil dominions, to the establishment of the everlasting kingdom of God. That history was given in symbols to Daniel and John. Their names, order and relative importance are clearly given. That order fixes the character of human progression.

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bolizes the Babylonian rulers, the first in order, honor and wealth.

2. *The breasts and arms of silver* denotes the second body of rulers, inferior to the former, in wealth and legislative ability.

3. *The belly and sides of brass* represent a third dynasty, inferior to the second, as shown from the selection of a metal of less value for its symbol.

4. *The legs of iron* denote strength—intimating the character of the undivided fourth monarchy.

5. *The iron and clay of the feet and toes* symbolize a mixed race of rulers—divided and weak.

The order of national legislative progression is gold—silver—brass—iron—clay:—from gold to clay. National progression is not therefore along the ascending scale of human perfectibility, but on the descending scale of universal corruption. The same great truth is taught by the symbols of the 7th of Daniel. The nations of the earth, being incapable of self-renovation, are broken in pieces and consumed by the kingdom of God. Dan. ii. 44. "And the saints of the most high shall take the kingdom and possess it forever, even forever and ever." May God hasten it in his time.—Amen.

For the Gospel Herald.

Georgetown, Dark Co., Ohio, June 19th, 1849.

Dear Frank:—I write at this time to let you know that I am still in this region. Last Sunday I preached twice in Lewisburg to an immense concourse of people, who listened with interest while I spoke of the signs of the times, and of the setting up of the kingdom of the last days, and of the order of the church in this, the beginning of the dispensation of the fulness of times. I baptized six persons in the presence of many witnesses, and many more were partially, yes, I may say fully, convinced, and almost persuaded to be Mormons. However there are many in this region who are beginning to manifest their faith in the work called Mormonism.—You know that in the days of Moses, God gave a law to the Israelites regulating their diet. Well, all those who believed the law, showed their faith by their works. That is, they kept the law.—Such things as the law said were good for them they eat, and such as the law said were not good they did not eat. And just so and in like manner with regard to their drink. Such drinks as were lawful they used, and such as were not lawful they abstained from.—And some of that people, even after their being driven out of the land of their inheritance, observed the law regulating their food and drink. Remember Daniel and his three brethren of the children of the captives of Judah, in Babylon, who refused to defile themselves with the king's meat and his wine, but chose to diet themselves according to the law of their God. See Daniel first chapt.

Well, you know the Lord, in this dispensation, has given his saints a law regulating their diet and drink. And many of the people in this region of country are becoming somewhat acquainted with the law on that important subject, and are beginning to live by it, and saying, if we can live in obedience to the law of eating and drinking we will then try to live by the rest of the law of the gospel. And in honor of the saints in this region, I will say, while on this subject, that, although I found none of them trying to live by this law when I came among them, many of them are now living by it, and endeavoring to live in obedience to all the commandments of the Lord. The effect produced is, they begin to have faith to have their sick healed, and also they begin to talk about paying their tithing, according to the law of tithing, and beginning to talk about making a free will offering for the Tower on the Hill of Promise. And also they are beginning to talk considerable about trying to sell out here and gather with the saints to the places where the Lord has promised the faithful peace and plenty.

Here I want to say a word in honor of the course Elder Isaac Pierce, of Voree, who moved from this place, has taken since he arrived there. It is this: he has written many good letters to his relatives and friends in this region, and they have had a good influence, yea, a powerful influence in favor of the truth of the everlasting gospel, which God has revealed to his servants by the ministry of angels and the revelations of Jesus Christ. If all the saints at the places of gathering would spend a little of their time in writing to their friends at a distance, and bearing their testimony to them and the world in writing, they would do well, and the Lord would bless them in so doing. Brethren, consider what I say, and act wisely in this thing. You have no idea how much a letter every now and then helps the Elders in the work of their ministry among your friends. They are like a shower of rain on the thirsty land, both to the Elders and to your friends. And you who have friends where the Elders are not preaching, are the more in need of your letters. Bear your testimony to your friends in writing, and such testimony as you will be willing to meet in the day of judgment, and leave the event with God. In this way the people, many of them, may be made acquainted with some of the principles of salvation, and will be prepared to hear preaching when they get an opportunity. In this way, the way is, and may be, opened before the Elders, and the gospel introduced into neighborhoods where it otherwise might not come.

I have visited some of the Brighamites of late, and I find them invariably transgressing the law of God in eating and drinking.—And for one I want to say to the saints of God, if you wish to become wise unto salvation and have the destroyer pass by you as he did the children of Israel in Egypt at the time he slew all the first born in Egypt among the Egyptians, keep the law of God in your diet and also in your drink, and remember to keep all the commandments, and the promise is yours. Dear brethren and sisters, I hope you will not be offended with me for endeavoring to stir up your pure minds by way of remembrance of the commandments and the law of God.

Lewisburg, O., Saturday, June 23d.—Since writing the above I preached twice at Ithaca, and once at Lewisburg, and I have an appointment at 10 A. M. to-morrow at Lewisburg, and at 4 P. M. at Georgetown, and Monday morning we calculate (nothing in providence forbidding) to start from Ithaca for Troy, where we shall take canal for Toledo. It is getting quite sickly in this part of the State of Ohio, such as bilious fevers, ague and fever, bilious cholic, cholera morbus and cholera. We have had two severe cases of cholera in this neighborhood the present week, but both patients lived, and are now about again. The weather has been very hot for the last week or ten days, and sickness has increased. But to-day we are having some thunder showers, and we shall have a pure atmosphere again, and the face of nature will be refreshed, and the spirits and bodies of man as well as beast will also be refreshed and invigorated. I have found some brethren since I commenced this mission, as well as in former missions, who have labored very hard to purchase land, both in town and country, for the sake of having the privilege of living in a home of their own in the midst of Babylon, and where they could make themselves just like the Babylonians, or the Gentiles; and, like the Gentiles, offer incense to Baal, and pour out and drink libations to the Devil. In making themselves like the Gentiles in their manner of living and worship, as a simple matter of course they, like the Gentiles, are lulled to sleep in the cradle of carnal security.

And if a servant of God, peradventure, comes along and jogs them a little with the word of the Lord, they are almost ready to be offended, for fear of being aroused to a sense of their dangerous sit-

holizes the Babylonian rulers, the first in order, honor and wealth.

2. *The breasts and arms of silver* denotes the second body of rulers, inferior to the former, in wealth and legislative ability.

3. *The belly and sides of brass* represent a third dynasty, inferior to the second, as shown from the selection of a metal of less value for its symbol.

4. *The legs of iron* denote strength—intimating the character of the undivided fourth monarchy.

5. *The iron and clay of the feet and toes* symbolize a mixed race of rulers—divided and weak.

The order of national legislative progression is gold—silver—brass—iron—clay:—from gold to clay. National progression is not therefore along the ascending scale of human perfectibility, but on the descending scale of universal corruption. The same great truth is taught by the symbols of the 7th of Daniel. The nations of the earth, being incapable of self-renovation, are broken in pieces and consumed by the kingdom of God. Dan. ii. 44. "And the saints of the most high shall take the kingdom and possess it forever, even forever and ever." May God hasten it in his time.—Amen.

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Ithaca, June 25th.—Yesterday I preached at Lewisburg at ten in the morning, and at 4 P. M. at Georgetown, and baptized two persons. I had a pressing invitation to-day from Eaton to go there and preach to the people of that smart little town. They offer me the Methodist meeting house to preach in. I will attend to their case when I return. I shall start now in a few moments for Troy.—Truly and sincerely, JAMES BLAKESLEE.

Sing Sing, N. Y., June 26th, 1849.

Pres. Strang,—Dear Sir:—Allow me to say it is with pleasure I address you at this time. You are aware, in all probability, that the choleratic scourge is at New York, and is felling the inhabitants in slow but sure strides. A lying spirit pervadeth the bosom of the people in trying to evade the name of the pestilence, calling it sometimes one thing and sometimes another. But, sir, it is the Asiatic cholera, and is destined to baffle the skill of the faculty in its subtil movements. I am measurably surprised to see the difference in spirit the people possess now at the approach and moving of this disease and in 1832. Their humility of heart was the result. But now levity and lightness is the motto. As a general thing it is, fly to the physician and not to God. It appears to me as though the moral restraint that once rested with the people is being removed. The spirit of philanthropy is seemingly extinct. And what can the people expect but pestilence and the sword?

Yet, sir, permit me to say, my course is fixed, and my determination is immutable. As for me, I will serve the Lord, inasmuch as I know his will. All is covered with darkness, aside from this determination, this will, I say. The God of Abraham, Isaac and Jacob is the God for me. And as they were instructed, so am I inclined to be. Yet all is quiet in relation to such righteousness in this section. The saints are mute. There are but some few whom I see and converse with upon this topic. Grant me to say, the emotions of my bosom say you are moving slowly but sure at Voree and Beaver Island. God grant that the little band may grow in grace and in the knowledge of the things of the most high. My heart desireth a pure people—a people who shall not aspire to eminence except through the will of heaven—a people humble, and none are except those who keep the commandments of God, as far as they know them. Bro. Strang, my prayer to God for you is, that you may escape wicked and designing men; that you may move triumphant over them. May your little family be rendered a blessing to you, and you live to see Jesus set his feet upon the Mount of Olivet, myself by your side, together with all the covenant people. Yours with due esteem, J. JENKS.

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An Albany correspondent of the Courier and Enquirer has the following:—

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He spoke, however, kindly of Blacksnake, the patriarchal chief, of whom I have before written in your columns, and while he opposed his retention of authority, he acknowledged his grave and venerable character.

The counsel, for such they were, answered each other's arguments with a precision which would have been well received in any court. One of them alluded to the ignorance of some of those who had been engaged in the movements which had taken place, and said they were believers in the legend of "the handsome lake," a sort of paradistical fiction. This was not denied by the other, but he claimed that his party wanted to have the people educated, that they might throw off the old superstitions and customs. In alluding to an election which had taken place, one curious fact was mentioned. It was said that the Chiefs had induced the warriors, many of them, to put forward a child as the head of their families, *because the warriors did not like to have their names mentioned*, and thus, as these children could not vote under their laws organizing their nation, the Chiefs were thus enabled to rule out a large number of suffrages that would have been cast against them, a device worthy of Tammany Hall in its palmiest days.

The whole debate was a curious one. Here was the waning of the light of old Indian power. The disputants were Indians, able, adroit, informed, and one pleaded for the old Chiefs, the other for the young men, but it was evident that the movement in either case was the premonition of an advance, an important one toward civilization. The bright gas-lights of the Senate have seldom if ever shone over a debate between the relics of sovereignty such as this. The people who assembled here by two men, had in life time of some now living, held more of New York than did the white man. But their numbers were faint and feeble against the might that was concentrated in that one word *civilization*, and hence the men of the woods were driven back. Even on this, their last beautiful home, on the banks of the Allegany, their forty forest miles of land that in its richness might revive their memories of the soil that was once theirs; even in that place of happy exile, the division

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among brethren is seen, and the aid of the white man is solicited to assuage their commotions.

Over the meeting Senator Johnson presided, and took notes of the arguments. The auditory were few. I saw there, a listener to the singular debate, the poet Street, to whom his strange controversy of the Cayuga and the Seneca over the dying embers of the ancient council fires, must have brought quaint imaginings, the memory of which, I doubt not, I shall yet trace in beautiful revivification in some of his delightful narratives of the red man and his destinies.

☞ We have had the pleasure of an acquaintance with these Indians, many of them from our childhood. These legends of theirs are no more fanciful or less true than the religious notions of their neighbors, the whites; and as for the change of the form of their government, we do not believe it will work any good to them. Doubtless under the powerful inducements set before them by the cupidity and vices of the whites, their old forms have failed of many of the purposes of government. And it is probably their fate to be subjected to the forms of government prevailing among their neighbors. But the result will be merely to swallow them up.

"NEVER SAY FAIL."

When the clouds hang most darkly,
And sick is the heart,
And the spirits are heavy
All desparing and dark;
When the bright sails of hope
Are no where to be seen,
Seeming all desolation
All wrecked on life's stream;
When despair comes across ye
And troubles most assail,
Rise! Man, show your nerve
And "Never say Fail."

'Tis weakness, 'tis Cowardly
To break by the blast
If it bend thee; 'tis well
It will not always last,
Bear nobly against it:
Let its strength not appall:
Straighten up, Man, and face it,
Let it ne'er make thee fall
When fear comes across ye,
And wild howls the Gale,
Spring forward and breast it,
And "Never say Fail."

Long and Short Articles.—A long newspaper article, like a "great book," is a "great evil." They are less apt to be read; and if perused at all, a great part of their effect is necessarily lost, if the beginning is lost before the end is reached. Short articles, on the contrary, as they are most easily read and remembered, are most likely to be useful. Virgil's good old maxim in agriculture, is equally applicable in writing for the public. "Admire," says he, "large farms, cultivate small ones." Many subjects cannot justly be treated with brevity. But such are not suitable to the columns of a newspaper—they should be discussed in the monthlies or quarterlies, or in books. A newspaper article or paragraph (they should be nearly synonymous) should be brief, and to the point. It is a great art to say, either verbally or in print, just what one has to say, and no more—*and to stop when you have finished.*

Industrious Females.—We care not what the occupations may be—folding books or setting types—making coats or trimming hats—binding shoes or weaving cloth—we respect and love industrious females. We would not give one such a young lady, for a dozen waspish, idle nonsensical women, who spend half their time in reading novels, and the other half before the glass. What are such creatures good for? To show off in the dance hall—to advertise English goods—to tickle the fancy of brainless fops and adlepated gentlemen. We never cast an eye on such women, but we are disgusted with their follies. But in the presence of a healthy working girl, we feel we are with somebody. There is substance and not shadow before us—gold and not tensel—real life and not sentimentalism. Such may not attract the attention of popinjays—but they secure the affections of real men. Look where we may, and we find the best and happiest wives among those who thought it no dishonor to work, and who looked more to the improvement of the mind, than to attractive dresses and foolish displays.

Things About Voree.—Every thing whispers peace and prosperity to the faithful, but fearfulness is surprising the hypocrites.—There is more union of feeling and concert of action among the saints than we ever saw before. The flouncings of restless and aspiring spirits do not disturb them. Notwithstanding a considerable number have emigrated to Beaver Island, the houses are nearly as crowded as ever by those coming in. The crops look well, considering the backwardness of the season.

Yet They Come.—In Voree, on the 30th ult., Pres. Strang baptized four, three of whom were new members. The other was Bro. Zenas H. Gurley, one who has baptized his hundreds into the church, and one that will, undoubtedly, yet do a great work in this dispensation.

☞ On the 4th inst., a company of sixteen saints left this place for Beaver Island, where they intend to locate permanently. Several more have gone to attend Conference, among them is Ebenezer Page, of the Twelve.

☞ "Will you give me that ring on your finger," said a village dandy to a girl, "for it resembles my love for you—it has no end." "Excuse me, sir, I choose to keep it as being emblematical of mine for you—it has no beginning."

☞ There is no destruction worse than to overpraise a man; for if his worth prove short of what report doth speak of him, his own actions are ever giving the lie to his honor.

☞ If you act with a view to praise only, you deserve none.

DIED,

In Galena, on the 21st ult., William, son of Samuel and Rebecca Wright, aged 9 years.

In Voree, on the 5th inst., Eugenia, daughter of Benjamin G. and Margaret Wright, aged 1 year, 11 months and 5 days.

NOTICE.

A Conference of the Church of Jesus Christ of Latter Day Saints will be held at Franklin, Oakland Co., Mich., on the 24th, 25th and 26th of August, 1849. By order of the Twelve,

SAMUEL GRAHAM.

among brethren is seen, and the aid of the white man is solicited to assuage their commotions.

Over the meeting Senator Johnson presided, and took notes of the arguments. The auditory were few. I saw there, a listener to the singular debate, the poet Street, to whom his strange controversy of the Cayuga and the Seneca over the dying embers of the ancient council fires, must have brought quaint imaginings, the memory of which, I doubt not, I shall yet trace in beautiful revivification in some of his delightful narratives of the red man and his destinies.

☞ We have had the pleasure of an acquaintance with these Indians, many of them from our childhood. These legends of theirs are no more fanciful or less true than the religious notions of their neighbors, the whites; and as for the change of the form of their government, we do not believe it will work any good to them. Doubtless under the powerful inducements set before them by the cupidity and vices of the whites, their old forms have failed of many of the purposes of government. And it is probably their fate to be subjected to the forms of government prevailing among their neighbors. But the result will be merely to swallow them up.

"NEVER SAY FAIL."

When the clouds hang most darkly
And sick is the heart.
And the spirits are heavy
All desparing and dark:
When the bright sails of hope
Are no where to be seen.
Seeming all desolation
All wrecked on life's stream:
When despair comes across ye
And troubles most assail.
Rise! Man, show your nerve
And "Never say Fail."

'Tis weakness, 'tis Cowardis
To break by the blast
If it bend thee; 'tis well
It will not always last.
Bear nobly against it
Let its strength not appall.
Straighten up, Man, and face it
Let it ne'er make thee fall
When fear comes across ye.
And wild howls the Gale.
Spring forward and breast it.
And "Never say Fail"

Long and Short Articles.—A long newspaper article, like a "great book," is a "great evil." They are less apt to be read; and if perused at all, a great part of their effect is necessarily lost, if the beginning is lost before the end is reached. Short articles, on the contrary, as they are most easily read and remembered, are most likely to be useful. Virgil's good old maxim in agriculture, is equally applicable in writing for the public. "Admire," says he, "large farms, cultivate small ones." Many subjects cannot justly be treated with brevity. But such are not suitable to the columns of a newspaper—they should be discussed in the monthlies or quarterlies, or in books. A newspaper article or paragraph (they should be nearly synonymous) should be brief, and to the point. It is a great art to say, either verbally or in print, just what one has to say, and no more—*and to stop when you have finished.*

Industrious Females.—We care not what the occupations may be—folding books or setting types—making coats or trimming hats—binding shoes or weaving cloth—we respect and love industrious females. We would not give one such a young lady, for a dozen waspish, idle nonsensical women, who spend half their time in reading novels, and the other half before the glass. What are such creatures good for? To show off in the dance hall—to advertise English goods—to tickle the fancy of brainless fops and adlepated gentlemen. We never cast an eye on such women, but we are disgusted with their follies. But in the presence of a healthy working girl, we feel we are with somebody. There is substance and not shadow before us—gold and not tensel—real life and not sentimentalism. Such may not attract the attention of popinjays—but they secure the affections of real men. Look where we may, and we find the best and happiest wives among those who thought it no dishonor to work, and who looked more to the improvement of the mind, than to attractive dresses and foolish displays.

Things About Voree.—Every thing whispers peace and prosperity to the faithful, but fearfulness is surprising the hypocrites.—There is more union of feeling and concert of action among the saints than we ever saw before. The flouncings of restless and aspiring spirits do not disturb them. Notwithstanding a considerable number have emigrated to Beaver Island, the houses are nearly as crowded as ever by those coming in. The crops look well, considering the backwardness of the season.

Yet They Come.—In Voree, on the 30th ult., Pres. Strang baptized four, three of whom were new members. The other was Bro. Zenas H. Gurley, one who has baptized his hundreds into the church, and one that will, undoubtedly, yet do a great work in this dispensation.

☞ On the 4th inst., a company of sixteen saints left this place for Beaver Island, where they intend to locate permanently. Several more have gone to attend Conference, among them is Ebenezer Page, of the Twelve.

☞ "Will you give me that ring on your finger," said a village dandy to a girl, "for it resembles my love for you—it has no end." "Excuse me, sir, I choose to keep it as being emblematical of mine for you—it has no beginning."

☞ There is no destruction worse than to overpraise a man; for if his worth prove short of what report doth speak of him, his own actions are ever giving the lie to his honor.

☞ If you act with a view to praise only, you deserve none.

DIED,

In Galena, on the 21st ult., William, son of Samuel and Rebecca Wright, aged 9 years.

In Voree, on the 5th inst., Eugenia, daughter of Benjamin G. and Margaret Wright, aged 1 year, 11 months and 5 days.

NOTICE.

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SAMUEL GRAHAM.

GOSPEL HERALD.

VOL. IV. No. 18.] VOREE, Wis., THURSDAY, JULY 19, 1849. [WHOLE No. 134.

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THE AGE OF MURDER.

THE WORK OF A MONTH.—As in science, so in human affairs, every fact is carefully to be noted in order that it may be investigated, explained if possible, and knowledge and improvement deduced therefrom. As chroniclers of crime, we have a fact, a great and significant fact to lay before our readers, and it is this, that whatever else the present age may be remarkable for, it is emphatically an age of murder. We speak not now of wholesale murder by war, but of the crime known to the law as murder, and punishable with death. To say nothing of other countries, here in our own land, almost every day, so far in the year 1849, has been marked with a red line showing the traces of this most awful of human offences. From the beginning of the year up to the present time, our ears have been pained with the continual story of murder committed in every form and shape, and with every degree of horror, in which it is possible for it to be committed—by poison, by suffocation, by drowning—by every weapon, from the small penknife up to the slung-shot and the six-barreled patent revolver, which two last instruments it has been reserved expressly for this generation to invent and use with a frequency and readiness which shows their admirable adaptation for their deadly purpose.

In this murder there is also a remarkable feature to be observed. It has not been committed solely by the midnight robber, by the drunkard, the brawler, the desperate, and the abandoned. On the contrary, the man of refinement, of wealth—the man with cool blood in his veins—aye, the professed minister of God—has taken the weapon in his hands, and with it taken the life of his fellow man. Man, also, has not alone been the victim; but women—helpless and beautiful women—have had their life's blood shed by those who should have been their protectors. Whence comes all this, and what means it? Legislators! philanthropists! look at it—contemplate it! It is not, we know, a pleasant fact either for contemplation, or even a hasty glance, but it is nevertheless an imperative duty that it should be contemplated and thoroughly investigated, in order that the evil which it developes may be remedied. It is said that this age is the most enlightened and civilized—the wisest and the best the world has yet seen—and yet here is an incontrovertible fact, which would seem to give the lie to the assertion, for on the brow of this very age, the mark of Cain is stamped so broad, so deep, and black, that should what we call the dark ages rise from the tomb of the past and stand up in comparison, the former, and not the latter, would have cause to blush for the deepness and blackness of the damning spot. Is there not something in this for the wisdom of the present day to look into? To show that we are not dealing in the marvelous and horrible without reason, we here record the list of murders committed in the United States during the month of May last:—

On the 7th of May, at St. Louis, John Beard interfered between two Germans named Wm. Ryder and John Spooner, who were dissenting together. Beard was stabbed through the heart by one of them. On the same day, and in the same city, James Smith was stabbed to the heart by a German named Christian Sthall. Likewise, on the same day and in the same city, a man named Fisch was killed by another named Dochner. On the 6th of May, at Independence, Mo., a Mr. Freeman was killed by Captain Howard. At New Orleans, on the 1st of May, Joseph Leblanc, a waiter in a restaurant, was stabbed so severely by a man named Alpuente, that he died in a short time. On May 10th, a man was found murdered in the woods near Rochester, New York. On the 6th of May, at Cincinnati, John Brasher, a watchman, was shot through the heart by Jesse Jones, while in the act of arresting the said Jones for a misdemeanor. On the 7th of May, at Cincinnati, Michael Donnevan was killed by a stone thrown at him by one T. D. Huyman:—At Buffalo, N. Y., on the 3d of May, in a fight between Theodore Wichenstair and a canal hand named Haggart, Wichenstair was killed by a kick in the stomach from Haggart. On May 8th, in the night, at Wadesboro, N. C., May Buchannan was beaten to death by some villains unknown.

On May 12th, at Fairfield, N. Y., Mrs. D. S. Neiley was poisoned by R. S. Dicker; Dicker killed himself a few days afterwards. Sometime during the 1st of May, at Charlestown, Indiana, Joseph Miller was shot by Milton Jones, who afterwards cut his victim's throat. At Philadelphia, on or about the 2d of May, Catharine Bolter threw her own child into a sink. On the 18th of May, at Binghampton, N. Y., an Irishwoman poisoned her own child. On the 9th of May, in some bushes near Vincennes, Ind., a man was found murdered. At Baltimore, on the 15th or 16th of May, Daniel Cummings was killed by Luke Flynn. On May 16th, at St. Josephs, Mo., a man by the name of Decamp was killed by a constable in a street fight. At New Orleans, on May 14th, Juan Baptiste Saurer was killed by being stabbed by Joseph Romero. At Brooklin, N. Y., on May 23d, William Parker was killed by John Kennedy. On May 16th, at Macon, Geo., Mary Ellen Platt was killed by a man named Elisha Ruse. At St. Francisville, La., on May 12th, Michael Walsh was killed by Z. A. Holdridge. About the 20th of May, near Milwaukee, a Prussian was shot and stabbed by a German. On May 28th, on the tow path of the canal near Lockport, N. Y., John Ulch was killed by a woman named Connelly, who beat him with a club, and called in the aid of a ferocious dog to help her commit the deed. At Bloomingdale, Iowa, on May 22d, a man was killed by (it is supposed) a person named John Philips. At Chattanooga, Tenn., on May 30th, a man named James Allison was killed (it is supposed) by a man named Davis.

Such is the record for one month. We have no idea that we have enumerated all, but there is enough to startle the mind of any thinking man. Twenty-four murders for thirty-one days? But the month of May is not alone. No month of 1849 has yet passed but we could have produced an equally startling record as the above.—It must be remembered, also, that no account is here made of the numberless stabbings and other murderous assaults where death did

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For the Gospel Herald.

On board the Propeller Niagara, Lake Huron, July 2d, 1849.

DEAR FRANK:—I write this to mail at Mackinac, in order that you may know how I am getting along towards the City of James, the home of the saints. We left Ithaca, Dark Co., Ohio, last week, Monday morning, and at which time I mailed a letter to you at that place. Well, we that day went to Troy, (22 miles,) where we stopped all night, and the next day took the packet for Toledo, where we arrived on Thursday morning at six o'clock, (160 miles,) and there took steamer for Detroit, where we arrived the same evening at 4 o'clock, (70 miles,) all well, and in good spirits. We put up at the temperance house, kept by Barney—an excellent house—on Main st. On Friday we took passage for Beaver, on this boat. On going on board I learned by the Capt. that there were some thirty passengers expected from Mich. every moment for the Island. He said that there had been a man on board to engage passage for them, &c. I asked the Capt. if he was a Mormon who had engaged passage for the company. The Capt. replied, that he thought he was, for he looked like an honest man.

Well, after a little Elder George W. Brownson came on board, and the secret was revealed. He was the man. A part of his company had arrived and they took passage with us for Beaver, (365 miles.) On saturday morning, 8 o,clock, we left Detroit. That day and night we had a splendid run, the weather being very fine. But on Sunday morning about day light the wind sprung up from the north, and continued to increase till noon, at which time there was a heavy sea on, and the lake white enough, and most of the passengers sea, or, lake sick. I have traveled considerable on these lakes, and crossed the Atlantic ocean twice, and never did I have harder work to keep from being sick. But I walked the deck and continued to exercise until I finally worked it off. There were but two of our passengers (the Mormons) but what were sick besides myself, and they were ladies. There were several others going to the Island who were not Mormons, that shared pretty largely in the sickness, as also many others to different places. But at about 2 P. M. the sea commenced to decrease and the wind to subside a little, and by the time the sun set we had a smooth lake again, comparatively speaking, and the passengers began to look and feel better. In the night the wind came round east, and this morning we have our sails set, and they help the engine very much. The lake is very smooth this morning, and the passengers all look cheerful, and, as far as I can discover, they will all eat their breakfast with good appetites. We board ourselves on this trip, and we appreciate the benefit of the word of the Lord in regard to our diet. We can spread our cloth and place our bread, butter, cheese, dried beef, dried sasuage, crackers, &c., and take the pure cold lake water for drink, and relish it first rate. This kind of food and drink we can get at any time when we get hungry, and no boiling of tea or coffee water, for our tea and coffee is always made, and that of the best quality.

But now I must tell you about our Capt. He was an old neighbor of mine in Ellisburgh, N. Y., and was at my wedding, and danced with my lady, and has done so often, and perhaps he may again. It is not impossible, for you know what Jeremiah says about the saints dancing in the last days when they flow to Zion, in the 31st chapt. Well, Capt. H. Hagadone may flow, or float, to Zion on his splendid Propeller, and yet participate in the rejoicing from all sorrow. He is a gentleman, and so are his officers and men. His boat is a splendid sea boat, and should be patronized by the saints and others who desire to travel in a safe craft, and with a gentlemanly Capt., good officers, and an obliging set of men. I should have preached yesterday on board had it not been so rough as to have made almost all sick. But the Capt. and his lady are anxious to have preaching to-day, and we shall have a lecture after we leave Mackanac, if nothing turns up unfavorable. We found no cholera on our way since we left Ithaca. When we were in Detroit the board of health reported one case of cholera, not fatal however. We would hardly believe that there is so much difference in the atmosphere here, in about 45 degrees N., and at Lewisburgh in about 40. There the atmosphere was highly charged with a poisonous miasma, which caused much sickness. Here the atmosphere is as fair as the crystal lake water, these waters being very pure and full of health. So is the atmosphere in this latitude. God bless you and the dear saints at Voree and elswhere, who love God and are trying to live to the whole law of this dispensation of the fulness of times. Truly and sincerely, JAMES BLAKESLEE.

☞ We find the following in the Evangelical Magazine and Gospel Advocate, a paper devoted to the doctrine of free and full salvation to all mankind:—

"Have any of our 'New Lights,' that have sprung up of late, performed any miracles? such as raising the dead, restoring sight to the blind, &c., &c. I hope that our ministring brethren will take heed to the Apostolic injunction, 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.'"

It is a very common thing among the Protestant sects to accuse each other of being unpopular, "New Lights," &c. And each one is equally willing to caution the other to beware, generally quoting some passage of scripture at the same time, in order to put on the grace, whether it is applicable or not. Each one also thinking himself truly Apostolic, or a defender of the faith once delivered to the saints, while not one of them have an Apostle in their church—deny almost all the spiritual gifts that were in the church in the days of the ancient Apostles—claim to be the church, the body of Christ.—Whereas, St. Paul said, the body of Christ was composed of, first, "apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues." And yet they have none of these gifts among them.—They claim to have put on Christ. Whereas, some of them have never been baptized at all. And Paul says, "as many as have been baptized in Christ, (that is, into his church, which is composed of apostles, prophets, &c.,) have put on Christ;" and those who have been baptized, have not been baptized into a church that bears any resemblance to that one described by Paul as being the church of Christ. Therefore they are still out of Christ, and strangers and aliens to the household of faith.

But turning to the question above, "have any of our 'New Lights' performed any miracles? such as raising the dead, restoring sight to the blind," &c., &c., we take this as an open confession of the writer that the Universalists have no miraculous operations of God's power among them. And if they have not, who made them ministers of the gospel? If they preach, who (with the New Testament in his hand) will believe that they preach the gospel? For Christ said that these signs shall follow them that believe, (the gospel:) "In my name they shall cast out devils, heal the sick," &c. But if the Advocate really wishes to know whether any of the churches now in existence have the gifts of the gospel as they had in the days of Christ and the Apostles, we would say that there is

not ensue. They are indeed numberless, and we care not to count them. Looking, therefore, at the picture of one month which we have drawn, remembering the many criminals who have already, or are about to, ascend the scaffold to expiate their crimes, and remembering the many now awaiting their examination, truly did we say aright in the commencement of this article, that the present day was an age of murder.—*Police Gazette.*

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It is a very common thing among the Protestant sects to accuse each other of being unpopular, "New Lights," &c. And each one is equally willing to caution the other to beware, generally quoting some passage of scripture at the same time, in order to put on the grace, whether it is applicable or not. Each one also thinking himself truly Apostolic, or a defender of the faith once delivered to the saints, while not one of them have an Apostle in their church—deny almost all the spiritual gifts that were in the church in the days of the ancient Apostles—claim to be the church, the body of Christ.—Whereas, St. Paul said, the body of Christ was composed of, first, "apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues." And yet they have none of these gifts among them.—They claim to have put on Christ. Whereas, some of them have never been baptized at all. And Paul says, "as many as have been baptized in Christ, (that is, into his church, which is composed of apostles, prophets, &c.,) have put on Christ;" and those who have been baptized, have not been baptized into a church that bears any resemblance to that one described by Paul as being the church of Christ. Therefore they are still out of Christ, and strangers and aliens to the household of faith.

But turning to the question above, "have any of our 'New Lights' performed any miracles? such as raising the dead, restoring sight to the blind," &c., &c., we take this as an open confession of the writer that the Universalists have no miraculous operations of God's power among them. And if they have not, who made them ministers of the gospel? If they preach, who (with the New Testament in his hand) will believe that they preach the gospel? For Christ said that these signs shall follow them that believe, (the gospel:) "In my name they shall cast out devils, heal the sick," &c. But if the Advocate really wishes to know whether any of the churches now in existence have the gifts of the gospel as they had in the days of Christ and the Apostles, we would say that there is

a certain people, every where spoken evil of, (called "Mormons,") that do actually have Apostles, Prophets, &c., among them. The same signs follow them that did the saints in former days, insomuch that they really flatter themselves that they are the people of God. And still further, notwithstanding they do not consider their "light" new, but eternal and everlasting, the same which all the prophets and saints walked by in ancient days, yet they consider it the only light that is; the only light that was, and the only light that ever will lead men through this world safely, and bring them into the presence of God. Therefore they would say to all, beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

S. P. BACON.

PROGRESS.

We are no enemy, as we said on a former occasion, to progressiveness in virtue, learning, justice and religion, which latter principle, in our opinion, comprises every thing else worthy of our attainment—but, cannot pretend to believe, with all the evidences before us, that mankind is growing either wiser or better. We see daily how strangely the young and inexperienced, as well as multitudes of grown up children, are flattered into a sweeping idea of their own importance, and into a practical disobedience of the laws of God and man. "I am as good, or I am better than you," is on the tongue of every lisping radical we meet on the streets, and the same sentiment is carried up from the young beligerent, and abroad among the millions, by more than half the presses in the country. To sneer at the virtuous, and to evince a hatred for those whose conduct is circumspect and genteel, is a glaring and positive vice of the times; and yet, it forms a part and a portion of that progress of which we bear so much. The little illiterate advocate for universal, unrestrained liberty doubles his tiny fists at his parents and his schoolmaster, vowing eternal opposition to the degredations of the birch, while the learned orator and declaimer is holding forth before an excited audience on the natural rights of man, condemning all obedience to civil restraints, all duty to established governments, and all respect for constitutionally enacted laws, as unworthy of the great and exalted destiny of humanity in this enlightened age of the world!

This we say is a portion of the progressive developments of the times in which we live, let the demagogues and the flatterers of the multitude say what they may. We are no politician—no, heaven forbid—but we think we can see as far through a mill stone as those who pick it. We can see enough, at least, to convince us, that those who are always picking at an imaginary form of society in this country, which they term the aristocracy, are pandering to the vilest feelings of our nature—to those of envy, hatred, malignity and absolute tyranny—and of course, instead of elevating by the nobleness and the manly disinterestedness of their sentiments, are not only degrading their adherents, but endangering those whose greatest faults are to be found in the good examples which their every day acts and courteous behavior presents to the community.

Listen to the lamenations of our pious friend of the "Methodist Protestant," an excellent religious paper published in Baltimore. He begins by saying:—

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Of wrong and outrage, with which earth is filled."

So said Cowper, of the times in which he lived. What if he had lived now, when the means for the communication of wrong and outrage are so increased? We are unwilling to believe the world is growing worse. We should like to believe it is growing better. But alas, alas, what day passes that does not furnish its materials to the history of the crime and wretchedness of the age in which we live.

We have no fellowship with misanthropy. There is much to love among men. There are men of high moral sense—of unswerving integrity all around us. But sometimes we almost forget this cheering truth in the gloom that falls upon the heart, upon a survey of the fraud and villainy and diabolical abandonment which are every day brought to light.

There is certainly a fearful responsibility resting somewhere. And our advice is to the people and to the press to look to it.—*Lady's Dollar Newspaper.*

ECCENTRICITY.

This word is now applied, apologetically, to the conduct of many persons who, had they lived a little earlier, would in all probability have been enumerated among the madmen, the fools, or the rogues. But modern charity, which finds so many salves for iniquity and folly, whilst it boldly condemns integrity as stubborness, and virtue as imbecility, finds it more convenient, at all events, more popular to cast the mantle of eccentricity even over premedicated crime, than to denounce the criminal in terms of just condemnation. Indeed, but few men who prove themselves equal to the perpetration of successful fraud are now considered in the light of criminals, while even those who fail of success in carrying out a complex scheme of imposition and treachery, are generally let off as men of great enterprise and singular eccentricity.

The same apology is sometimes found very convenient in behalf of a large number of our newspaper and other writers for the public. We have heard the inquiries frequently made, how was it possible that such a one could advance a proposition so absurd, or how such another one could sustain a doctrine so immoral and wicked? In many cases the reply has been, "Oh, who minds him! he is so very queer and so eccentric, nobody pays the least attention to what he says." But this is a grand mistake. Some body, and a vast number of somebodys must pay attention to what he says, and believe and pay for what he says, otherwise the queer eccentric fellow would have to starve. But such accidents seldom happen to men who wear slouched hats, ragged coats, and dirty boots, but who have broad foreheads, eratic intellects, which change with the vanes on the steeples, and who are, for the time being, and not to speak irreverently, "all things unto all men."

There are, however, not a few queer eccentric ladies, who set about managing every body else's business to the neglect and ruin of their own, whose conduct would be held equally reprehensible, did they not also find their best apology in their very queerness and eccentricity, which covers so many sins in their male rivals. They, too, are in general very slovenly dressed from bonnet to shoetie, which, however, is but another and forcible evidence of their amiable originality and oddness of character. And with this reputation, they pass, or at least attempt to pass, free into every grade of society, doing a little mischief here, and creating a little confusion and dissatisfaction there, about the rights of this class, and the injuries of that class, but without, we venture to say, ever leaving the impress of one pure, gentle, or practical thought anywhere.—*Ex. paper.*

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VOL. IV. No. 19.] VOREE, WIS., THURSDAY, JULY 26, 1849. [WHOLE No. 135.

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☞ The first edition of the following revelation being disposed of, we are induced to republish it to satisfy the numerous calls from abroad, and the earnest solicitations of many of our readers.

REVELATION, GIVEN JAN. 7th, 1849.

Hearken, O ye saints, and give ear, for the time to favor Zion is at hand, and the day of her redemption draweth near. Draw near unto me and learn, for the ways of man are foolishness before me. Behold, ye shall be one, and if ye are not one ye are none of mine. And ye shall all speak the same thing. Ye are cursed; ye are confounded, because ye have many tongues, like unto Mystery Babylon, and many are running to and fro, speaking in their own wisdom, which is folly before me. By their speech gross darkness filleth the minds of the people. Those whom I have called to preach the gospel to the nations, have left serving me to contend against mine anointed, and I have not strengthened them, neither has their work prospered. They have only accomplished to scatter, and their evil ways follow them.

But I have a few names left in Voree who have not denied my word, nor rebelled against mine authority, nor done despite to mine anointed. And they shall be mine when I come to be glorified on earth. And there are a few in the Isles of the North who have not denied my name. When dominion is given to the saints I will remember their works. Nevertheless, as a people, ye have been slack in serving me. Ye have broken my commandments, and despised mine authority, and my precepts have been to you a vain thing. Ye are a stiff necked and rebellious people, who delight in your own vanities, and prefer your lusts to the chief of the things which God giveth. But such of you as draw near unto me, I will draw near unto them, and will save them. I have given you good gifts, and you have consumed them upon your lusts; I have chastised you, and ye have taken my name in vain; I have called you together to enjoy the blessings of my people, and ye have not heeded my call; I have revealed my authority to those that gathered, and they have spurned it; I have appointed shepherds unto you, and ye have despised them, and have walked in your own ways, where they did not lead you; and because of your rebellious hearts are you blind, and deaf, that seeing you perceive not, and hearing you understand not.

Ye have robbed me in tithes and in offerings, and have been slothful in building a House unto my name, that I may dwell in it, and in building a Tower of Strength for the defence and the dwelling of Zion. Come, now, therefore, and bring in your tithes, and build a House unto me, that I may reveal most precious things unto you. And make unto me a free will offering, for a strong hold upon the Hill of Promise, according to the pattern which I have shown unto my servant James, and of which he has begun to lay the foundation, and I will show all things unto him in their time: and if ye do these things, I will give you strength that your enemies shall not prevail over you, and this shall be your possession. Moreover, I have given you the Islands in the great Lakes for a possession.—There shall you dwell apart from the Gentiles, and none shall make you afraid. For my law shall be kept there, and judgment shall be rendered against those that despise it.

If ye will therefore possess these things, remember my law, to keep it. Forget not the precepts which I have given you, but act wisely, according to the wisdom which I have revealed unto you; and despise not my word, for it is not a vain thing. I have given you wisdom, with promise. If ye will not live by it, the promise is not unto you. It is a vain thing for you to witness my word, if ye will not regard it, to live by it.

At Voree shall your possessions be purchased with money, and you shall make speed to redeem that which you have purchased.—To that end have I blessed you, and you have consumed the blessings on things which are not good for you; yea, even the Order which I have commanded you to establish according to the Order of the church of the first born, have done this. Yet because the chief among them have sought unto me, and have admonished unto faithfulness, and have kept my words, I will yet bless them, and will give them the kingdom, if they abide in well doing.

Once more I command all my saints to bring in their tithes, according to the law I have given them, and build a house unto me. Whosoever will not do it shall not enter into the house of the Lord. Let mine Apostles call on all the saints, both by word and proclamation, to do this thing. And let faithful and chosen ones be sent unto them, to receive of their tithes for this work, and let the work progress from this time forward.

And send faithful ones unto the saints, and call on them to make a free will offering for the Tower which I have commanded you to build on the Hill of Promise, and let the same be built, that it may be a habitation and a defence for the saints that shall gather together and keep the Order of Enoch, which I have revealed unto my servants, and let a subscription be circulated, that those who have not sold their possessions and cannot yet gather up their goods to the places appointed, may assist in building the Towers of Zion, and may obtain an inheritance among the faithful.

And ye shall establish this Order at the stake which I have appointed among the Lamanites, and there shall ye keep it in all your habitations. And I will multiply you, and increase you exceedingly. And those that are strong in my ways will I make patriarchs and rulers in their tribes, and princes in their houses. Their inheritances shall be appointed unto them and to their houses, and their posterity after them for a perpetual possession. Let many gather to the Islands which I have appointed for your gathering, that this Order may be kept more perfectly; for there will I give you much possession for an inheritance, if ye will go up and possess it. And such as shall be appointed of the Order of Enoch, by the voice of the Order, shall go up and possess the land, but they shall retain a strong hold at Voree, for it must needs be that they keep a possession there, and my work requires it. And if they do not redeem and preserve it, they must be afflicted with sore affliction. If they are faith-

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☞ The first edition of the following revelation being disposed of, we are induced to republish it to satisfy the numerous calls from abroad, and the earnest solicitations of many of our readers.

REVELATION, GIVEN JAN. 7th, 1849.

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ful unto me, my strength shall shield them and prosper them.

And let this Order be an example unto all, both to the believing and to the unbelieving; for if they do not walk in my ways more perfectly, I will yet cast them off. For the properties of this Order are all mine. He that draws back from this Order and takes away that which he has consecrated, robbeth me, saith the Lord. Nevertheless, now, ye shall not withhold; for he shall be trodden down by whom I will, in my own time. And ye have polluted yourselves by your excess of flesh, which ye have eaten, and by the unclean things and poisonous drugs which ye have consumed upon your lusts. Behold ye say ye need these things. But I say they are not good for you. Who is man, that he should prefer himself to God? And for these are ye in debt to your enemies. Except I deliver you, they shall oppress you. But the righteous will I establish, and the wicked will I cast off.

Put away covetousness. Remember that all that ye possess is mine. Cast all idlers out of this Order. Let no man call aught his own, nor buy nor sell as though it were his. But let all be the common property of all, as I have given unto you, and let those buy and sell who are appointed by common consent. And this shall be your inheritance, and the inheritance of your children forever. He that is faithful in this little shall be made prince of a village, or ruler of a Tower; and he that is faithful therein shall be made patriarch of a tribe, or ruler of many cities in my kingdom.

And ye shall not provoke one another. But ye shall console and strengthen one another. Ye shall strengthen the weak; for with kindness and much charity will I give you to prevail, and ye shall save them. And ye shall not contend against one another.

Rebel not against my servant James; for I am with him, and I have given unto him the keys of the Kingdom of Heaven. Whosoever receiveth me receiveth him. Whosoever receiveth him, receiveth those whom I have sent. Whosoever heareth not his words, heareth not mine. Whosoever heareth not his words, hearkeneth not to the words of those whom I have sent. For I have made him the chief shepherd of the whole flock on earth. They that are of the flock hear his voice. If not, they go astray to destruction.

Behold I am his friend; for he has been faithful unto me. And the keys which I have given to him shall not be taken from him in this world, neither in the world to come. They that speak evil of him are enemies unto me, saith the Lord. They have given themselves unto lies, and their hearts to wickedness. For he is meeker than Moses, more patient than Job, and has kept himself unpolluted in the midst of the lustful and ungodly till they have departed from him.

Ye know not his patience, nor his faith, nor his trials and sufferings. How have ye cast your toil on him? Ye have required him to bring redemption to Zion, and prosperity to you when ye lifted not your hands. Because he has not done it, many have reviled him and denied my name. But to as many as are faithful, will I give power to become heirs of the kingdom of heaven. And I have a great work for him to do, and with speed shall he do it, if ye uphold him in faith and confidence and prayer. For my hidden word shall be translated, and given to those that will receive it. And I have called him to this work.

And if my servant George J. Adams will be his counsellor, let him come and dwell near unto my servant James, and assist him in presiding, and in the school of the prophets, and in carrying my word to the saints, and to the nations, and to far countries. But let his dwelling be in the inheritance of the saints. If he do this, I will sustain him and will make him a host, and the head of nations.

Behold my servant William Marks has gone far astray in departing from me, yet I give unto him a little space; for I remember his work that he has done in the time that is past. If he will return and abide faithful I will make him great, and his possessions shall be great, and he shall possess a city, and his children shall dwell therein; a nation shall call him blessed.

And my servants the Apostles have not filled their mission in preaching my gospel to the nations of the earth, but have betaken themselves to their own work. If they had obeyed me I would have given them a host as the fruit of their labor, and added to them their food, raiment and possessions also. Do I not possess all? and am I impoverished that I cannot reward the faithful? I will provide for him that obeys me, and array him that regards my words.

I have protected you from all your enemies; I have turned men's hearts that they should do good unto you, and not persecute you; I have given you a home in a bountiful land, and ye have not done good according to my abundant mercies, nor regarded me according to my loving kindness. But ye have made yourselves like the Gentiles, and have sought your own ways, and not mine. And now turn unto me all ye my people, lest the disobedient and the rebellious be cut off, and cast out of his possession, and persecution and wrath come on those who are slack in serving me. And I give you chastisement and much sorrow. For your enemies shall be upon you, and ye shall flee before them, if ye turn not to me to be faithful.

REGENERATION.

This is a subject which has called the attention of all christendom, from the first to the last of all the sects on earth. Some have supposed the "new birth" to be a change of heart. Others that it is to be converted. While others make a distinction between converson and the new birth; that to be converted or change our principles is one thing, and to be born again is another. But, first, I would, in order to understand the subject, ask, what is regeneration? What is it to be generated? To be generated is to be begotten and brought forth into the world. To be regenerated is to be begotten the second time. Hence arose the question with Nicodemus when Jesus said to him, "except a man be born again he cannot enter the kingdom of God," "how can a man be born again when he is old? Can he enter the second time into his mother's womb?" This appeared to be marvelous in the eyes of a ruler of the Jews, but Jesus solves the problem, that as man was born of woman in order to come into this world, even so man must be born of the water and the spirit in order to get into the kingdom of God. John iii. 5.

We read in the first chapt. of John, 11th, 12th and 13th verses, that as many as received Christ, to them gave he power to become the sons of God, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. By this it appears that they had power to become the sons of God, by receiving Christ and being born of God; that is, of the water and the spirit, upon the same principle that one by being born of woman becomes the son of man. We find also in the 19th chapt. and 28th verse of Matt. Christ promises to his twelve Apostles that they should sit upon twelve thrones and judge the twelve tribes of Israel, because they had followed him in the regeneration. But, says one, this regeneration was the regeneration of the heart—a regeneration from sin. Then, according to this, Christ must have been a sinner, and been regenerated from sin; otherwise his disciples could not have followed him, for they could not have followed him in traveling where Christ had not been. But in the regeneration of water they could have followed, for as "he went down into the water and came up out of the water," even so they could go down into the water and come out again, and thus not only have their hearts regenerated, but also their whole bodies and spirits. But, says the objector, if Christ meant that a man should be buried in the water and come

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forth out of it in order to be born of water, how is it that a man is born of the spirit? I answer, upon the very same principle that he is born of water, that is, to be inveloped in the spirit and come forth out of it. Christ says, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit."—John iii. 8. We read in the 2d chapt. of Acts 1st and 2d verses concerning the Apostles receiving the Holy Ghost, "they were all with one accord in one place, and suddenly there came a sound from heaven as the rushing of a mighty wind, and it filled all the house where they were sitting, and they were filled with the Holy Ghost," &c.

By this we learn that the Holy Ghost comes like a breeze of the wind; that as the wind comes upon us and passes off again, we cannot tell from whence it comes, neither do we know where it goes, yet we feel the refreshing. We breathe the air, which seems pure, and our bodies are enveloped in the same. And, to use the ancient mode of expression, we would say we were born of the wind. So it is with the Holy Ghost. When the Apostles received it, it not only filled them, but all the house where they were, so that not only the Apostles, but the whole number who were with them were not only filled with the Holy Ghost, but baptized with it. Hence we discover the truth and propriety of the Savior's saying, "except a man be born of water and the spirit he cannot enter the kingdom of heaven." By passing through these two elements (if we may call spirit an element) we enter the kingdom of God, (or his church,) and until we have passed through both we are not born of God. Therefore, although we might have been born of water, we are not sons of God. For, says Paul, except we have the spirit of Christ, we are none of his. Consequently it takes both the water and spirit for the door into Christ's church, and also to make a perfect baptism. Hence, says Paul, "there is one Lord, one faith, and one baptism." Eph. iv. 5. S. P. BACON.

Elizabeth, Ill., July 17th, 1849.

Dear Brother Strang:—It is with pleasure I write to you, to inform you of the work in this place. I left Voree July 3d, and on Thursday, the 5th, I reached Jo Daviess Co., Ill., where I found myself in the midst of a set of people who said they believed in Christ, but, in fact, they did not believe anything that is taught by Christ or his Apostles. This is the place where McLellin made a stop, and tried to deceive some of the brethren, and did in some measure make out so to do. But they have long since left his pernicious ways. And they seem to be like men grasping in the dark for something to keep them from falling. But, alas! it is true that the word of the Lord given to Joseph in the letter of your appointment is fulfilled in this case: "Gather to my city of Voree, for if they scatter, the ungodly of the world will swallow them up."

Nevertheless I have found some honest saints here, from the fact that they received me kindly. I commenced to preach Friday, the 6th, and again on Sunday. I then gave out an appointment for Saturday, to preach at 4 P. M. A few of the saints came to hear. I preached, and brother Gurley bore testimony in the power of the spirit, and I began to think, as the Apostle said, "it is good for us to be here." Some of the saints rejoiced in the Lord. The next morning we went to the water, and I baptized two. In the afternoon Bro. Gurley preached to a large congregation, who, it seems, had not come for any good, but, during his remarks, interrupted him several times. I tried to answer some of their questions, but all to no purpose, and the meeting broke up. I had thought to organize a branch there, but the brethren thought it not best, as they would not be able to hold meetings here, for the people would not let them last year, when a mob was raised and forbid them holding meetings. The same spirit prevails there now. So I had to leave the place. I remain a minister of the gospel in the fulness of times,

PHINEAS WRIGHT.

THE VALUE OF TIME.

Time is measured duration; the material of our being, and the index of our progression to eternity. There was, before time begun its course; there will be when time shall be no longer. Time has been a favorite theme with philosophers, moralists, and sages.—Some have extolled it much, but none ever knew its intrinsic worth. The light of eternity must reveal it, the day of doom declare it, and all eternity re-echo it. Time past, how transient; time present, how evanescent; time to come, with many, how uncertain! How different in the lessons it teaches, and the impressions it makes!—The child wastes in its play, and knoweth not its worth; the anxious youth would hasten its course, and the aged put a long drag upon its wheels. Deferred hope, and endured pain, biddeth it fly; enjoyment would arrest its flight, and the condemned malefactor is overwhelmed at its velocity.

So intrinsically excellent, it is dealt out in moments, and two cotemporary ones never existed at the same period. Its travel is regular, silent but sure. It never wearies nor halts, nor turns aside; on, on, is its motto: on, on it has sped for nearly six thousand years. A thousand years were given to the antediluvians, one hundred and twenty to the patriarchs; but thirty are the measure of modern generations of mankind. Time is the space of man's existence, the bounds of his probation, and his seed time for eternity. In possession, it may be improved and enjoyed; gone, it is irrecoverably lost. Used, it blesses; neglected, it condemns; abused, it leaves its curse behind. Time should be redeemed from vain conversation—frivolous pursuits—foolishness of life. Time should be anticipated by prudent forethought, improved by holy diligence, and laid up for serious reflection. The records of time will furnish the subject for judgment, and influence the destinies of eternity. Reader, what do you think of time? how have you spent time past, how are you using time present, and how proposing, for time to come? Know its intrinsic value, be taught its importance, and so number your days, as to apply your heart unto wisdom.

FEMALE INDUSTRY.

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We read in Homer of princesses drawing themselves water from springs, and washing with their own hands the finest of the linen of their respective families. The sisters of Alexander the Great, who were the daughters of a powerful prince, employed themselves in making clothes for their brothers. The celebrated Lucretia used to spin in the midst of her female attendants.

Augustus, who was sovereign of the world, wore, for several years together, no other clothes but what his wife and sister made him. It was a custom in the northern parts of the world, not many years ago, for the princesses, who then set upon the throne, to prepare several of the dishes at every meal.

In a word, needle work, the care of domestic affairs, and a serious and retired life, is the proper function of women, and for this they were designed by Providence. The depravity of the age has indeed affixed to the customs, which are very near as old as the creation, an idea of meanness and contempt; but then, what has it substituted in the room of them? A soft indolence, a stupid idleness, frivolous conversation, vain amusements, and a strong passion for public

forth out of it in order to be born of water, how is it that a man is born of the spirit? I answer, upon the very same principle that he is born of water, that is, to be inveloped in the spirit and come forth out of it. Christ says, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit."—John iii. 8. We read in the 2d chapt. of Acts 1st and 2d verses concerning the Apostles receiving the Holy Ghost, "they were all with one accord in one place, and suddenly there came a sound from heaven as the rushing of a mighty wind, and it filled all the house where they were sitting, and they were filled with the Holy Ghost," &c.

By this we learn that the Holy Ghost comes like a breeze of the wind; that as the wind comes upon us and passes off again, we cannot tell from whence it comes, neither do we know where it goes, yet we feel the refreshing. We breathe the air, which seems pure, and our bodies are enveloped in the same. And, to use the ancient mode of expression, we would say we were born of the wind. So it is with the Holy Ghost. When the Apostles received it, it not only filled them, but all the house where they were, so that not only the Apostles, but the whole number who were with them were not only filled with the Holy Ghost, but baptized with it. Hence we discover the truth and propriety of the Savior's saying, "except a man be born of water and the spirit he cannot enter the kingdom of heaven." By passing through these two elements (if we may call spirit an element) we enter the kingdom of God, (or his church,) and until we have passed through both we are not born of God. Therefore, although we might have been born of water, we are not sons of God. For, says Paul, except we have the spirit of Christ, we are none of his. Consequently it takes both the water and spirit for the door into Christ's church, and also to make a perfect baptism. Hence, says Paul, "there is one Lord, one faith, and one baptism." Eph. iv. 5. S. P. BACON.

Elizabeth, Ill., July 17th, 1849.

Dear Brother Strang:—It is with pleasure I write to you, to inform you of the work in this place. I left Voree July 3d, and on Thursday, the 5th, I reached Jo Daviess Co., Ill., where I found myself in the midst of a set of people who said they believed in Christ, but, in fact, they did not believe anything that is taught by Christ or his Apostles. This is the place where McLellin made a stop, and tried to deceive some of the brethren, and did in some measure make out so to do. But they have long since left his pernicious ways. And they seem to be like men grasping in the dark for something to keep them from falling. But, alas! it is true that the word of the Lord given to Joseph in the letter of your appointment is fulfilled in this case: "Gather to my city of Voree, for if they scatter, the ungodly of the world will swallow them up."

Nevertheless I have found some honest saints here, from the fact that they received me kindly. I commenced to preach Friday, the 6th, and again on Sunday. I then gave out an appointment for Saturday, to preach at 4 P. M. A few of the saints came to hear. I preached, and brother Gurley bore testimony in the power of the spirit, and I began to think, as the Apostle said, "it is good for us to be here." Some of the saints rejoiced in the Lord. The next morning we went to the water, and I baptized two. In the afternoon Bro. Gurley preached to a large congregation, who, it seems, had not come for any good, but, during his remarks, interrupted him several times. I tried to answer some of their questions, but all to no purpose, and the meeting broke up. I had thought to organize a branch there, but the brethren thought it not best, as they would not be able to hold meetings here, for the people would not let them last year, when a mob was raised and forbid them holding meetings. The same spirit prevails there now. So I had to leave the place. I remain a minister of the gospel in the fulness of times,

PHINEAS WRIGHT.

THE VALUE OF TIME.

Time is measured duration; the material of our being, and the index of our progression to eternity. There was, before time begun its course; there will be when time shall be no longer. Time has been a favorite theme with philosophers, moralists, and sages.—Some have extolled it much, but none ever knew its intrinsic worth. The light of eternity must reveal it, the day of doom declare it, and all eternity re-echo it. Time past, how transient; time present, how evanescent; time to come, with many, how uncertain! How different in the lessons it teaches, and the impressions it makes!—The child wastes in its play, and knoweth not its worth; the anxious youth would hasten its course, and the aged put a long drag upon its wheels. Deferred hope, and endured pain, biddeth it fly; enjoyment would arrest its flight, and the condemned malefactor is overwhelmed at its velocity.

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Let us compare these two characters, and pronounce which of them may justly boast its being founded on good sense, solid judgment, and a taste for truth and nature.

THE LAMANITES.

Bro. L. D. Hickey, one of the Twelve, writes that he has been laboring some among the Lamanites in the vicinity of Lapeer, Mich., and found them very favorable, and some were inquiring what they should do to be saved. This is cheering news to the saint whose heart's desire is that they might be saved. We feel assured that the day is not far distant when the stick of Judah shall come forth in its purity, and be united with the stick of Ephraim, "unto the confounding of false doctrines, and laying down of contentions," 'and establishing peace among them, and bringing them to the knowledge of their fathers, and also to the knowledge of the covenants of the Lord.'

BEAVER ISLAND.—For some reason or other we have not as yet received the minutes of the Conference on Beaver, but we have news up to the 9th inst., the fourth day of its sitting. The Conference was large and very interesting. Arrangements were making to send out a considerable number of Elders. Emigration was rapidly increasing.

SOLITUDE.

Solitude except as an occasional exception to the common current of life, is certainly not to be recommended for either man or woman. In this state, one is almost sure to become the victim of certain fixed ideas, approaching to the character of insanity. Prejudices which if exposed to the sun of social life, would melt into air, fix themselves down as with riveted screw-bolts. Confident dogmatic conclusions which could not walk the open streets a day without being knocked down like bullies, for their insolence, are cherished and nursed, till they become the very tyrants of the mind which has engendered them. In this unnatural state, the feelings become equally vitiated. The victim is reduced to a state of nervous irritability which altogether unfits him for enduring ordinary rubs of life. The slightest real or supposed error in domestic arrangement, one wry look or word from any one, striking on the universally delicate surface, makes him sore all over. If he has not real miseries, he will make a multitude out of nothing, or next to nothing.

BEAVER ISLANDS.

The Beaver Islands—ten in number—lie in the bosom of Lake Michigan, in latitude 45 deg. 40 min., and are beginning to attract considerable attention, both on account of the healthfulness of their climate, the extent of their fisheries, and as the Zion, or land of promise, of a considerable body of Mormons, the followers of Mr. Strang. Big Beaver Island, the principal one of the group, is thirteen miles in length by seven in breadth, containing about 50,000 acres of fertile and well timbered land. Paradise Bay forms the principal harbor, and is the seat of an extensive trade in fish, wood, &c. It is easily accessible, perfectly land locked, and sufficiently capacious for all the craft on the lakes. Around this bay the Mormons are making their settlements. There are two woodyards and three stores in operation—a steam saw mill is going up, and improvements are commenced on all the lands within four miles, besides various commencements in other locations. There are now employed in the fisheries some two hundred boats and five or six hundred fishermen; but the opening of farms, the building of mills and the establishment of all the various branches of business, always found in a settlement of a free and enterprising population, will soon leave this branch of business of comparative non-importance. Good stocks of cows have been brought on by the Mormons, who are intending to devote much attention to agriculture with with every prospect of success. Notwithstanding the high latitude all the fine grains flourish, and the prospect is that the grazing will be of the first quality. In case they shall succeed they will be able to furnish supplies to the lake trade, at a point where there is no competition within two hundred miles, and where the demand must always be great.

The new and staunch propeller Troy makes regular trips to Big Beaver, *always* stopping on her way up and down. On her next trip up, which will be the first week in July, she will accommodate the last of numerous delegates going up to attend the Mormon Conference, to be held there the sixth of that month. The Mormons have already established a school, at which they furnish gratuitous instruction to the children of the Indians residing in the vicinity. In about six weeks they will commence the publication of a weekly paper, the press and materials for which are already purchased. Their numbers on the Island are now about three hundred; but it is expected that before the close of the season, they will be increased to one thousand in number.—*Buffalo Express.*

THE WORLD AS IT IS.

This world is not so bad a world,
As some would like to make it;
Though, whether good, or whether bad,
Depends on how we take it.
For if we scold and fret all day,
From dewy morn till even,
This world will ne'er afford to man
A foretaste here of heaven.

This world in truth's as good a world
As e'er was known to any
Who have not seen another yet,
(And these are very many;)
And if the men and women too
Have plenty of employment,
Those surely must be hard to please,
Who cannot find enjoyment.

This world is quite a clever world
In rain or pleasant weather,
If people would but learn to live
In harmony together;
Nor seek to burst the kindly bond
By love and peace cemented;
And learn that best of lessons yet,
To always be contented.

Then were the world a pleasant world,
And pleasant folks were in it,
The day would pass most pleasantly
To those who thus begin it;
And all the nameless grievances
Brought on by borrowed troubles,
Would prove, as certainly they are,
A mass of empty bubbles.

STUNTED MINDS.—There are scores of men who are just as ignorant at fifty years of age, as when they completed their minority. They take no pains to look into what they do not comprehend, and hold on tenaciously to their old fashioned and long exploded ideas. Such men possess, in an eminent degree, barren and stunted minds. You cannot reason with them; they are confident tha they are right; and nothing can turn them.

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Friday morning session, 10 o'clock, A. M.—Elder Geo. J. Adams, one of the First Presidency, was appointed to preside in the absence of Pres. James J. Strang. Opened by singing. Prayer by G. J. Adams, after which Elder Adams read before the Conference the 102d Psalm. Preaching by Elder James Blakeslee, one of the Twelve, from these words, penned by John the Revelator, in his 22d chapt., at the 14th verse: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gate into the city." He was followed by G. J. Adams on the same subject. Adjourned until 3 o'clock, P. M. Benediction by Samuel Graham, one of the Twelve.

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Saturday morning, 10 o'clock, A. M.—Met in the grove, for the want of house room. Pres. Strang read the 3d chapt. of first Timothy. Singing. Prayer by James J. Strang. On motion Bros. James M. Greig, E. J. More, C. W. Appleton and Samuel Graham acted as asssistants to the Secretary. Pres. Strang arose and represented the church at Voree as being in a prosperous condition, not, however, on account of its numbers, but the faith and integrity of the saints, stating that there was more faith and God-like confidence in fifty of the brethren at Voree than in the cowardly thousands that surrounded the prophet Joseph when he was left to die at the hands of the ungodly; portrayed in his usual manner the increasing confidence and respect that the church was every where gaining; that during the last five years of his ministry he had not seen the church in so prosperous a condition, and in possession of so much true faith as at the present time; however, with pain, he had to speak of the apostacy of our much beloved Bro. John E. Page, Pres. of the Twelve, who had been personally admonished, but refused, when means had frequently been given him to defray his expenses on different missions to which he had been appointed, to give satisfaction to the church, and had been suspended from all authority in the Church of Jesus Christ of Latter Day Saints until the present session of Conference should finally dispose of his case. The case of John E. Page was therefore presented as the first item of business before the Conference.

Elder Geo. J. Adams arose and spoke of his untiring love and confidence in Bro. John E. Page, and of his unwillingness to let him go. Bro. Adams expressed much feeling on the subject, and by his soul stirring appeals in behalf of his old and much loved friend and brother, deeply affected the hearts of the saints. Elder James Blakeslee arose and expressed himself in as strong terms as a brother whose very heart was bleeding within him could possibly do. He was anxious to sustain Bro. John E. Page if possible, and do honor to the church and kingdom of God.

Ebenezer Page, one of the Twelve, next arose, and with the feelings of a fond and natural brother, strenghtened by the bond of the eternal brotherhood of God Almighty, expressed his love for his brother and President of his quorum in the church of God, stating that he had talked with his brother and faithfully admonished him, but could get no assurance of him that he at this time had any confidence in the authority of James J. Strang's administration, and gave his opinion that Bro. Page could not be restored to the church at present, but must be given for a time to the buffetings of Satan that he may learn obedience, but he should hang on to John E. with a love and faith that would reach to eternity, that in the day of God Almighty his spirit might at least be saved.

Bro. James M. Greig next arose and in his usual manlike spirit expressed his love for Bro. John E. Page, and also stated that he did not know any difference between great men and small ones in the church of God, and he loved the church more than any man; and that because a man had done a great deal and suffered much, it was no assurance to him that that man was to be respected in his rights above the rights of the least saint in the kingdom of God.—He had great reason to love Bro. John E. Page, and would be the last man to receive an accusation against him merely upon rumor, but when facts presented themselves they were insurmountable, and he did heartily approve of the noble spirit and design of Bro. Ebenezer Page. Adjourned to meet at 3 o'clock, P. M. Benediction by E. Page.

Afternoon session.—Opened by singing. Prayer by James M. Greig. Elder Samuel Graham arose to speak on the question of sustaining Bro. John E. Page in his office and standing in the church, and in his quorum; said he regarded him as one of the giant minds of the age, but notwithstanding his ability in the church and kingdom of God, it is his duty to set an example worthy of his greatness; that the ablest of men, when assisted by the inspiration of God, were as the smallest mote of the dust, when opposed to God. Elder Graham also spoke of Bro. Page's pledges before the Conference at Voree last spring, and of his hopes at the time of a compliance with the same on the part of Bro. Page; also stated that so far from having anything against Bro. Page, he had always loved him, and was bound to continue to love with a love stronger than death, that should reach to eternity.

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Bro. James M. Greig next arose and in his usual manlike spirit expressed his love for Bro. John E. Page, and also stated that he did not know any difference between great men and small ones in the church of God, and he loved the church more than any man; and that because a man had done a great deal and suffered much, it was no assurance to him that that man was to be respected in his rights above the rights of the least saint in the kingdom of God.—He had great reason to love Bro. John E. Page, and would be the last man to receive an accusation against him merely upon rumor, but when facts presented themselves they were insurmountable, and he did heartily approve of the noble spirit and design of Bro. Ebenezer Page. Adjourned to meet at 3 o'clock, P. M. Benediction by E. Page.

Afternoon session.—Opened by singing. Prayer by James M. Greig. Elder Samuel Graham arose to speak on the question of sustaining Bro. John E. Page in his office and standing in the church, and in his quorum; said he regarded him as one of the giant minds of the age, but nowithstanding his ability in the church and kingdom of God, it is his duty to set an example worthy of his greatness; that the ablest of men, when assisted by the inspiration of God, were as the smallest mote of the dust, when opposed to God. Elder Graham also spoke of Bro. Page's pledges before the Conference at Voree last spring, and of his hopes at the time of a compliance with the same on the part of Bro. Page; also stated that so far from having anything against Bro. Page, he had always loved him, and was bound to continue to love with a love stronger than death, that should reach to eternity.

Bro. Finley Page next arose and stated that he had, in all the

John E Page expelled.

feeling of his soul, faithfully labored with Bro. John E. Page, but could get no assurance from him that he intended to fill his calling and ministry as a witness of the Lord Jesus Christ to the nations of the earth, under the directions of the First Presidency of the church. Several other brethren spoke on the subject, all expressing a deep regret that our beloved brother should take the course that must result in his own overthrow.

On motion of Bro. J. M. Greig, seconded by Elder James Blakeslee, the following resolution passed unanimously: Resolved by this Conference, that inasmuch as our brother John E. Page, President of the quorum of the Twelve, has without good cause refused to magnify his office as an Apostle of the Lord Jesus Christ, and a witness of his name to the nations of the earth, and has refused to sustain the church as the pillar and ground of the truth; and whereas he has violated in the most positive manner the explicit pledges which he gave to the church at the last Conference to sustain and uphold with his faith, his prayers and his confidence this church in its Presidency, its quorums, its faith and all administrations, according to the best of his ability and understanding, and also by giving his influence and his talent to build up schism and create enmity to the church, we therefore take away all authority and jurisdiction from him, withdraw all fellowship from him, and deliver him over to the buffetings of Satan until he repent.

The spirit and feeling manifested in the members of the church, from the Presidency of the church to its laity inclusive, all seemed to speak in language not to be misunderstood that good will and a desire to honor God and do his will inspired every heart.

The next item of business was to present the authorities to the church for their approval or disapproval. After the First Presidency, which received a unanimous vote of confidence, Jehiel Savage, one of the Twelve, was presented after some remarks from the brethren present, who all expressed a desire to see the entire quorum actively engaged in their calling, and inasmuch as a call had been given to the Twelve to be at this Conference and represent their labors, there seemed to be an anxiety to know what they were doing. On motion of Elder Samuel Graham, the motion to sustain with our faith, confidence and ~~prayers~~ Bro. Jehiel Savage as a member of the quorum of the Twelve was laid on the table, with a universal good feeling for Bro. Savage, and a deep anxiety to see him magnify his office.

The case of Bros. Samuel Bennett, Lester Brooks and Ira J. Patten was, for the same reasons, laid on the table. A unanimous vote of confidence was passed upon Bros. Samuel Graham, Ebenezer Page, James Blakeslee and L. D. Hickey, of the quorum of the Twelve. Motioned and seconded that this Conference receive, sustain and uphold President M. M. Aldrich, and Counselors Galen Cole and R. F. Mills as the Presidency of the stake at the city of James, Beaver Island, with our faith, confidence and prayers, passed unanimously. All the other quorums in like manner were unanimously sustained in their several stations.

Pres. James J. Strang announced, by revelation from God, the call of Bros. C. W. Appleton and Albert N. Hosmer to be Apostles and especial witnesses of the Lord Jesus Christ to the nations of the earth. On motion, duly seconded, the Conference voted unanimously to receive, sustain and uphold with our faith, confidence and prayers the above named C. W. Appleton and Albert N. Hosmer in their calling and ministry. They were accordingly ordained and set apart and consecrated to this high and holy calling under the hands of James J. Strang, prophet of the most high God, and Geo. J. Adams, his Counselor, and Jame Blakeslee, Ebenezer Page and Samuel Graham, Apostles. James J. Strang announced the call of J. M. Greig to be a Bishop in the church of God, and a defender of the rights of the poor. After a unanimous vote of confidence, our beloved brother was anointed, ordained and set apart, by revelation from God, unto this high and holy calling, under the hands of Pres. James J. Strang and Geo. J. Adams, his Counselor, to be a Bishop in the church of God at the stake of Zion, in the city of James, Beaver Island, Mich., U. S. A. After some good counsel from Bros. James J. Strang, Geo. J. Adams and C. W. Appleton and others to the church, and especially those holding the priesthood, the Conference adjourned until to-morrow morning at 8 o'clock. Benediction by Geo. J. Adams.

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Let adverse winds around me blow
And fortunes frowns attend,
But deep despair I ne'er can know
While earth affords a friend.

Never forsake a friend. When enemies gather around—when sickness falls on the heart—when the world seems dark and cheerless—is the time to try true friendship. But how many are there who profess to be our warmest friends, who would forsake us in the hour of trouble, and thus cast a "deeper sadness over our gloom," by the thought that we were deceived, and that they at first were enemies in disguise, or friends from selfish motives? Oh, how painful is the recollection of such a friend.

They who turn from the scene of distress, prove their hypocrisy, and you may understand that self-interest only moves them. The heart that possesses any of the spirit of our divine Savior, will double its efforts when the friend is sad and in trouble. While we are in prosperity we think that we have friends without number.—But let misfortuues come, you turn to behold your former friends; where are they? Oh God, forgive them, they are gone—gone like chaff before a driving wind. You are ready to cry out, I thought I had a brother. Where has my sister gone? They have forsaken me when I needed their consolation the most. I have been ready to cry out, Oh my God, give me but one true and constant friend and I am willing to sacrifice every thing else that I hold dear on earth. Oh brother, Oh sister, if you have a friend on earth that is true, be sure to sustain them in the hour of trouble and adversity.—Let them feel that their former kindness is appreciated, and that his or her love was not thrown away. Real fidelity may be rare, but it takes up its abode in some hearts. The good and the kind, the affectionate and the virtuous, see and feel the heavenly principle. A true friend seems to me like a guardian angel, who lingers near to cheer us in the hour of trouble, sympathise in adversity, smile upon us when fortune frowns, and offer comfort and consolation in the hour of distress.

MARIETTA GRAHAM.

Little Fort, Ill., July 12th, 1849.

AMERICAN ANTIQUITIES.

Near the cove at the mouth of West river, in Vermont, are what are termed the Marked Rocks. They are so termed from being covered with curious and antique hieroglyphics.

It is stated that in an old burying ground discovered in White county, Tennessee, were found numerous skeletons, measuring from seven to nine feet in length, deposited in coffins of stone. These coffins are covered with various hieroglyphics and inscriptions, which the learned have not been able to translate.

In the same neighborhood are said to be found three other burying grounds, containing skeletons buried in the same manner, only nineteen inches long. One of them had ninety-four pearl beads around the neck. The graves are about two feet deep.

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In Schoolcraft's travels there is a plate representing impressions of the two feet of a man, found on a compact, calcareous rock, near St. Louis, Missouri. Every appearance warrants the conclusion that these impressions were made at a time when the rock was soft enough to receive them by pressure, and that the marks of the feet are natural and genuine.

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About fifty years ago, an announcement was made in a town of Germany that an obscure mechanic had discovered the secret of "perpetual motion." In a little time his room was crowded with professors of science, rich burghers, and curious people, of all sorts and classes, from a circle of one hundred miles. On a table, in the centre of the room, appeared the "perpetual motion," in the shape of a wheel, which, without visible agency, went round and round all day long. Everybody was astonished; the professors put on their spectacles; the burghers looked about them with eyes like saucers, and the curious folks swore incessantly in high German, that the like of this had never been heard of before—no, never!—Not even from the time of Apollonius of Tyrana down to Cornelius Agrippa. But all the while the wheel stood on the table—stood alone—and continued to go around in spite of professors' spectacles and burghers' oaths. The great secret was discovered. The world had advanced at least a hundred years. The self-moving power which propelled the solitary wheel could be applied to all forms of machinery. Hereafter, paper mills, saw mills, (not mentioning cotton mills,) would go, not by water, or by steam, but by perpetual motion. Such at least was the impression of the crowd, until a little incident put an entire new face on the matter.

One of the burghers, a little more curious than the rest, noticed a square pillar which stood about four feet from the table. He tapped it with his stick; it returned a hollow sound. He tore one of its boards away, and discovered that these boards concealed a rope, which passed under the floor, and up one of the legs of the table, into the machinery of the wheel. The rope turned the wheel.—That was certain. But what was at the other end of the rope?—This soon became a question. While the inventor manifested the greatest agitation, a search was made, the rope was followed to its "'tother end." And that end was discovered in an obscure garret, where, amid rags and straw, was stretched an emaciated form, whose skeleton hands were occupied in turning a crank, which set the rope in motion, and with the rope the wheel. This living skeleton was the brother of the inventor. He had been, in fact, buried alive, in order that his brother might reap the reward of his great discovery, from his very misery.

Of course "perpetual motion" was at once explained, and the inventor was sent to prison, while his sick brother was put to bed and fed on nutritious food.

Such is the story. Let us take a peep at its moral. How many "perpetual motions" in this world depend upon the bony hands of some living skeleton, who turns the crank in an obscure garret, while the successful speculator reaps his money and his honors in proud day!

Perpetual motion! You will find it everywhere. It builds houses, charters banks, rears churches, grades railroads, makes shirts, boots and shoes, plants cities, tills farms, prints books, overspreads the desert with the living harvest, and from the dark caverns of the mine brings coal, which lights the fires of a million homes. Yes, you will find it everywhere, this "perpetual motion." But who turns the crank? It is the capitalist's "sick brother," confined in the caverns of society, and working away in darkness with bony hands, while his "rich brother" reaps the fruit of his labor, above the ground, and in the sunny air!

Here is a rich publisher. How well he dresses, how glibly his carriage wheels go round, how copiously the dollars twinkle in his well-filled till! But who turns the crank? Oh, there is yonder, in some obscure garret, an author, working away with tremulous hands, and eyes fired with fever. He turns the crank. He writes books at midnight, which the publisher turns into gold by day.—Gold for the publisher's pocket, of course.

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orders of the Assembly and of the Roman people, we have undertaken the engagement of defending the standard of the Roman Republic, the honor of the country, and the sanctity of the capital of the Christian world. *We will do so.*" This probably was to be answered by a bombardment on the 15th.

LATER.

FROM CHINA.—A despatch dated at London on the 23d—the day of the Canada's sailing from Liverpool—11½ o'clock, A. M., states that the ovelrand mail from India had arrived, bringing dates from Canton to the 25th of April.

The emperor of China had refused to open the trade of Canton to the English upon the terms of the existing treaty. It was stated that the British would insist upon the rights guarantied to them by the treaty.

FROM ROME.—The London Times of Saturday morning, 23d June, has a letter from its correspondent, dated at Civita Vecchia, on the 16th, which states that on the 13th General Oudinot made still another attempt to open negotiations with the Triumvirs of Rome, but failed in the same manner and on the same grounds as before. His summons for a surrender was met by a very peremptory refusal.

On the 14th General Oudinot commenced a vigorous attack. He played upon the bastions for 14 hours incessantly; and up to the period of the latest accounts, had not succeeeded in effecting any practicable breach.

RULES FOR THE JOURNEY OF LIFE.—The following rules, from the papers of Doctor West, were, according to his memorandum, thrown together as general way marks in the journey of life:—

Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to be.

Never to show levity when people are professedly engaged in worship.

Never to resent a supposed injury, till I know the views and motives of the author of it. Nor on any occasion to retaliate.

Never to judge a person's character by external appearance.

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THE PREVAILING PESTILENCE.

The Nation is in sackcloth. From all sections of our wide, extended country, the wail of sorrow and of wo comes with a thrilling pathos. The Pestilence is among us, and in its subtle march is sweeping down all ages, sexes and conditions. It has increased with frightful mortality in our large cities, and is spreading with terrible rapidity to our smaller villages and rural districts. Even in Wisconsin and the far off wilds of Minnesota we find traces of its desolation.

From reliable information we are forced to believe that the cholera is on the increase in Chicago and Milwaukee. It has also appeared at Mineral Point, and a few isolated cases are reported in the interior. We have heard of no deaths by the epidemic in this county except that of a stranger a few days since at Delavan. Our village was never more healthy, and with a firm reliance on the mercy of Heaven, we hope to be spared the awful visitation.—*Wisconsin (Geneva) Standard.*

Propeller St. Joseph, off Beaver, July 18th, 1849.

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From the Sault I shall take a rapid journey to the Central College in Mich., and home in a few days, say possibly two weeks from this day. Bro. Adams will accompany me. The same mail that takes this will take part of the Conference minutes. The rest will be forwarded as soon as they can be copied out. I hope to write to you once more before my arrival. My visit to the Sault will hinder but three days. Truly and sincerly,

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THE SUNNY SIDE.

How much more pleasant it is to the pure heart to do good,—to kindle the more gentle and noble feelings of our nature, than by misrepresentations, hints, or dark inuendoes, to break in upon long established friendship, and disturb the good feelings of years of intimacy. In all our associations, commend us to him who ever presents the sunny side of life's picture to our gaze;—he who has always a "pleasant word to speak," and is ever disposed to fling the mantle of oblivion over the foibles of erring man,—such a man we could wear in our "heart's core—aye in our heart of hearts." But from the mischief maker, whose bosom is filled with a canker worm which knows no pleasure except that which torments others, "good Lord deliver us."

IRASCIBILITY OF TEMPER.—The greatest plague in life is a bad temper. It is a great waste of time to complain of other people's; the best thing is to bear what we meet in others. Irascibility is very injurious to health, and so, in fact, is every morbid indulgence of our inferior nature; low spirits, melancholy, diffidence, disinclination for ordinary duties, discontent, fretfulness, even down to mental lassitude, indolence or despair are very inimical to enjoyment in life, and every possible effort should be made to cast them all to the winds, and look unblushingly into the truth of the fact. It is astonishing what a little reflection will do; the fears are most imaginary, and with one dash of resolution may all be overcome.

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orders of the Assembly and of the Roman people, we have undertaken the engagement of defending the standard of the Roman Republic, the honor of the country, and the sanctity of the capital of the Christian world. *We will do so.*" This probably was to be answered by a bombardment on the 15th.

LATER.

FROM CHINA.—A despatch dated at London on the 23d—the day of the Canada's sailing from Liverpool—11½ o'clock, A. M., states that the ovelrand mail from India had arrived, bringing dates from Canton to the 25th of April.

The emperor of China had refused to open the trade of Canton to the English upon the terms of the existing treaty. It was stated that the British would insist upon the rights guarantied to them by the treaty.

FROM ROME.—The London Times of Saturday morning, 23d June, has a letter from its correspondent, dated at Civita Vecchia, on the 16th, which states that on the 13th General Oudinot made still another attempt to open negotiations with the Triumvirs of Rome, but failed in the same manner and on the same grounds as before. His summons for a surrender was met by a very peremptory refusal.

On the 14th General Oudinot commenced a vigorous attack. He played upon the bastions for 14 hours incessantly; and up to the period of the latest accounts, had not succeeeded in effecting any practicable breach.

RULES FOR THE JOURNEY OF LIFE.—The following rules, from the papers of Doctor West, were, according to his memorandum, thrown together as general way marks in the journey of life:—

Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to be.

Never to show levity when people are professedly engaged in worship.

Never to resent a supposed injury, till I know the views and motives of the author of it. Nor on any occasion to retaliate.

Never to judge a person's character by external appearance.

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CHURCH REFORM.

The christian world is, and has been, full of talk about reforming not only various churches, but the whole world, and thus bring in a day of universal happiness and peace. Such have been the flattering ideas of all, or nearly all, people who profess to be christians. Consequently the attention of the world has been continually called to hear the sound of reform, reform, new light, &c. Each one that has thus arose claimed to have made some new discovery, and continually harping upon that one point, have succeeded in calling a class of people after them and organizing them into bodies or societies, and have been pleased to call them churches, until the world is so full of societies called churches that the people are almost, if not quite, perfectly blind concerning what it takes to constitute the christian church. For instance, John Wesley and his followers have continually harped upon the idea of "sanctification, true holiness, that without holiness no man can see the Lord." The Baptists have also doted on the doctrine of immersion as being the only correct mode of baptism.

Thus all the sects that have dissented or sprung from the Roman church have called themselves "reformers" of the christian church. Yes, they have declared that the church established by Christ and his Apostles had become totally deformed, so much so that it had become the "mother of harlots," and the "abomination of the earth." Yet, by virtue of the baptism which they received from the apostate church, they profess to be the sons of God. And by virtue of the ordination which they also received from her they claim to have power to act as ministers of Christ, and therefore undertake to reform Christ's church, or re-establish it. Oh consistency! thou art not found in sectarian reformation! Oh sectarian! where is thy blush! for who does not know that it would take the same power and authority to re-establish the church of Christ that it first took to establish it? And in order to establish the church at first it took the authority of the Melchisedec priesthood. For, says Paul, Heb. v. 5, 6, "Christ glorified not himself to be made a high priest; but he (his Father) that said unto him, Thou art a priest forever after the order of Melchisedec." And Christ says to the Apostles, "as the Father hath sent me, even so I send you." That is, he made them priests after the order of Melchisedec; that by virtue of this priesthood they had power "that whosesoever sins they remitted they were remitted, and whosesoever sins they retained they were retained, and that "whatsoever they bound on earth was bound in heaven."

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Man can make reconciliation between man and man, but not between man and God, unless he has authority so to do from God.—But true it is that men have made "merchandise of the people, and traded in slaves and souls of men." And as the prophet said concerning the house of Israel, "the people love to have it so." Oh the condition of the christian world! divided into several hundred different sects! And instead of effecting a reformation, it has become like Babylon of old, filled with confusion. Therefore John the Revelator, speaking concerning it, exclaims, "Mystery Babylon," &c., "How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.—Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. xviii. 7, 8.

But first, O Lord, let the gospel which is to be preached to every nation, kindred, tongue and people be proclaimed, and let the honest in heart be gathered out, but let thy judgments pass through in righteousness until the earth is cleansed from all pollution, and the kingdom be prepared for the saints of the most high, that they may hold dominion forever and ever, that men may cease to speak unto their neighbors, saying, "know ye the Lord! but that all may know him from the least to the greatest."

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Barre, Jackson Co., Mich., July 15th, 1849.

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THE SIGNS OF THE TIMES.

In the midst of revolutions, of wars, and rumors of wars, there is much speculation as to what they will result in. "The leading politicians interpret these movements as clearly indicating the speedy establishment of a universal republic. The socialist sees in them a brotherhood universal, waving its peaceful banners triumphantly over every land. The christian world reads in the revolutions of the age the early dawning of a spiritual millennial glory." Each of these interpretations we consider radically defective, because they assume that the world is in the hands of the learned as clay is in the hands of the potter. It is not in the power of mankind to renovate themselves. The history of the world for the last five thousand years shows that they have been moving rapidly along the path of retrogressive progression.

The saint puts upon the signs of the times an entirely different construction. He sees in them the fulfillment of the ancient prophecies concerning the destruction of the Gentile nations, and of "Mystery Babylon, the mother of harlots," and the hand of God in working deliverance for his covenant people. Read the following extracts from the 34th and 35th pages of the Book of Mormon:—

"And it came to pass that when the angel had spoken these words, he said unto me, rememberest thou the covenants of the Father unto the house of Israel? I said unto him, yea. And it came to pass that he said unto me, look and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil. And he said unto me behold, there are, save two churches only: the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God, belongeth to that great church, which is the mother of abomination; and she is the whore of all the earth. And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues and people."

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth, and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel."

It is well known that when the Book of Mormon came forth it was a time of comparitave peace among tne nations of Europe, but now they are all in commotion. The revolutions of the last year have swept throughout Europe like a mighty tornado, and overturned thrones and governments which had stood unmoved for ages. Yet the troubles are but commencing.

"It is now clear that Europe, unless some extraordinary event transpires to check it, is about being involved in a general war.—Three great powers, Russia, Austria and Prussia, or their sovereigns at least, have joined hands and thrown down the gauntlet to the Republicanism of France, Germany, and Italy, and to what they call the rebellion of the Hungarians. The triple alliance of despots can probably count on sympathy and aid from Naples and Spain. They have at their command the balance of military power, and the position to give it prestige. Their plans have been long considered, and are deep laid. They have the support of the aristocracy and the priesthood—they repose upon the shadow of "divine rights," and to save regal titles, and dignities enjoyed for centuries, they will struggle with the energy of despair. Their all is cast upon the coming battle."

While the revolutions which are now racking the nations of Europe to their centre were brewing, the work of the Father commenced in preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel, in the appointing of Big Beaver Island by the word of the Lord through the prophet James as the place from which the gospel should go to the tribes, assuring us at the same time that the sword was already bathed in blood that spared not their destroyers. Thus we see that the word of God is fulfilling. Our prayer to God is, that he will continue to overturn and overturn until he reigns whose right it is.

Albion, Mich., July 26th, 1849.

TO THE ELDERS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS—DEAR BRETHREN:—The cause of God lays dear to your every heart, no doubt, and you are looking with fondest expectation for the announcement of the glorious and peaceful reign of the Son of God. And do you ever think of the nations of the earth, precious and immortal men, our brothers, who know not God, but have been covered for years by the rubbish of sectarian tradition? If so, remember the gift that is in you by the laying on of the hands of the servants of God, and from this hour forward stir up the glorious and heaven born principle, and let those in whose society you may be placed hear from you on all occasions when it is meet and proper for you to be heard, and preach as well by example as precept, that your labor may not be in vain in the Lord.

The time given us of God in which to do his work is short.—The Lord's anger is now being felt by the rebellious nations of the earth. His judgments are being felt by the ungodly. It is high time that the servants of God, holding the everlasting priesthood, should arise and show themselves worthy of their high and holy calling. We are now very anxious to have good men with their families gather to and settle the islands of the great lakes, as God has commanded. We are not anxious, however, that the rebellious should gather there, or any save it be peaceable and law abiding saints of God, who have faith in the dispensation of the fullness of times. It is a good place, pleasant and healthy, and a place where the true servants of God are determined to establish everlasting righteousness. Therefore, holy brethren, blend your efforts for the salvation and redemption of universal man, and may the blessing

put you forward as their champion. I cannot consent to spend the time to discuss an important question with one who is by his own friends or sect regarded as an incompetent champion.

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The saint puts upon the signs of the times an entirely different construction. He sees in them the fulfillment of the ancient prophecies concerning the destruction of the Gentile nations, and of "Mystery Babylon, the mother of harlots," and the hand of God in working deliverance for his covenant people. Read the following extracts from the 34th and 35th pages of the Book of Mormon:—

"And it came to pass that when the angel had spoken these words, he said unto me, rememberest thou the covenants of the Father unto the house of Israel? I said unto him, yea. And it came to pass that he said unto me, look and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil. And he said unto me behold, there are, save two churches only: the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God, belongeth to that great church, which is the mother of abomination; and she is the whore of all the earth. And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues and people."

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth, and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel."

It is well known that when the Book of Mormon came forth it was a time of comparitave peace among the nations of Europe, but now they are all in commotion. The revolutions of the last year have swept throughout Europe like a mighty tornado, and overturned thrones and governments which had stood unmoved for ages. Yet the troubles are but commencing.

"It is now clear that Europe, unless some extraordinary event transpires to check it, is about being involved in a general war.—Three great powers, Russia, Austria and Prussia, or their sovereigns at least, have joined hands and thrown down the gauntlet to the Republicanism of France, Germany, and Italy, and to what they call the rebellion of the Hungarians. The triple alliance of despots can probably count on sympathy and aid from Naples and Spain. They have at their command the balance of military power, and the position to give it prestige. Their plans have been long considered, and are deep laid. They have the support of the aristocracy and the priesthood—they repose upon the shadow of "divine rights," and to save regal titles, and dignities enjoyed for centuries, they will struggle with the energy of despair. Their all is cast upon the coming battle."

While the revolutions which are now racking the nations of Europe to their centre were brewing, the work of the Father commenced in preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel, in the appointing of Big Beaver Island by the word of the Lord through the prophet James as the place from which the gospel should go to the tribes, assuring us at the same time that the sword was already bathed in blood that spared not their destroyers. Thus we see that the word of God is fulfilling. Our prayer to God is, that he will continue to overturn and overturn until he reigns whose right it is.

Albion, Mich., July 26th, 1849.

TO THE ELDERS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS—DEAR BRETHREN:—The cause of God lays dear to your every heart, no doubt, and you are looking with fondest expectation for the announcement of the glorious and peaceful reign of the Son of God. And do you ever think of the nations of the earth, precious and immortal men, our brothers, who know not God, but have been covered for years by the rubbish of sectarian tradition? If so, remember the gift that is in you by the laying on of the hands of the servants of God, and from this hour forward stir up the glorious and heaven born principle, and let those in whose society you may be placed hear from you on all occasions when it is meet and proper for you to be heard, and preach as well by example as precept, that your labor may not be in vain in the Lord.

The time given us of God in which to do his work is short.—The Lord's anger is now being felt by the rebellious nations of the earth. His judgments are being felt by the ungodly. It is high time that the servants of God, holding the everlasting priesthood, should arise and show themselves worthy of their high and holy calling. We are now very anxious to have good men with their families gather to and settle the islands of the great lakes, as God has commanded. We are not anxious, however, that the rebellious should gather there, or any save it be peaceable and law abiding saints of God, who have faith in the dispensation of the fullness of times. It is a good place, pleasant and healthy, and a place where the true servants of God are determined to establish everlasting righteousness. Therefore, holy brethren, bland your efforts for the salvation and redemption of universal man, and may the blessing

of God ever attend you, and inspire your hearts with the pure principles of truth. Your brother and fellow laborer in the gospel of Christ, SAMUEL GRAHAM, Pres. of the Twelve.

On board a bark canoe, Lake Superior, July 20th, 1849.

DEAR FRANK:—I write you rather as a freak of pleasantry than otherwise, to say to you and through you to all my brethren that I have now the happiness to navigate the deep clear waters of Lake Superior in a bark canoe. True we are making a short voyage, but I hope within three years to make the circuit of the lake, and some of the great lakes further north, in the same manner, visiting all the Indian tribes on the borders. And I seriously contemplate making the tour of the United States by the same mode of conveyance.—Truly, JAMES J. STRANG.

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Last evening Bro. Adams preached here to as many as a large school house would contain, and vast numbers went away for want of room. This evening I shall preach at the Rail Road Depot.—There is so much of anxiety and of the spirit of inquiry among the people, that we cannot satisfy them with conversation. We have a parlor at the best tavern, and it is so thronged by inquirers, gentlemen of rank and intelligence, with whom we are obliged to keep up conversation as we write. All the preachers we have in the field could be profitably employed within thirty miles of here. We sent out about a score from the Beaver Conference, and if they were a hundred score I could find room for more. The word is powerful. Men believe when they hear. The spirit of faith is abroad.

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Our Conference commenced before the arrival of the prophet, on Friday, the 6th, at 10 o'clock, A. M., by placing Pres. G. J. Adams in the chair. The morning was spent mostly in hearing a lecture from one of the Twelve, from the 22d chapt. of the Revelations of St. John, and 14th verse. We were looking for the prophet every moment, and in the afternoon he arrived, bringing many good hearts with him. Doct. C. W. Appleton, from Baltimore, spoke to us in the afternoon, and gave great evidence and testimony in favor of the position occupied by Pres. Strang and his associates. In the evening we listened to a most thrilling and heart cheering discourse delivered by Samuel Graham, one of the Twelve. After this, in turn, during the session of the Conference, we listened to the teachings of Prophets, Apostles, High Priests and Elders, filled with the spirit of wisdom and knowledge, which beams forth from the presence of God and the Lamb, through the gift and power of the Holy Ghost, which God bestows on all such as love him and purify themselves before him, that they may have the privilege of knowing and understanding the things of God, and of imparting to others those truths which are calculated in their nature to lead them to glorify God and keep his commandments, that they also may obtain eternal life, if they continue faithful.

The Conference also resolved to build a Tabernacle near the harbor, in the city of James, on Beaver Island, for a place of worship for the saints and other church purposes, 50 by 80 feet, to be finished with all dispatch. We surveyed the land, four acres, on Bro. E. J. More's, the front bordering on the bay, and as pleasant a situation as can be found on the Island. The work has commenced, and the brethren on the Island have agreed to work out their tithing, and not cease till the Tabernacle is finished. And I will take this opportunity to say to the brethren abroad that it will be well for them to forward a portion of their tithing, or donations, as they choose, to the Bishop at Beaver, to assist in the building of the Tabernacle. And I trust, dear brethren, that this call to you will not be vain. Let us arise like men of God, and show ourselves approved of God in doing all things which he requires at our hands.

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To thee, O my Savior, to thee will I cling;
For thou art my Lord, my Redeemer and King:
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William Tucker,	$1,00	to Vol. IV	No. 13
John Macauley,	1,00	" "	38
Samuel Blair,	1,00	" "	14
George Walters,	2,50	to Vol. V	No. 13

NOTICE.

A Conference of the Church of Jesus Christ of Latter Day Saints will be held at Franklin, Oakland Co., Mich., on the 24th, 25th and 26th of August, 1849. By order of the Twelve.

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Samuel Blair,	1,00 "	"	14
George Walters,	2,50 to	Vol. V	No. 13

NOTICE.

A Conference of the Church of Jesus Christ of Latter Day Saints will be held at Franklin, Oakland Co., Mich., on the 24th, 25th and 26th of August, 1849. By order of the Twelve.

SAMUEL GRAHAM.

GOSPEL HERALD.

VOL. IV. No. 22.] VOREE, Wis., THURSDAY, AUG. 16, 1849. [WHOLE No. 138.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

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MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD AT THE CITY OF JAMES, BEAVER ISLAND, ON THE 6TH, 7TH, 8TH AND 9TH OF JULY, 1849.

Sunday morning, 8 o'clock.—Conference resumed its session.—Singing. Prayer by M. M. Aldrich, President of the stake. The blessing of children, seventeen in number, was attended to by Elders Strang, Adams, J. Blakeslee and S. Graham. G. J. Adams then arose to address the Conference, from the following words, penned by the prophet Obadiah: "For the day of the Lord is near upon all the heathen. But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it. And there shall come upon mount Zion saviors of men." Bro. Adams, in his introductory remarks, commenced by referring to the various scenes through which the church of the last days had been called to pass from its rise unto the present time, showing the privations, the struggles and persecutions which the servants of God had been compelled to endure in the establishing of truth and the building up of the kingdom of God in this last dispensation, and made a brief allusion to the time when he stood as counselor and spokesman to the prophet Joseph—the various scenes through which he had passed since that time—the obstacles that had been thrown in his path, and the combination of unforeseen circumstances that had hindered for a time his progress in the work of the ministry.

He then gave a brief and glowing description of the great work that God had accomplished in the last eight months, through his labors in the southern country, which work had been established and inseparably connected with the standing of James J. Strang as the successor of Joseph Smith, as Prophet, Seer, Revelator and Translator to the Church of Jesus Christ of Latter Day Saints, with all the gifts, callings and priesthood that pertains to the same. He then solemnly declared his determination that "LIVE OR DIE, STAND OR FALL, SINK OR SWIM, SURAIVE OR PERISH," no power that sways the will of man (God being his helper) should stir him from the truth from this time forth until the kingdom is established in power and great glory. He then clearly and incontrovertibly established the following positions:—

1st. That the work of God in the last days must be, and has been, commenced by the establishing of a people and a place called Zion, for the restoring of the fulness of truth to the earth.

2d. That this Zion must be established ages after Zion at Jerusalem had been "ploughed as a field and become heaps."

3d. That this Zion must be established on a literal land, for the literal gathering of the seed of Jacob.

4th. That the seed of Jacob are the sons of Ephraim, on whose head Jacob named his name; and that this seed, in fulfillment of the predictions of the prophets, by intermarriage became mixed among the nations of the earth, and the Elders of this church are said seed, chosen of God by revelation and prophecy to "push the people together to the ends of the earth;" and that the Lamanites or Indians are of the house of Joseph, and mostly of the tribe of Manasseh, as the prophet Ezekiel has declared concerning the Book of Mormon, that it is the "stick or record of Joseph in the hand of Ephraim."

5th. That this Zion is to commence to be established on a "land shadowing with wings, (like a winged cymbal,) in the fields of the wood, on the sides of the north, in a place of broad rivers and streams;" and that this land is in Jackson, Clay and Caldwell counties, Mo.

6th. That after this Zion began to be established it was to be burned to ashes and the saints driven, and many apostatize and fall away and deny the faith, and the counselor or prophet of Zion was to perish and "another to be appointed in his stead."

7th. That many who had rebelled against God and his anointed should go into a "salt land not inhabited, and should not see, or know, when good comes, but that they shall be utterly wasted and destroyed." But those that trust in the Lord and obey the voice of his prophet "shall dwell by great waters in the north, free from scorching heat, and shall there be delivered and prepare to arise and thrash." And when they do thrash they will thrash their way to the very places from whence they have been driven; that is, when God gives commandment, when "one shall chase a thousand, two shall put ten thousand to flight."

8th. That the law of the gospel in all its fulness and power shall go forth from this land to every nation, kindred, tongue and people, to prepare them for the setting up of the kingdom of God.

9th. That one of the grand objects of this work is the salvation of the honest dead, and that it is for this purpose that the saviors are to come upon mount Zion, when the kingdom shall be the Lord's. These several positions were presented by Pres. Adams in an able, soul stirring and unanswerable chain of truth and eloquence that carried conviction to every heart, and many a son of Ephraim felt the spirit answer to his blood, and witness to the power of eternal truth. He closed by an overwhelming appeal to the saints to support the Presidency and all authorities in the church, that they might hold on to and possess the beautiful lands that God had given them for a strong hold and tower of Zion.

He then appealed to those present who had not yet embraced the truth. The appeal was not in vain, for thirteen came immediately forward and were in a most solemn manner baptized by Pres. Strang. Several others went forward during the Conference. We do not mean those that went forward were "old bunkers or stool pigeons" that were baptized a second time for effect, but that they were ladies and gentlemen that came from a distance to learn the truth, and two of them are now ordained and gone from the Conference to preach the gospel to the nations of the earth.

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Resolved, That we will sustain and give a hearty and undivided support to the Gospel Herald. Carried unanimously.

(To be continued.)

Long Plain, Mass., July 29th, 1849.

Pres. Strang:—

I have neglected writing till this date, which is not exactly May 1st, without fail, but I cannot always fulfill my promises, not having the power to see the end from the beginning. I have nothing to communicate concerning church affairs—things of a religious nature are as calm and of course as stagnant as the lagoons of Florida or Louisiana. The sectarians are in a woful decline.—More people stay at home on Sunday in New England than in the middle or western States, and the masses—there is no use of denying the fact—are fast sliding, or gliding, or reasoning themselves into the fogs of skepticism, deism, atheism, &c., in fact there is just the causes at work to produce that effect. The iron bands of witch-hanging and Quaker-banishing blue-law-making Puritanism were broken by the march of mind soon after the revolutionary war, and the result was that people began to doubt the truth of such principles as were constantly doled out to them by the Scribes and Pharisees that sat in the seat that had been immortalized by a John Calvin, the roaster of a Servetius, or Cotton Mather, drowner of babies and hanger of fidgety old maids and pious nervous elderly widow ladies. People began to doubt. "Wrath hot and vengeful was poured on the heads of doubters." He that doubted in those days was damned already, and all the powers of New England's own peculiar priesthood were brought to bear upon them. This kept the cowards and those that were to poor to be aught else but hypocrites in the churches. About those days a Murray began to preach Universalism, which spread rapidly. Unitarianism soon after arose from its obscurity, for it has since come out in ministerial conventions that great numbers of the clergy had secretly been Unitarians for many years, but as they were well paid they were content to preach what they believed to be a holy lie that they might guide their congregations on the road to damnation. Well, Unitarians soon became more popular than the Universalists, so many of the pious collegians with their silk gowns and white neck cloths had joined them. In fact just now Unitarians are the sect in old Massachusetts and most parts of New England. Thus you see the convenient sliding Gunter scale to atheism. A. B. is born and raised in the orthodox faith. He never is allowed when young to hear anything else, therefore he knows only one side of the question. Grows up in that faith, after a while he hears Unitarian doctrines, likes them better than Orthodoxy, feels free to look about and examine into different faiths. Takes another step, becomes a Universalist. Feels a great deal freer. Reads Pane's, Volney's and Taylor's works for the first time. Never dared to before. He bcomes a skeptic, and sends for the Boston Investigator; that in a short time completes his conversion; that is, in brief words, the way people are going in these parts. Many churches are shut.

The majority of the pew owners being unbelievers, and being too muleish to sell out to the minority, they remain unoccupied except by the birds of air who find in them convenient nesting places.—This leaves the field clear of obstructions, and I consider New England, take the country parts, a peculiarly open field for the operation of men of great faith such as *know* the way of *life*, and have been instructed under the proper authorities. As for us poor fellows away on the borders of Zion among the Gentiles, we know nothing about such matters as we ought. Another idea occurs to me while speaking of the country parts in this section. It is this: the Elders who were sent to New England in former times almost totally neglected the country. They would hang around the cities sometimes three or four at a time, sucking the very vitals as it were out of the brethren in the branches that were never large enough to maintain more than one Elder at a time as he should be. The usual plan pursued by the greater number of the Elders would be to start from Nauvoo on a mission and take the route where the largest branches were, and perhaps travel 12 or 1500 miles at a great expense to the branches, and perhaps be gone three or four months from home without baptizing one person or reaching the ears of one person that was not already a Mormon. The tendency of such things was this, and ever will be, if the same course is pursued, the saints will be constantly divided into parties in the branches. They will be impoverished and unable to do anything towards building up the land of Zion. And more than this, many of the saints become offended and fall off on account of a continual ding donging after money by Elders that are constantly preaching against a hireling clergy. I take the liberty of speaking on this subject to you because I know your soul abhors such worse than useless work, and I am certain you saw during your journey east enough to give something of an assurance that I speak the very truth. I have hopes sometimes of being of some use in the latter day work, and if my family were well located in the land of the saints I would like no better field of labor, if God considered me worthy, than to go on a mission to the South Sea Isles of the great Pacific. Receive these scattering remarks from one of the least of your brethren in this dispensation. Respectfully,

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City of Austin, Travis county, Texas, June 12th, 1849.

President Jas. J. Strang:—I wrote you a letter about a month ago, asking upon what principle your claim was predicated to the First Presidency of the Church of Jesus Christ of Latter Day Saints. If I had been as well informed in regard to the subject matter of your appointment and calling as I am since reading two of your tracts and several of your papers, I should not have written as I did. I requested a publication of my former letter, but from the present conviction of my mind I wrote to Elder Marks to prevent its publication: and now as I have spent a competency and my all in the church for the

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benefit of the saints, I still, as ever, desire to spend the remainder of my days in the cause of Zion, when made known to me through the medium God has appointed.

I was baptized in the summer of 1839, by John Taylor, (then one of the Twelve,) and in the summer of 1840 was ordained a High Priest under the hands of Bishop Knight, Hyrum and Joseph Smith, and in January, 1841, I was called to the Bishoprick and set apart by the First Presidency, and under the hands of Elder Marks. And at the fall Conference after the death of Don Carlos Smith I was called and set apart as President of the quorum of High Priests, with my Counselors Noah Packard and Amasa Lyman. On this wise I now find myself in Texas, an isolated, frail being. In the spring of 1844 Joseph organized a council of 50. I was one of that number. The question arose in regard to settling those saints in the south that were making lumber in Wisconsin, for building the Temple and Nauvoo House. The decision of the council was had, and Lucian Woodworth, George Miller and Lyman Wight appointed to settle the company and their families, and procure a place for a stake for the gathering of the saints. Whereupon Lucian Woodworth forthwith started to Texas, and returned about the first of May. He negotiated with Sam Houston (then President of the republic of Texas) for a district of country to colonize the beforenamed saints upon, which was to have been ratified at the meeting of the Texan Congress the ensuing fall. On the part of the church we were to send commissioners or delegates to meet the Texan Congress, clothed with the authority of the church to complete the negotiations for the aforesaid purpose. Woodworth, Brown, Wight and myself were understood to be the delegates for said purpose. Immediately upon this decision, all or most of the beforementioned council were sent on missions during the Presidential canvass. I was sent to Kentucky, and Lyman Wight to Washington city. Whilst I was in the vicinity of Harrodsburgh, Ky., on the morning of the 28th of June, 1844, Joseph appeared to me in a dream and told me of the assassination of himself and Hyrum. I returned to Nauvoo. You are aware of many things that have taken place since in regard to the church. Lyman Wight took the lumbermen and others and left, and with them one of my sons. Lucian Woodworth and myself applied to Brigham Young, President of the Twelve, in his *assumed standing*, for the necessary outfit in papers, &c., to take with us to meet the Texan Congress. He annulled the appointment. I started with the camp, and came to Texas to look after my son. I have preached some, and a few have believed, but I have not baptized any because of the distracted state of the minds of believers in regard to the Presidency, &c. And until recently I have been disposed to get an inheritance in Missouri, and there stand still and see the salvation of God. Yours in the bonds of eternal truth,

GEORGE MILLER.

☞ The receipt of the above letter is the reason for the non-publication of the former one from Bro. Miller with a review. We are happy, and doubt not many thousands of the saints are, in welcoming him back to the labor of the true vineyard of God. Bro. Miller's history, like that of many of the faithful saints, is an eventful one. That he is now poor is in naught discouraging. His money was spent in a good cause, and like seed strown on the fallow ground, shall return with increase not many days hence. The earth is the Lord's and the fulness thereof, and he is abundantly willing to give good gifts to his saints, when he has tried them and found them faithful.

The transaction of Brigham in annulling the appointment of Joseph of commissioners to obtain a grant of land for the southern saints in Texas is a striking comment on the hollow pretensions of the Brighamites about carrying out the *measures of Joseph*. Pres. Strang is the only man who ever had the spirit, the will or the authority to carry out the true and real measures of Joseph. Accordingly God has blessed him in his administration, and given to him and to his fellow laborers a rich inheritance, an abundance of land, which all can enjoy without money and without price.

Had the various settlements been made that Joseph intended, and the law been kept, the saints would have maintained their position at Nauvoo. All their losses there are justly attributable to the folly of a few self-exalted men, whom God never made leaders. How deep is the crime of the Brighamites, who, to sport in power for a brief time, would reject a prophet, destroy a revelation placed in their hands for the information of the whole church, deny the word of God, and lead a whole people to destruction, not sparing either friends or even wives or children.

Jackson, Michigan, July 30th, 1849.

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benefit of the saints, I still, as ever, desire to spend the remainder of my days in the cause of Zion, when made known to me through the medium God has appointed.

I was baptized in the summer of 1839, by John Taylor, (then one of the Twelve,) and in the summer of 1840 was ordained a High Priest under the hands of Bishop Knight, Hyrum and Joseph Smith, and in January, 1841, I was called to the Bishoprick and set apart by the First Presidency, and under the hands of Elder Marks. And at the fall Conference after the death of Don Carlos Smith I was called and set apart as President of the quorum of High Priests, with my Counselors Noah Packard and Amasa Lyman. On this wise I now find myself in Texas, an isolated, frail being. In the spring of 1841 Joseph organized a council of 50. I was one of that number. The question arose in regard to settling those saints in the south that were making lumber in Wisconsin, for building the Temple and Nauvoo House. The decision of the council was had, and Lucian Woodworth, George Miller and Lyman Wight appointed to settle the company and their families, and procure a place for a stake for the gathering of the saints. Whereupon Lucian Woodworth forthwith started to Texas, and returned about the first of May. He negotiated with Sam Houston (then President of the republic of Texas) for a district of country to colonize the beforenamed saints upon, which was to have been ratified at the meeting of the Texan Congress the ensuing fall. On the part of the church we were to send commissioners or delegates to meet the Texan Congress, clothed with the authority of the church to complete the negotiations for the aforesaid purpose. Woodworth, Brown, Wight and myself were understood to be the delegates for said purpose. Immediately upon this decision, all or most of the beforementioned council were sent on missions during the Presidential canvass. I was sent to Kentucky, and Lyman Wight to Washington city. Whilst I was in the vicinity of Harrodsburgh, Ky., on the morning of the 28th of June, 1844, Joseph appeared to me in a dream and told me of the assassination of himself and Hyrum. I returned to Nauvoo. You are aware of many things that have taken place since in regard to the church. Lyman Wight took the lumbermen and others and left, and with them one of my sons. Lucian Woodworth and myself applied to Brigham Young, President of the Twelve, in his *assumed standing*, for the necessary outfit in papers, &c., to take with us to meet the Texan Congress. He annulled the appointment. I started with the camp, and came to Texas to look after my son. I have preached some, and a few have believed, but I have not baptized any because of the distracted state of the minds of believers in regard to the Presidency, &c. And until recently I have been disposed to get an inheritance in Missouri, and there stand still and see the salvation of God. Yours in the bonds of eternal truth,

GEORGE MILLER.

☞ The receipt of the above letter is the reason for the non-publication of the former one from Bro. Miller with a review. We are happy, and doubt not many thousands of the saints are, in welcoming him back to the labor of the true vineyard of God. Bro. Miller's history, like that of many of the faithful saints, is an eventful one. That he is now poor is in naught discouraging. His money was spent in a good cause, and like seed strown on the fallow ground, shall return with increase not many days hence. The earth is the Lord's and the fulness thereof, and he is abundantly willing to give good gifts to his saints, when he has tried them and found them faithful.

The transaction of Brigham in annulling the appointment of Joseph of commissioners to obtain a grant of land for the southern saints in Texas is a striking comment on the hollow pretensions of the Brighamites about carrying out the *measures of Joseph*. Pres. Strang is the only man who ever had the spirit, the will or the authority to carry out the true and real measures of Joseph. Accordingly God has blessed him in his administration, and given to him and to his fellow laborers a rich inheritance, an abundance of land, which all can enjoy without money and without price.

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The Mayor proceeded to the place, and in attempting to have the arch removed, was struck in the back of the head, and otherwise severely handled; and he came over to the city bleeding. The procession finally passed along the point, when an excitement was created—stones and pistol shots were fired; several persons were wounded—but none mortally. With the exception of this skirmish, the procession crossed the bridge unmolested.

The authorities now interfered, and a company of about sixty men was marched up from the barracks, and stationed on the platform, where ball cartridges were served out. It does not appear, however, that the military fired a shot. The "News" continues the account as follows:—

"On the return of the procession, and when near Rankin's bakery, a number of guns were fired,—upwards of fifty shots, at least, were heard,—which resulted in some ten or a dozen persons being killed immediately, and many more wounded. The shots were fired into the Orangemen, and the Orangemen again into the crowd—but from whence came the first shot we could not learn. A scene of death ensued too horrible to seem like a reality for a civilized city like St. John's.

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The city continued in a disturbed state throughout the remainder of the day. A number of arrests were made in the course of the afternoon. No list of the killed or wounded is given.

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MEDITATION.

Oft like a ship that's zephyr-borne along the deep blue sea,
The mind in silent wanderings from cares of earth set free,
Glides back upon the stream of time unto the hollow'd morn
When first from Eden's sacred shades the sound of praise was borne.

And as we glide along the path the ancient saints have trod,
We find but crimson land-marks, stains of affliction's rod;
No rest on earth the saints have found, but doomed from age to age,
Weary and worn in storm and strife they made their pilgrimage.

Yes, fortunes purpled sons have trod the saints with scoffing down;
Their doom has been in every land stripes and a thorny crown,
Till ruins gloomy seal is stamped on every earthly scene,
For o'er each land the spoilers foot with stealthy step has been.

And when affliction's woful blast or rage with fiery breath
Has flung across each sunny spot the dark halo of death,
Meekly the saints have e'er received the deathly blow,
And their expiring prayer to God was mercy for their foe.

And have the saints of latter days traced out another path
Of joy, of ease and pleasure free from the spoiler's wrath?
No—man still on fellow man the wrathful vial pours,
Tho' faintly gleams a star of Hope, still the dark tempest lowers.

How long, Oh Lord, shall scenes of blood to heaven for vengeance cry,
And hopeless wails of myriad hosts that sicken, sink and die?
How long shall hopes deferred make sad the heart of faithful saints,
And martyr'd souls beneath thy throne still utter thy complaints?

Short is the time the spirit voice now whispers in our ears,
Ere darkness and its king are bound in chains a thousand years,
And all the ancient saints will rise and chant a song of praise
Around the King Emanuel's throne with saints of latter day.

For, lo! the image seen of old in ruin crumbles down,
The feeble sceptred Kings now wear a loosely fitting crown,
The little stone at last has smote the iron and the clay,
And soon the latter rains shall wash its fragments all away.

But still above blest Zion's land the star of hope will shine
And liberty in her will find her only earthly shrine;
And angels' voices loud proclaim wide as the rolling sea,
Her "Queen of empires" glorys home, and birth-place of the free.

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GOSPEL HERALD.

VOL. IV. No. 23.] VOREE, WIS., THURSDAY. AUG. 23, 1849. [WHOLE No. 139.

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REVELATION ON BAPTISM FOR THE DEAD—GIVEN AUGUST 9TH, 1849.

A revelation from Jesus Christ, according to the power which God appointed unto him; and he sent Elijah the prophet unto his servant James to make it known unto him, and to command him to cause the living and the dead to hear the word; and to give him power to turn the hearts of the fathers to their children, and the hearts of the children to their fathers. Hearken unto me, all ye ends of the earth, saith the Lord God, and give ear and hear ye depths of the pit, and ye shall live; for I have committed the gospel of the resurrection and of everlasting life to my servants who hold the keys of the dispensation of the last times. Therefore, hearken unto them, and obey them, that you may obtain honor, and glory, and power, and everlasting life.

Behold, I have tried my saints with a great trial, and some have been found faithful; for they have not denied my name, but have remembered my word, and kept my commandments. And because my servants have put away contentions from among them, and have united with one heart and one mind to do the work which I have committed unto them, and with their whole hearts have drawn near unto me to serve me, therefore I appoint unto the saints that there shall be baptisms for the dead at Voree during their poverty, and until a sufficient time to build a Temple unto my name, as I have commanded them. And I sanctify White River unto them, and make it holy for this ordinance, even from the bathing pool unto the water wheel.

And I command you, ye saints, saith the Lord, that a record shall be kept among you of all baptisms for the dead, and witnesses shall record their testimonies of all your administrations therein. And the recorder shall be present, and shall be an eye witness of your baptisms; and shall hear with his ears, that he may testify of a truth; that in all your recordings, it may be recorded in heaven; that whatsoever you bind on earth may be bound in heaven; whatsoever you loose on earth may be loosed in heaven; and if more than one recorder be necessary, yet there shall be but one record, to which all the recorders shall bring their testimonies to be recorded.

And whosoever acts as recorder shall be called and ordained to that authority, that what he records may be valid, and may be recorded in the archives of heaven. And let all your records be had in order, that they may be put in the archives of my holy Temple, saith the Lord, to be had in remembrance from generation to generation. And no one shall administer baptism for the dead but he that is appointed thereunto. And all who are called shall be anointed and ordained to this calling.

And these shall be baptized for the dead: all the faithful saints who keep and abide in the Order of Enoch; all who have paid tithing, according to my law for the building of a house unto my name in Voree, and for the upbuilding of my church; all who from this time forward will and do come up and do these things, striving faithfully to redeem the time, that a house may be speedily built unto my name, wherein I may reveal mysteries and institute among the saints the ordinances for the endowment of Zion and all her municipals; and all who, standing in the priesthood, have labored faithfully in their several ministries from the time the commandment went forth to build a house unto my name in Voree.

And for these shall you be baptized: every saint according to his right, and in his order, shall be baptized for any deceased husband, wife, posterity, progenitor to the third and fourth generation; any brother or sister whom he in faith believes has received the gospel in the spirit. Every saint shall be baptized for any relative unto the third and fourth generation; for any person betrothed to him in marriage; for any foster father, mother, brother, sister or child, who shall be signified to him by tongue, or dream, or vision, or spirit ministering in fire, or angel, or voice from God. And if I will that any of my faithful servants of the Aaronic priesthood be baptized for any other, I will send my angels to signify it unto them. But unto my servants of the Melchisedec priesthood will I speak by my voice, or witness in fire.

And, behold, every Apostle shall be baptized for whomsoever shall be committed to him for redemption from death by my word, saith the Lord, as I reveal my will severally unto them, that they may be saviors of the dead, and may get honor, and glory, and majesty, and dominion unto themselves forever more; and by their voices will I appoint redemption, and honor, and glory unto whomsoever I will.

Behold, my servants Joseph, and Hyrum, and David, and Moses, and many of their fellow laborers in this dispensation, who have gone with them to the pit, to preach redemption to the prisoners, have prevailed, and waiting hosts cry unto you that live continually, saying, How long do ye forget our prison house of darkness, and regard not us who perish continually? Therefore I have remembered the little flock who have not denied my name, to make them great in my everlasting kingdom, and to give dominion over the dead unto them, saith the Lord.

And now let all who are scattered abroad, and all who have robbed me through covetousness and in tithes and offerings, and all who have neglected to administer in the gospel as I have called them, come and from this time forward assist my servants who are building a house unto my name, and who are proclaiming my word unto the nations, that they may enjoy this blessing with them: for only they that labor shall receive the reward; and those who labor to build my house, and to proclaim my word, and to establish my kingdom, will I make saviors, and upon mount Zion shall they stand with crowns on their heads.

MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD IN PHILADELPHIA JUNE 21st, 1849.

The Conference opened by singing. Prayer by Elder George J. Adams, who was appointed to preside over the Conference, and Elder Thomas Braidwood was chosen Clerk. Bro. Adams proceed-

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And these shall be baptized for the dead: all the faithful saints who keep and abide in the Order of Enoch; all who have paid tithing, according to my law for the building of a house unto my name in Voree, and for the upbuilding of my church; all who from this time forward will and do come up and do these things, striving faithfully to redeem the time, that a house may be speedily built unto my name, wherein I may reveal mysteries and institute among the saints the ordinances for the endowment of Zion and all her municipals; and all who, standing in the priesthood, have labored faithfully in their several ministries from the time the commandment went forth to build a house unto my name in Voree.

And for these shall you be baptized: every saint according to his right, and in his order, shall be baptized for any deceased husband, wife, posterity, progenitor to the third and fourth generation; any brother or sister whom he in faith believes has received the gospel in the spirit. Every saint shall be baptized for any relative unto the third and fourth generation; for any person betrothed to him in marriage; for any foster father, mother, brother, sister or child, who shall be signified to him by tongue, or dream, or vision, or spirit ministering in fire, or angel, or voice from God. And if I will that any of my faithful servants of the Aaronic priesthood be baptized for any other, I will send my angels to signify it unto them. But unto my servants of the Melchisedec priesthood will I speak by my voice, or witness in fire.

And, behold, every Apostle shall be baptized for whomsoever shall be committed to him for redemption from death by my word, saith the Lord, as I reveal my will severally unto them, that they may be saviors of the dead, and may get honor, and glory, and majesty, and dominion unto themselves forever more; and by their voices will I appoint redemption, and honor, and glory unto whomsoever I will.

Behold, my servants Joseph, and Hyrum, and David, and Moses, and many of their fellow laborers in this dispensation, who have gone with them to the pit, to preach redemption to the prisoners, have prevailed, and waiting hosts cry unto you that live continually, saying, How long do ye forget our prison house of darkness, and regard not us who perish continually? Therefore I have remembered the little flock who have not denied my name, to make them great in my everlasting kingdom, and to give dominion over the dead unto them, saith the Lord.

And now let all who are scattered abroad, and all who have robbed me through covetousness and in tithes and offerings, and all who have neglected to administer in the gospel as I have called them, come and from this time forward assist my servants who are building a house unto my name, and who are proclaiming my word unto the nations, that they may enjoy this blessing with them: for only they that labor shall receive the reward; and those who labor to build my house, and to proclaim my word, and to establish my kingdom, will I make saviors, and upon mount Zion shall they stand with crowns on their heads.

MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD IN PHILADELPHIA JUNE 21ST, 1849.

The Conference opened by singing. Prayer by Elder George J. Adams, who was appointed to preside over the Conference, and Elder Thomas Braidwood was chosen Clerk. Bro. Adams proceed-

ed to address the Conference, and gave a most glowing and soul stirring description of the church in Baltimore, and of the extraordinary liberality of the brethren of the church in this city. The President laid it on most scorchingly upon the backbiters, faultfinders and persecutors of our Bro. Strang, and proceeded to take a standing vote of the church to ascertain who were in favor of Bro. Strang. Elder Appleton offered the following resolution, which was passed without a dissenting vote:—

Resolved, That we recognize Bro. James J. Strang as the true and lawful successor of Bro. Joseph Smith to the Presidency of the Church of Jesus Christ of Saints of the last days, and that we will uphold and sustain him in his office as Prophet, Seer, Revelator and Translator of said church by our united prayers, faith, sympathy and practice.

Remarks by brothers Lower and Lehman upon some difficulty connected with apostates, which was finally settled satisfactorily to all. Elder Appleton made some very pertinent remarks, and concluded by nominating brother Hill for the office of Elder, which was seconded by Bro. Lower and carried unanimously. Elder Braidwood made some remarks, who was followed by Elder Appleton, who proposed that Elder Braidwood should be sustained by the faith and prayers of the brethren and sisters of this branch, and that the Conference sustain Bro. Braidwood in his efforts to preach the gospel wherever his lot may be cast, which was passed. Bro. Reed made some very good and well timed remarks in regard to upholding President Strang in the prophetic office. Bro. Hess spoke about sustaining the presiding Elder, and contributing towards the support of a hall for preaching.

Pres. Adams made some very good remarks about the God-like systems of brotherhood established by Pres. Strang by revelation at Voree. Elders Adams, Appleton and Hess proceeded to ordain Bro. Hill to the office of Elder. Thirteen Elders were present.—Bro. Adams made some good remarks, and gave some excellent advice to the church in the power and demonstration of the spirit of God. It was moved and carried that we adjourn the Conference.—Benediction by Elder Appleton. G. J. ADAMS, Pres.

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MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD AT THE CITY OF JAMES, BEAVER ISLAND, ON THE 6th, 7th, 8th and 9th of July, 1849.

(Concluded.)

Bros. John Ursbroeck and Hiram G. Hall were ordained into the quorum of the Seventies, and Bro. Edward Preston was ordained to the office of an Elder, by revelation of God and the laying on of hands. The following missions were then given: Bros. George Brownson and Lehman, High Priests, were sent to the mission and jurisdiction of the region of New Brunswick, Nova Scotia and New Foundland, and the parts of country south of the St. Lawrence river, to preach the gospel and preside in and regulate the church until June next, and give necessary counsel and directions for the gathering of the saints.

Bros. Walter Ostrander and John S. Comstock to the State of Indiania, with authority to preach the gospel and establish churches and counsel the saints in all righteousness.

C. W. Appleton, one of the Twelve, to the north part of Ohio and Buffalo, N. Y., and with him Bros. John Ursbroeck and Daniel Adams, of the quorum of Seventies, with full power to establish the gospel in those countries according to the order of God.

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Thus ended the peaceful session of our Conference, with more union and faith than has been witnessed at any preceding Conference. The weather was exceedingly fair, and all nature seemed to join with the children of God in celebrating his praise. May a like spirit and unity ever attend the saints of the most high God in all their solemn assemblies. Adjourned *sine die*. Benediction by James J. Strang. JAMES J. STRANG, GEO. J. ADAMS, } Presidents.

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Lapeer, Mich., July 31st, 1849.

Bro. Cooper:—It is with pleasure I take my pen to drop a word to you and all the saints. I am at home enjoying health, &c., &c., which I acknowledge is a gift from God. I have often thought I would drop a line, but not being used to writing I have neglected until I saw Bro. Blakeslee's letter of June 19th, which I fully coincide with. And now I feel willing to let my folly be manifest.—I returned from the April Conference much pleased and edified, and since that time I have been traveling through the branches in this part of the State. Some of the brethren and sisters are striving to do as well as say, while others are opposing themselves, their God and good men. On the other hand the Gentiles, or world's people, are anxious to hear. There are many calls for preaching, and I hope and pray the Lord of the harvest to raise up and qualify and send forth faithful men, that the gospel soon may be preached to all nations and people.

I am sorry to say that some of our brethren who might have been patterns of piety and guides to holiness and peace, have gone after error. And it has been our duty to excommunicate them from the church. I look upon it as an awful step for them to take, and could I do anything for their good I would cheerfully step forward and do it; for I realize that it would have been better for them never to have heard the gospel preached. One brother that was cut off at the Armada Conference has often fed the saints. His doors have been open for their entrance. But now where is he, and what have I heard him say time and again? It is this: If I ever am expelled from the church I will come back, for I am satisfied there is no salvation out of it. I hope he will be as good as his word—come back, return unto God, be baptized, humble himself, sell his farm, gather with the church, locate his family comfortably, and then go out and preach peace to the righteous, and wo unto the rebellious. There are some in the Armada branch that have not bowed to McLellin, and I hope and pray God to keep them from the power of the destroyer. But my advice is, gather with the saints, for unless you do you have no promise of help or protection from judgments. And if you do not obey the warnings of God you may expect disease, judgment and affliction. And I will tell you where it will commence. It will be at the head. Now mark it.

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If a man is a farmer, and wishes to take up a good farm of 40 or 80 or 160 acres of land, he can do so without money or price, and own it by gift and promise of God. And in clearing his farm he can make money all the time, as wood is worth from one dollar to one dollar and a half per cord, and a million of cords would find immediate sale. The timber for building purposes surpasses any that I have seen. A first rate saw mill will soon be in operation. The land is good for wheat, good for oats, good for buckwheat, and the best potatoe land in the world, as it produces largely, and is free from every substance that engenders or produces the rot. On Little Beaver there are about 200 farms cleared by the Indians that they do not occupy, and that they will not occupy any more, as they say the "great spirit." there plagued them with the small pox; and they hope their white brethren of "Ephriam" will come and possess their lands, as they do not want the Gentile "pale faces" to have them. In fact no man can explore these Islands and find out their great resources without seeing the goodness of God in keeping them for the saints, where they may gather until the indignation of the Lord is overpast. Eighty thousand people might gather and live while they were gathering and settling these Islands, and live with their posterity after they had settled them, and introduce the eternal brotherhood of Jesus Christ to the suffering sons and daughters of earth. Will the saints hearken to the word of the Lord through his servant James? Will they prepare for the trouble, sorrow, anguish and desolation that is coming on this nation as well as other nations? Do they want to go forth and meet the bridegroom? Do they want to gather out of Babylon? Do they want to be prepared to take the kingdom, and possess it forever and ever? Do they want to receive that wisdom, knowledge and power that will enable them to become kings and priests of God and Christ, and reign on the earth? If they do let them gather to the places God has appointed, and do his commandments. Even so. Amen. G. J. ADAMS.

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THE STRANG MORMONS.

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My ever Dear Brother G. J. Adams:—I will now give you all the information I can concerning the branch in Baltimore. I thank God that he gave me power over a man-fearing spirit, and gave me power to open my mouth in the cause of truth, in the opening of the meetings. The first Sunday morning after you left, Bro. Whipple stood up to preach for us, and God gave him utterance. In the afternoon we had a testimony meeting, and confirmed Bro. Smith, who had been baptized in the morning. Bro. George Pope preached at night, and God stood by him. A man named McNulty

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Our Heavenly Father is leading us on step by step into all truth and salvation. We have endeavored to carry out your advice and counsel to us before you left. God is with his saints to comfort and cheer them. Brothers Whipple and Pope improve very much in preaching. We hope it will not be many weeks before we can again hear your voice among us, and that God may direct and sustain you by his Holy Spirit. May God bless and guide you all at the Conferences, that the great work of God may roll on in power and glory in these last days; and that the stone cut out of the mountain without hands may fill the earth. I rejoice when I think of the rest that remaineth for the people of God. I rejoice to think that they that do his commandments shall have a right to the tree of life, and enter through the gates into the city. Yours in love, in truth, and in the fulness of the gospel, JOSEPH CANOX,
Presiding Elder of the Church of Jesus Christ in Baltimore, Md.

DEATH IN ST. LOUIS.

The St. Louis Organ of the 26th ultimo, says :—"A few weeks since in St. Louis, the occasional sight of a hearse heading the slow procession of a funeral train, would arrest the sympathies of the passer by, and would perchance impart a wholesome admonition of a certainty to come, but day by day we have grown familiar with the sight—the burial of the dead has become a common and expected thing—the hearse no longer moves with a lingering pace nor drags its lengthened line of mourners to the tomb. No. Death, true to the progressive spirit of the age—strikes with electric power—and his agents act with electric speed ; there is no time for mourning now. The death of the late President of our Republic is announced by the daily press, and there is not time to turn the column rules in wonted token of respect. A funeral train is now a cavalcade of briskly trotting horses, hurry to the grave a few half empty vehicles—often a single coach—sometimes it is a hearse following a hearse—but yesterday the ears of our citizens were pierced with a thrill of horror by cries proceeding from a worse than a lonely hearse—*a hearse in which the widow was seated, frantic and alone, beside the body of her deceased husband!* The rapid wheels soon bore to a distance, but her screams still echoed to the ear.—Hurry—hurry—hurry—the worm is impatient for food, and graves are gaping to welcome the dead—the horses trot with the loaded hearse—and return in a gallop to glut it again! Ere the breath leaves the body, the shroud must be made, the coffin prepared—and the heart *may still throb* when the *body was buried!*"

Buffalo, July 29th, 1849.

Brother Strang :—I received your letter by last evening's mail. Bro. Appleton had left for Beaver Island some three hours before I got the letter. He will be at liberty to visit the places you have named. He did not commence any labors in this place on account of the cholera, which is severe in Buffalo. All minds are absorbed in this one calamity. I have one son that has had the epidemic, but is getting well again. I have a daughter, a young girl, that has had the first symptoms of the disease. I am in hopes that it will be stopped. You say to me to haste immediately to that field of labor where you now are. If my family had been well I should have started before this time, but I do not feel it duty to leave my family under present circumstances, but think I will meet Bro. Appleton or any other brother that may be sent to those places that you named. I will endeavor to meet them in a short time. Had I known of the Conference at Beaver I should have been there. Most respectfully yours, LESTER BROOKS.

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We take the following strange story of a wild boy of the woods, lately found on the island of Jamaica, from the "Journal" of the 15th ult.:—

"Early on Wednesday morning last, the 13th inst., a black boy, of an insane and wild appearance, was discoverd in one of the cane fields of Molynes' estate, St. Andrew's. He was taken to the overseer's house, where every means was used to get him to give an account of himself, but all proved fruitless, he either being dumb, or incapable of giving utterance to words. When found he was in a complete state of nudity, having every appearance of a wild boy of the woods, who had been nearly all his life vegetating on whatever first came to hand; his chest, arms, and legs being covered with a sort of white substance proceeding from the cane trash, which he must have long used for bed and secrecy.

"He ate some bread, and drank two large calabashes of water, but refused the boiled victuals given to him when he was found by the watchman on the property. The overseer sent him to Dr. Downer, who also tried every means to discover if he was dumb or insane, by showing him a piece of money, and frightening him with a whip, but these had no effect upon him. The doctor then sent him to the public hospital in this city, where, having been admitted, he was spoken to, but he seemed not to understand, and appeared incapable of replying to anything said to him. He is some ten or eleven years of age, of rather emaciated appearance, and perfectly wild."

SMOKING.

A remarkable and serious accident occurred near the Yellow Springs, in Chester County, on the 30th ult. A gentleman named William Miller, of National township, was driving a horse and vehicle, and was accompanied by two ladies, at the same time smoking a cigar. A spark from the cigar caught the dress of one of the ladies, and before it was observed, the fire had made such progress in the combustible substance, that she could not extinguish it. The vehicle was stopped, the lady leaped from the carriage, and the other, in rushing to her assistance, also had the flames communicated to her dress. Both females were now in a blaze, and being clad in their cotton apparel, had nearly their whole clothing destroyed, and their persons burned in a shocking manner. To complete the calamity, the vehicle took fire, and was burned up.—*Westchester (Pa.) Rec.*

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GOSPEL HERALD.

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Niagara Falls, August 4th, 1849.

PRES. J. J. STRANG,—DEAR BROTHER:—It may be interesting to you and perhaps to the rest of the saints in those parts to hear from this part of the vineyard of God. I have done I think the best I in my limited means could do. You I presume are aware that there were a considerable many Brighamites in these parts, many of whom never heard of your claims to the Presidency of the Church until I came among them, excepting George A. Neal, the presiding Elder of the Cambria branch. This man, who is the richest man in that town, I was acquainted with when I was a member of that branch, to whom I sent the Voree Herald when it was first issued, and unto whom I wrote informing him of your appointment and ordination in the winter before the issuing of the first Herald, is the President of the Cambria branch, and has done everything he could to hinder the saints from knowing anything about the order of the church of the living God, the "pillar and the ground of the truth." He has a large and spacious house, in which the Mormons heretofore have held all of their meetings.—When I came to this place I went to see him, and inform him that if I could get a room I would like preach to the saints. He did not offer me his room, as he would a Brighamite, hoping thereby to get rid of my preaching to the saints, and teaching them the truth. I went and called on as many of the saints as I could find, and showed them the plan of salvation, and the order of God's house. The saints used me well and were surprised in a great degree that their presiding Elder had held those things from their investigation.

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Of all human beings who were angry, these men were the most wrathy. They stooped to the old fashioned sectarian tirade of slang and slander upon all God's servants, and upon the gospel we preach. Railed out against Bros. Hess, Van Dusen and all other Elders that they knew anything about. Bore their testimony that Brigham Young was the prophet of the Lord God of Israel. The spirit of the testimony of Jesus rested upon me and I arose and bore testimony by the spirit and power of God, which sunk deeply into the hearts of the honest saints, that God through Joseph appointed J. J. Strang to be Prophet, Seer and Revelator unto the Church of Jesus Christ of Latter Day Saints, and then challenged four or five of the Brighamite Elders to discuss the claims of Bro. James, and inasmuch as they dare not do it, I told them if I could get a house to preach in I would preach on your claims and prove it to a demonstration, fearless of successful controversy. I asked Geo. A. Neal if I could obtain his room, and he refused me, but said if I would preach on Sidney Rigdon's claims I might preach in his grove. I told him God did not send me to be dictated by him what to preach, and if God gave me grace sufficient I would preach on your claims. I went over to George Fowler's and obtained his room to preach in at five o'clock. After their afternoon meeting I appointed a meeting at five o'clock, and a goodly number of saints and Gentiles attended, while the Elders passed along by about ten rods, and commenced singing. The result was glorious. Those who before were wavering and doubtful now came out on the right side, and those who were right before grew stronger still, and a gentleman who before never heard a Mormon but myself, came out and desired baptism. He is a fine fellow. His name is Wm. W. DeLaMater. Those who before looked upon these Elders as smart men, now look upon them as deceivers and as hair brained liars. Your brother in Christ,

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MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD IN VOREE AUGUST 25TH AND 26TH, 1849.

AUG. 25TH,—FORENOON SESSION.—Conference was opened by the reading of selections from the Psalms. Singing. Prayer and consecration of the Conference by Pres. Strang. Singing.

Pres. Strang arose and remarked that he felt like congratulating the saints upon the present prosperity of the church, and the bright prospects that lay before us; referred to the trials and afflictions the church has undergone within the last five years; said he did not in the commencement of his ministry fully realize their extent; that it was probably well that he did not, for he might have shrunk from the task; that it was a truth that the "vail which conceals the future was woven by the hand of mercy." But such trials had to be that the wicked might be separated from the righteous. The separation has taken place. A year ago the Lord began to strengthen us. Now he is giving us to prevail. He contrasted the feeling that existed abroad three years ago with the present. Then all were indifferent about hearing preaching. The saints would sometimes come out and hear, and acknowledge that what we preached was true, but said: "*We have lost all confidence in man,*" and told us to go and build up Voree and the Temple, and thereby restore "*confidence,*" and then we may come and assist you. Now it is entirely different; all are ready to hear preaching; the saints are taking hold of the work with renewed courage, and the honest in heart are obeying the gospel.

Pres. George J. Adams arose and remarked, that he never at any time had more peculiar feelings than he had at the present; said that he was glad he had an opportunity to bear witness of the truth; that he would not give the lie to his profession by saying he was a "*seeker*" for the truth; he had found it. "The church of the living God is the pillar and ground of the truth." He rejoiced that for the first time in his acquaintance with the church he saw the First Presidency all together in good faith. And showed in a soul stirring manner the wisdom of God in purifying the church from the wicked and abominable. He then gave a very interesting history of his success in the ministry in the city of Baltimore, and concluded by pressingly exhorting the saints to faithfulness and diligence in the great work of the last days. Adjourned two hours. Benediction by G. J. Adams.

AFTERNOON SESSION.—Opened by singing. Prayer by G. J. Adams. Singing.

On motion, resolved, unanimously, That we unhesitatingly recognize Bro. James J. Strang as President of this Conference, by virtue of his office as President of the church, and his Counselors, Bros. George J. Adams and Wm. Marks, as associate Presidents, and Presidents in his absence.

On motion, Bro. Gilbert Watson was appointed Clerk.

The case of Elder Daniel Carpenter was brought before the Conference for going out to preach without being sent, and preaching and proclaiming against the church and the authorities thereof. It being clearly proved that he still persisted in these transgressions after being duly admonished, therefore he was, on motion, excommunicated from the church and delivered over to the buffetings of Satan until he repent and make restitution.

Pres. Marks arose and said that he felt that he ought to make a confession to the saints for not acting in his calling, and also to ask their forgiveness. He gave a brief history of the course he pursued after the martyrdom of the prophet Joseph. Testified that he ever had the fullest confidence in the great work of the last days, and knew it was of God, and was now determined by the help of God to go forth in the discharge of his duty, and act in the place unto which he was called by revelation of God through his servant James.

Pres. Adams remarked that he rejoiced with joy unspeakable to see an old saint coming back, willing to do his duty. Spoke very highly of the former faithfulness of Bro. Marks in the cause of God; how he had kept himself uncontaminated in the midst of the lustful and ungodly, and concluded by offering the following resolution, which was sustained unanimously:—

Resolved, That we will forgive Bro. Marks, and sustain him in his calling by our faith, confidence and prayers.

Pres. Strang remarked that as Pres. Marks had been appointed by revelation of God one of the First Presidency and spiritual guardian of Joseph Smith, the son of the prophet Joseph, it was necessary that he be ordained to this high and holy calling. It was, therefore, on motion, unanimously

Resolved, That Bro. Wm. Marks be ordained to the office and calling unto which he was appointed by revelation. Adjourned till evening. Benediction by Pres. Marks.

EVENING SESSION.—Opened by the reading of the iv. and v. chapters of Micah by Pres. Strang. Singing. Prayer by Ebenezer Page, of the Twelve. Singing.

Preaching by Pres. Strang on the sonship of Christ, and the establishment of God's everlasting kingdom. He commenced by reading the following prophecy of Christ:—

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7.

He showed the only difference between this and any other child was simply that he was born heir to the throne of David, to reign over the everlasting kingdom of God; proved that if he was not of the seed of David in the male line he could not be heir to his throne, and consequently could not be the Messiah; showed that he was of the lineage of David in that line by natural begetting, by an array of incontrovertible scriptural testimony; reconciled apparent discrepancies in the genealogy of Christ as it is given by Matthew and Luke; showed that he was made a son of God by adoption, after the ordinance of baptism, when the voice from heaven said: "This is my beloved Son, in whom I am well pleased;" and that he was made a High Priest, a Prince and a God by being anointed and ordained by God the Father, because he loved righteousness and hated iniquity. He also spoke of the mission of Christ, and showed that there were two sets of promises concerning him. One was that he should come in a meek and lowly condition, and be oppressed and afflicted, in his humility his judgment should be taken away—brought as a lamb to the slaughter—numbered among transgressors, and cut out of the land of the living. The other that he should come as the Redeemer of Israel, the Messiah, the Prince to reign over God's everlasting kingdom. And concluded by showing when and how this kingdom should be established Adjourned till to-morrow at 9 o'clock. Benediction by Ira J. Patten, of the Twelve.

AUG. 26TH,—MORNING SESSION.—Opened by singing. Prayer by Bro. Marks. Singing.

Pres. Strang remarked that D. F. Botsford had been charged by several brethren and sisters with giving heed to apostates, preaching and proclaiming against the gathering at Beaver Island, for which he had seen fit to suspend him. As Bro. Botsford was present he wanted to hear him speak for himself.

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MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD IN VOREE AUGUST 25TH AND 26TH, 1849.

AUG. 25TH,—FORENOON SESSION.—Conference was opened by the reading of selections from the Psalms. Singing. Prayer and consecration of the Conference by Pres. Strang. Singing.

Pres. Strang arose and remarked that he felt like congratulating the saints upon the present prosperity of the church, and the bright prospects that lay before us; referred to the trials and afflictions the church has undergone within the last five years; said he did not in the commencement of his ministry fully realize their extent; that it was probably well that he did not, for he might have shrunk from the task; that it was a truth that the "vail which conceals the future was woven by the hand of mercy." But such trials had to be that the wicked might be separated from the righteous. The separation has taken place. A year ago the Lord began to strengthen us. Now he is giving us to prevail. He contrasted the feeling that existed abroad three years ago with the present. Then all were indifferent about hearing preaching. The saints would sometimes come out and hear, and acknowledge that what we preached was true, but said: "*We have lost all confidence in man*," and told us to go and build up Voree and the Temple, and thereby restore "*confidence*," and then we may come and assist you. Now it is entirely different; all are ready to hear preaching; the saints are taking hold of the work with renewed courage, and the honest in heart are obeying the gospel.

Pres. George J. Adams arose and remarked, that he never at any time had more peculiar feelings than he had at the present; said that he was glad he had an opportunity to bear witness of the truth; that he would not give the lie to his profession by saying he was a "*seeker*" for the truth; he had found it. "The church of the living God is the pillar and ground of the truth." He rejoiced that for the first time in his acquaintance with the church he saw the First Presidency all together in good faith. And showed in a soul stirring manner the wisdom of God in purifying the church from the wicked and abominable. He then gave a very interesting history of his success in the ministry in the city of Baltimore, and concluded by pressingly exhorting the saints to faithfulness and diligence in the great work of the last days. Adjourned two hours. Benediction by G. J. Adams.

AFTERNOON SESSION.—Opened by singing. Prayer by G. J. Adams. Singing.

On motion, resolved, unanimously, That we unhesitatingly recognize Bro. James J. Strang as President of this Conference, by virtue of his office as President of the church, and his Counselors, Bros. George J. Adams and Wm. Marks, as associate Presidents, and Presidents in his absence.

On motion, Bro. Gilbert Watson was appointed Clerk.

The case of Elder Daniel Carpenter was brought before the Conference for going out to preach without being sent, and preaching and proclaiming against the church and the authorities thereof. It being clearly proved that he still persisted in these transgressions after being duly admonished, therefore he was, on motion, excommunicated from the church and delivered over to the buffetings of Satan until he repent and make restitution.

Pres. Marks arose and said that he felt that he ought to make a confession to the saints for not acting in his calling, and also to ask their forgiveness. He gave a brief history of the course he pursued after the martyrdom of the prophet Joseph. Testified that he ever had the fullest confidence in the great work of the last days, and knew it was of God, and was now determined by the help of God to go forth in the discharge of his duty, and act in the place unto which he was called by revelation of God through his servant James.

Pres. Adams remarked that he rejoiced with joy unspeakable to see an old saint coming back, willing to do his duty. Spoke very highly of the former faithfulness of Bro. Marks in the cause of God; how he had kept himself uncontaminated in the midst of the lustful and ungodly, and concluded by offering the following resolution, which was sustained unanimously:—

Resolved, That we will forgive Bro. Marks, and sustain him in his calling by our faith, confidence and prayers.

Pres. Strang remarked that as Pres. Marks had been appointed by revelation of God one of the First Presidency and spiritual guardian of Joseph Smith, the son of the prophet Joseph, it was necessary that he be ordained to this high and holy calling. It was, therefore, on motion, unanimously

Resolved, That Bro. Wm. Marks be ordained to the office and calling unto which he was appointed by revelation. Adjourned till evening. Benediction by Pres. Marks.

EVENING SESSION.—Opened by the reading of the iv. and v. chapters of Micah by Pres. Strang. Singing. Prayer by Ebenezer Page, of the Twelve. Singing.

Preaching by Pres. Strang on the sonship of Christ, and the establishment of God's everlasting kingdom. He commenced by reading the following prophecy of Christ:—

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7.

He showed the only difference between this and any other child was simply that he was born heir to the throne of David, to reign over the everlasting kingdom of God; proved that if he was not of the seed of David in the male line he could not be heir to his throne, and consequently could not be the Messiah; showed that he was of the lineage of David in that line by natural begetting, by an array of incontrovertible scriptural testimony; reconciled apparent discrepancies in the genealogy of Christ as it is given by Matthew and Luke; showed that he was made a son of God by adoption, after the ordinance of baptism, when the voice from heaven said: "This is my beloved Son, in whom I am well pleased;" and that he was made a High Priest, a Prince and a God by being anointed and ordained by God the Father, because he loved righteousness and hated iniquity. He also spoke of the mission of Christ, and showed that there were two sets of promises concerning him. One was that he should come in a meek and lowly condition, and be oppressed and afflicted, in his humility his judgment should be taken away—brought as a lamb to the slaughter—numbered among transgressors, and cut out of the land of the living. The other that he should come as the Redeemer of Israel, the Messiah, the Prince to reign over God's everlasting kingdom. And concluded by showing when and how this kingdom should be established Adjourned till to-morrow at 9 o'clock. Benediction by Ira J. Patten, of the Twelve.

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Parmeter, in supposing he told the truth concerning the brethren on Beaver; that he never intentionally done anything to hinder the cause of God or the gathering there.

After remarks by Bros. Andrews, Adams, Savage and Page, Bro. Botsford was again restored to the confidence and fellowship of the saints.

Pres. Strang arose and exhorted the saints not to give heed to apostates, but to give heed to those whose duty it was to watch over the flock. After which he spoke on the order of Enoch; showed that it was no new thing. In the days of Enoch the saints kept it so perfect that God translated them. It was kept afterwards, but not so perfect, or they would have been translated also. He showed that it was in existence in the time of Christ, and so perfect did Christ keep it that God exalted him high above the kings of the earth, and gave unto him the keys of the resurrection and of everlasting life. He also spoke of the revelation and establishment of the Order in these last days, and said by it God would accomplish the great work of this dispensation, and establish his everlasting kingdom.

Pres. Adams preached a very interesting discourse on the subject of baptism for the dead. Adjourned till three o'clock. Benediction by Ebenezer Page.

Afternoon Session.—Opened by singing. Prayer by Ira J. Patten. Pres. Strang remarked that it now became necessary that some be appointed, anointed and ordained to administer baptisms for the dead, and also some to record the baptisms, that all things may be done in order. He also said that it was necessary that the Presidency of the stake should be filled, and that there were other quorums in the church not full, which would be filled as fast as God in his wisdom should direct. After which he introduced the following presentations:—

For President of the stake, Benjamin G. Wright; for assistant Presidents, Alden Hale and Roswell Packard; for to administer baptisms for the dead, George J. Adams, Wm. Marks, S. P. Bacon and Anson W. Prindle; for general Recorder, Gilbert Watson, and for assistant Recorder, Dennis Chidister.

These presentations were all sustained unanimously, the vote being called separately on each.

He also announced by revelation of God Phineas Wright for one of the twelve Apostles, which was also sustained unanimously.

Bro. Wm. Marks was then ordained, consecrated and set apart an Apostle of the Lord Jesus Christ, a Counselor to the prophet, one of the First Presidency, and a prophet of the most high God under the hands of Presidents Strang and Adams.

Pres. George J. Adams was anointed, ordained and set apart to administer baptism for the dead under the hands of Pres. Strang.

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Bro. Phineas Wright was ordained, consecrated and set apart an Apostle of the Lord Jesus Christ, and a special witness of his name to the nations of the earth under the hands of James J. Strang, George J. Adams and William Marks, of the First Presidency, and Ebenezer Page, Jehiel Savage and Ira J. Patten, of the Twelve.

The choir sung a hymn, after which the eucharist was administered. The Conference then adjourned twenty minutes, to meet at the water's edge for the purpose of attending to baptisms both for the living and the dead.

Conference assembled pursuant to adjournment. Eight were initiated into the church by being baptized for the remissions of their sins. After which baptism for the dead commenced as follows:—

James J. Strang claimed by revelation of God the redemption of the bodies of James Knox Polk, late President of the United States, Oliver Cromwell, formerly Lord Protector of England, and Noel Gordan Byron, Lord Byron, and also by faith Gabriel Strang, his grandfather. And by the hands of George J. Adams was baptized and confirmed for them severally, of which we are witnesses.

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Aug. 27th.—Met pursuant to adjournment. Pres. Strang made some general remarks about sending out Elders, and the true course to be pursued in the premises. After which Jehiel Savage and Phineas Wright, of the Twelve, were appointed to take the Apostolic charge of British America. Jason W. Briggs, H. P., was appointed on a mission to Steuben Co., N. Y., and the counties adjacent. And D. F. Botsford, H. P., to Canada, east of the Sorelle river. Adjourned *sine die*.

Thus ended this interesting Conference. The preaching of the word was attended with the spirit of God. Notwithstanding there was only nine days notice given of this Conference, large numbers were in attendance, and there was more faith, more unity of heart, more oneness of spirit, more confidence in the prosperity of the cause, and a better feeling than we have ever before witnessed at any Conference in Voree.

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SERMON DELIVERED AT BEAVER CONFERENCE BY JAMES BLAKESLEE.

Elder Blakeslee, one of the Twelve, was called upon to preach. He read the last chapter of the Revelations of St. John, and the 14th verse, which reads as follows: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This 14th verse of this chapter I shall lay down as a starting point, from which to make a few remarks on this occasion. I have first to say to this august assembly that I have no apology to make whatever, having received a dispensation of the gospel of Jesus Christ, and having promised to be faithful, I therefore stand forth in the midst of my beloved brethren and sisters to declare those things which will make for their peace and eternal salvation. And in treating upon this subject it may be well to lay down some rule by which to understand the scriptures of the prophets and apostles, who have spoken to us as they were moved upon by the Holy Ghost.

In the first place I will say that words are signs of ideas. Well, then, we make use of words as signs to communicate our ideas to each other. We will examine the scriptures a little, and endeavor to ascertain if we can how the scripture writers used the signs to communicate their ideas. And in the first place we will say that the scriptures are written in plain positive sayings, and in comparative sayings, and in allegoric sayings, and in figurative sayings, and in parables. For an illustration, an old prophet said anciently, "and the knowledge of God shall cover the earth." Here we have a plain and positive declaration. In order that he might be perfectly understood how the knowledge of God should cover the earth, he follows up the saying with a comparison, "as the waters cover the sea."

Again, a prophet said, "and the lion shall eat straw." How? Answer, "like the ox." Well, how does the ox eat straw? Answer, with his mouth. Again, in Daniel, we have an account of a huge image, whose head was pure gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet and toes part iron and part clay. Well, here is a symbol. Here we have the Babylonian kingdom in the symbol of the head of gold, and next in order we have the Medo-Persian kingdom, in the symbol of the breast and arms of silver, and the Macedonian of Alexandrian kingdom in the symbol of the belly and thighs of brass, and the Pagan Roman kingdom in the symbol of the legs of iron, and the ten divisions of Europe in the symbol of the ten toes. Well so much for symbolic sayings, and we next come to parables. The Savior said in a parable, that it would not do to put new wine into old bottles, but new wine must be put into new bottles, and both will be preserved. In those days the people put new wine into new bottles, made of green skins of beasts. And as it fermented the bottles stretched, and did not break. But if they had used the old bottles, which had lost their elasticity, of course they would not stretch, and when the wine began to ferment the bottles would break and the wine would be lost as well as the bottles.

Let us apply the parable, and in order to get to it understandingly we must say something about another parable of the Savior's, contained in the 20th chapt. of Matt., concerning the householder hiring laborers into his vineyard. You will observe that in the days of Adam it became necessary to reveal the plan of redemption and salvation, and in order to this a dispensation of the gospel was committed to Adam, and he was ordained a High Priest after the order of an endless life. During the progress of that dispensation Enoch and they that were with him built up the church of God, and prepared the saints of his day to be translated, and they were translated, city and all, and the world was left with a faithless people; for all who had not perfected themselves by obedience to the gospel, but had apostatized and become wicked, or mostly so. That being the case, those old apostates were compared to old wine bottles.

Well, now, Enoch, with the church, are gone from earth, and in order to save some more of the inhabitants of the earth, especially from a flood, God, like the husbandman in the parable, again hired servants to labor in his vineyard, and he called on Noah and placed him at the head of a dispensation, and set him to work to build an ark. Then they had some old bottles on hand, but according to the Savior's maxim it would not do to put the new wine of the dispensation of Noah into the old dried up bottles, but it must be put into new ones. And, again, when Noah's dispensation had accomplished the object for which it had been committed, and a new and clean world was presented to Noah and his family for their inheritance, and they in process of time had apostatized, or the most of them, it became necessary to commit another dispensation.

And in order to this the Lord appeared to Moses in the bush, and committed to him a dispensation of the gospel, and sent him to lead his people out of Egypt. And by this time we have another set of old dried up bottles, not fit for the new wine of the kingdom. Nevertheless the Lord wrought in power, in word and deed to save some of the old bottles, even among the children of Israel that came out of Egypt. But only two, Caleb and Joshua, out of 600,000 who were upwards of twenty years old that came out of Egypt were found capable of holding the new wine of the dispensation. The new bottles were the rising generation, and they went in and possessed the land. But it came to pass in process of time that the children of Israel apostatized, and by the time another dispensation was committed by the Son of God in person, he found many old dried up bottles among the Jews who were not fit for the new wine of his dispensation. Therefore new bottles were found among the Gentiles.

Well, the last 1800 years has furnished us with another lot of old dried up bottles, and when the Lord committed the dispensation of the fulness of times in this age of the world he made choice of a new bottle, even a young man, only in the 17th year of his age, to whom he sent his angel with the everlasting gospel, and whom he ordained by the ministry of holy angels to stand at the head of this dispensation. This is our rule by which to understand the scriptures; and as we have a plain God to deal with, we will deal in plainness with one another. Now I ask this important soul stirring question: *What will give us or any others a* RIGHT TO THE TREE OF LIFE? Answer. The first thing is to believe in God the eternal Father, and in his son Jesus Christ, and in the Holy Ghost, which bears record of them. Secondly, to believe that God has committed the dispensation of the fulness of times in this age of the world to his servants, and raised up prophets, apostles, evangelists, pastors and teachers to perfect his church, and for the work of the ministry; and that God called his servants by revelation, and the ministry of holy angels, and the voice of God out of the heavens, and the laying on of the hands of the angels of God, ordained those men to the holy work of the ministry.

Therefore the testimony of those witnesses must be believed by all who desire a right to the tree of life. This was the case in the days of the Apostles. When they were made witnesses it was all important that the people believed the testimony of the Apostles, and when they believed their testimony the next thing was to repent and be baptized for the remission of sins. For as soon as they who inquired what to do on the day of Pentecost were told what they must do, (Acts ii.,) they obeyed; that is, they were baptized for the remission of sins, and received the gift of the Holy Ghost. The Lord requires of all who desire a right to the tree of life that they not only believe the testimony of God's servants in this dispensation, but that they repent and be baptized for the remission of

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Elder Blakeslee, one of the Twelve, was called upon to preach. He read the last chapter of the Revelations of St. John, and the 14th verse, which reads as follows: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This 14th verse of this chapter I shall lay down as a starting point, from which to make a few remarks on this occasion. I have first to say to this august assembly that I have no apology to make whatever, having received a dispensation of the gospel of Jesus Christ, and having promised to be faithful, I therefore stand forth in the midst of my beloved brethren and sisters to declare those things which will make for their peace and eternal salvation. And in treating upon this subject it may be well to lay down some rule by which to understand the scriptures of the prophets and apostles, who have spoken to us as they were moved upon by the Holy Ghost.

In the first place I will say that words are signs of ideas. Well, then, we make use of words as signs to communicate our ideas to each other. We will examine the scriptures a little, and endeavor to ascertain if we can how the scripture writers used the signs to communicate their ideas. And in the first place we will say that the scriptures are written in plain positive sayings, and in comparative sayings, and in allegoric sayings, and in figurative sayings, and in parables. For an illustration, an old prophet said anciently, "and the knowledge of God shall cover the earth." Here we have a plain and positive declaration. In order that he might be perfectly understood how the knowledge of God should cover the earth, he follows up the saying with a comparison, "as the waters cover the sea."

Again, a prophet said, "and the lion shall eat straw." How? Answer. "like the ox." Well, how does the ox eat straw? Answer, with his mouth. Again, in Daniel, we have an account of a huge image, whose head was pure gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet and toes part iron and part clay. Well, here is a symbol. Here we have the Babylonian kingdom in the symbol of the head of gold, and next in order we have the Medo-Persian kingdom, in the symbol of the breast and arms of silver, and the Macedonian of Alexandrian kingdom in the symbol of the belly and thighs of brass, and the Pagan Roman kingdom in the symbol of the legs of iron, and the ten divisions of Europe in the symbol of the ten toes. Well so much for symbolic sayings, and we next come to parables. The Savior said in a parable, that it would not do to put new wine into old bottles, but new wine must be put into new bottles, and both will be preserved. In those days the people put new wine into new bottles, made of green skins of beasts. And as it fermented the bottles stretched, and did not break. But if they had used the old bottles, which had lost their elasticity, of course they would not stretch, and when the wine began to ferment the bottles would break and the wine would be lost as well as the bottles.

Let us apply the parable, and in order to get to it understandingly we must say something about another parable of the Savior's, contained in the 20th chapt. of Matt., concerning the householder hiring laborers into his vineyard. You will observe that in the days of Adam it became necessary to reveal the plan of redemption and salvation, and in order to this a dispensation of the gospel was committed to Adam, and he was ordained a High Priest after the order of an endless life. During the progress of that dispensation Enoch and they that were with him built up the church of God, and prepared the saints of his day to be translated, and they were translated, city and all, and the world was left with a faithless people; for all who had not perfected themselves by obedience to the gospel, but had apostatized and become wicked, or mostly so. That being the case, those old apostates were compared to old wine bottles.

Well, now, Enoch, with the church, are gone from earth, and in order to save some more of the inhabitants of the earth, especially from a flood, God, like the husbandman in the parable, again hired servants to labor in his vineyard, and he called on Noah and placed him at the head of a dispensation, and set him to work to build an ark. Then they had some old bottles on hand, but according to the Savior's maxim it would not do to put the new wine of the dispensation of Noah into the old dried up bottles, but it must be put into new ones. And, again, when Noah's dispensation had accomplished the object for which it had been committed, and a new and clean world was presented to Noah and his family for their inheritance, and they in process of time had apostatized, or the most of them, it became necessary to commit another dispensation.

And in order to this the Lord appeared to Moses in the bush, and committed to him a dispensation of the gospel, and sent him to lead his people out of Egypt. And by this time we have another set of old dried up bottles, not fit for the new wine of the kingdom. Nevertheless the Lord wrought in power, in word and deed to save some of the old bottles, even among the children of Israel that came out of Egypt. But only two, Caleb and Joshua, out of 600,000 who were upwards of twenty years old that came out of Egypt were found capable of holding the new wine of the dispensation. The new bottles were the rising generation, and they went in and possessed the land. But it came to pass in process of time that the children of Israel apostatized, and by the time another dispensation was committed by the Son of God in person, he found many old dried up bottles among the Jews who were not fit for the new wine of his dispensation. Therefore new bottles were found among the Gentiles.

Well, the last 1800 years has furnished us with another lot of old dried up bottles, and when the Lord committed the dispensation of the fulness of times in this age of the world he made choice of a new bottle, even a young man, only in the 17th year of his age, to whom he sent his angel with the everlasting gospel, and whom he ordained by the ministry of holy angels to stand at the head of this dispensation. This is our rule by which to understand the scriptures; and as we have a plain God to deal with, we will deal in plainness with one another. Now I ask this important soul stirring question: *What will give us or any others a* RIGHT TO THE TREE OF LIFE? Answer. The first thing is to believe in God the eternal Father, and in his son Jesus Christ, and in the Holy Ghost, which bears record of them. Secondly, to believe that God has committed the dispensation of the fulness of times in this age of the world to his servants, and raised up prophets, apostles, evangelists, pastors and teachers to perfect his church, and for the work of the ministry: and that God called his servants by revelation, and the ministry of holy angels, and the voice of God out of the heavens, and the laying on of the hands of the angels of God, ordained those men to the holy work of the ministry.

Therefore the testimony of those witnesses must be believed by all who desire a right to the tree of life. This was the case in the days of the Apostles. When they were made witnesses it was all important that the people believed the testimony of the Apostles, and when they believed their testimony the next thing was to repent and be baptized for the remission of sins. For as soon as they who inquired what to do on the day of Pentecost were told what they must do, (Acts ii.,) they obeyed; that is, they were baptized for the remission of sins, and received the gift of the Holy Ghost. The Lord requires of all who desire a right to the tree of life that they not only believe the testimony of God's servants in this dispensation, but that they repent and be baptized for the remission of

sins, as in days of old, and receive the laying on of the hands for the gift of the Holy Ghost, and the Holy Ghost will lead them into all truth, and show them things to come, and be a comfort to them in all times of trouble.

Having this spirit, they will understand the signs of the times and of the coming of the son of man. They are then required to keep all the commandments of God which are given in this dispensation. And if they do this they will have a right to the tree of life, and enter in through the gate into the city. The new wine (or spirit) of this dispensation teaches the doctrine of the gathering of the saints to Zion, and of the Jews to Jerusalem. And if we inquire what for? the answer is, to build up Zion as a place of safety and salvation for the poor and down trodden among all people, and where all can be taught the law of God and come to understanding, and be prepared to live in peace and enjoy the blessings of the heavens and of the earth; and having provided themselves with places of safety, and having gathered into them, may be satisfied with the goodness of God, and have peace and rest while God is pouring out his judgments and scourges on Babylon the great, who has made all nations drink of the wine of the wrath of her fornication. And she shall be destroyed, for strong is the Lord God who judgeth her.

Upon what principle and by what means is Zion to be built up? Answer. By the principle of the everlasting gospel, and the means are as follows: First the servants of God go out and preach the gospel, and many obey it, and are added to the church, and then are instructed in the doctrine of the gathering to Zion and building her up, that they may be prepared to meet the Lord at his coming.

Noah could not build an ark without means, neither can the saints of the last days build up Zion without means. Therefore it is their duty to sell their farms and gather up their riches with one heart and one consent, and take their riches and the poor and flee to the places where the Lord has promised deliverance. And when they get there go to with all they have and with all their might to build places of refuge and safety. Well, says some one, what have we to do to build up Zion? I will tell you. We have to build cities, open farms, rear factories and machine shops of all kinds, and become acquainted with all the arts and sciences, and that in accordance with the law of God; and also we are to remember that God is no respecter of persons. Therefore in our temporal things we are to become one, in order to fulfill the celestial law, and in order to receive the fulness of the spirit. And where such an order exists among the inhabitants of Zion the poor will have no cause of complaint. Why? Because there will be no poor, neither will there be any rich, unless all are rich. And all who observe to do these things and hold out faithful to the end shall have a right to the tree of life, and shall enter in through the gate into the city.—Amen.

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Bro. G. J. Adams:—I have just received a letter from you dated Albion, Mich., and you may feel assured I was glad to hear from you and Bro. Strang. May God bless you both. I am glad to hear all is right. Bro. George, in the first place I want you to select me a farm. I intend by the help of God to come on in the spring with my family. Bro. Braidwood has been preaching for us since you left. He has baptized four. Bro. Lehman started this morning down to Wilmington to preach. There is a door open there. Bro. Lehman is all right. He has bore the strongest testimony for Bro. Strang and Beaver Island I have heard from any one, and has left his business, and has gone to preaching. He is all right. May God bless him. I will tell you, Bro. George, Bro. Braidwood is a faithful man. He wants you to give his love to Bro. James, and do not forget. He has left his business and has gone into the field. And, mark what I say, he will do good and bring many souls into the church, if he is faithful.

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Dear James:—Poverty seems ever to be the lot of the saints of the most high, but we do have a glorious hope that "the saints will take the Kingdom and possess the Kingdom forever and ever."—The judgment will be given to the saints of the most high, and then we shall enjoy the fruits of the Kingdom, and reign on the earth. I am endeavoring by the wisdom the mighty God of Jacob has given to eradicate Brighamism, superstition and ignorance from those who have once known the way of truth,& instructing those who have never known the fulness of the everlasting gospel of Jesus Christ. I am well aware, and have been for a long period of time, as you said to me in your letter last fall, that when I gained as much more knowledge of the science of religion as I have, I shall more sensibly feel I have just begun. I know my weakness, Bro. James, as well as any other man, and did I not know there was power in the gospel of Jesus to assist I should not make another attempt to preach. I have been used first rate since I came into these parts. I have preached every Sunday, excepting one, and several evenings.—Thank God, there are instead of H. P. Brown, a Strangite, (as we are called,) about 20 members and Elders who you may say are strong in the Lord and in the order of God's house. And there are now of my former acquaintance four persons,three of whom belonged to the Meth. Episcopal church when I did, and have left them since I came here that will be baptized as soon as circumstances will admit, who have expressed their belief firmly in the work. Sunday evening I ordained Bro. Otis Gibbs an Elder into the church. I also ordained Bro. John Small one of the Seventies. There is another Elder by the name of Henry Hays. So we are somewhat strengthened in the priesthood. We expect soon as harvest is over to go into Canada to preach, but the burthen of preaching will rest on me and Bro. John Small. Give my love to all God's holy people in Voree. Your brother, H. P. BROWN.

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NATIONAL HAPPINESS.

Neither industry nor science, nor machines, nor books can make a people happy. All these things are useful in their way, and the legislator ought to propagate and multiply them; but if contented with having developed the intellectual and terrestrial part of man, he neglects to educate the soul—that divine essence of humanity—instead of a happy people, he will see around him only an uneasy multitude, unbridled in its passions, and harrassed with the double want of reason and of knowing, of which the sublime instinct constitutes its punishment. You have directed it towards the earth, and it remains there in the midst of riches and of pleasures which consume it. Why do you not open for it the gates of heaven?—Everything which calms the heart, everything which aggrandizes humanity, comes from above. You wish for happiness, for power—it has been placed in heaven—and the wisest, if it be not also the most obedient to the commandments of God, can never be the happiest nation.

INTOXICATION.

The laws against intoxication are very severe and enforced with great rigor in Sweden. Whoever is seen drunk is fined, for the first offence, three dollars; for the second, six; for the third and fourth, a still larger sum, and is also deprived of the right of voting at elections, and of being appointed a representative. He is, besides, publicly exposed in the parish church on the following Sunday. If the same individual is found committing the like offence a fifth time, he is shut up in a house of correction, and condemned to six months' hard labor; and if he is again guilty, to a twelve months' punishment of a similar description. If the offence has been committed in public, such as at a fair, at an auction, &c., the fine is doubled; and if the offender has made his appearance in the church, the punishment is still more severe. Whoever is convicted of having induced another to intoxicate himself, is fined three dollars, which sum is doubled if the drunken person is a minor. An ecclesiastic who falls into this offence, loses his benefice; if it is a layman who occupies any considerable post, his functions are suspended, and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime; and whoever dies while drunk, is buried ignominously, and deprived of the prayers of the church.

It is forbidden to give, and more explicitly to sell, any spiritous liquor to students, workmen, servants, apprentices, and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison, and detained until sober, without, however, on that account being exempt from the fines. Half of these fines goes to the informers (who are generally police officers) the other half to the poor. If the delinquent has no money he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a year these ordinances are read aloud from the pulpit by the clergy: and every tavern keeper is bound under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of his house.—*Ex. paper.*

THE SEVENTIES.

We occasionally get information of the ordination of Seventies in various places upon the simple authority of one of the Presidents, or some other person. This should not be. The quorums are by that means getting filled with persons who do not do the duties of that ministry. This matter was much talked of at the recent Conference, and it is thought none should be ordained into the Seventies except by the concurrence of three of the Apostles and Presidents of the Seventies. And, when thus ordained, they should be immediately reported to the Clerk of the Seventies, that their names may be registered. And we may add that is not advisable or allowable to ordain men to the priesthood in any case, except there is reason to believe they will fill their vocations and callings faithfully. We have known many Elders ordained who have never magnified their calling. In such cases the priesthood becomes not a blessing, but a curse to them that have it, and especially a curse to the church.

☞ Pres. Strang left early on yesterday morning for Beaver Island. He expects to meet Pres. Adams, who left here on Monday on a short mission to Prairieville, at Milwaukee. They will hold a Conference on Beaver on the the 8th and 9th of Sept. One or both of them will probably attend the Conference to be held at Franklin, Mich., the middle of next month. From there they will proceed to the city of New York, for the purpose of attending the October Conference. Before they return they will visit the city of Washington, and all the large cities in the eastern States. We hope the saints wherever they go will be ready to salute them, and minister to their necessities. Four families also left here the same day for the purpose of locating themselves on the God-given possessions of the saints.

DRESS.

An eminent legal judge, and a pre-eminent judge of human nature, observes: "It is an observation I have always made, that dress has a moral effect upon the conduct of mankind. Let any gentleman find himself with a dirty pair of boots, old surtout, soiled neckcloth, and general negligence of dress, he will in all probability find a corresponding disposition to negligence of address. He may, *en dishabille*

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It is forbidden to give, and more explicitly to sell, any spiritous liquor to students, workmen, servants, apprentices, and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison, and detained until sober, without, however, on that account being exempt from the fines. Half of these fines goes to the informers (who are generally police officers) the other half to the poor. If the delinquent has no money he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a year these ordinances are read aloud from the pulpit by the clergy: and every tavern keeper is bound under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of his house.—*Ex. paper.*

THE SEVENTIES.

We occasionally get information of the ordination of Seventies in various places upon the simple authority of one of the Presidents, or some other person. This should not be. The quorums are by that means getting filled with persons who do not do the duties of that ministry. This matter was much talked of at the recent Conference, and it is thought none should be ordained into the Seventies except by the concurrence of three of the Apostles and Presidents of the Seventies. And, when thus ordained, they should be immediately reported to the Clerk of the Seventies, that their names may be registered. And we may add that is not advisable or allowable to ordain men to the priesthood in any case, except there is reason to believe they will fill their vocations and callings faithfully. We have known many Elders ordained who have never magnified their calling. In such cases the priesthood becomes not a blessing, but a curse to them that have it, and especially a curse to the church.

☞ Pres. Strang left early on yesterday morning for Beaver Island. He expects to meet Pres. Adams, who left here on Monday on a short mission to Prairieville, at Milwaukee. They will hold a Conference on Beaver on the the 8th and 9th of Sept. One or both of them will probably attend the Conference to be held at Franklin, Mich., the middle of next month. From there they will proceed to the city of New York, for the purpose of attending the October Conference. Before they return they will visit the city of Washington, and all the large cities in the eastern States. We hope the saints wherever they go will be ready to salute them, and minister to their necessities. Four families also left here the same day for the purpose of locating themselves on the God-given possessions of the saints.

DRESS.

An eminent legal judge, and a pre-eminent judge of human nature, observes: "It is an observation I have always made, that dress has a moral effect upon the conduct of mankind. Let any gentleman find himself with a dirty pair of boots, old surtout, soiled neckcloth, and general negligence of dress, he will in all probability find a corresponding disposition to negligence of address. He may, *en dishabille*

curse and swear, speak roughly, and think coarsely; but put the same man in full dress and he will feel himself quite another person. To use the language of a blackguard would then be out of character; he will talk smoothly, affect politeness—pique himself upon good manners, and respect the women; nor will the spell subside, until returning home, the old surtout, the heedless slippers, and other slovenly appendages, make him lose again his brief consciousness of being a gentleman."

EARLY MARRIAGES.

We are most decidedly in favor of early marriages, and we say to our readers, if you form a strong attachment to a virtuous female, marry early; even if in moderate circumstances, still we say marry, for it is better to be poor than wicked. Besides, the early marriage is made by the heart, the seat of all sincerity, and it has been poetically said that both in our life and love there is but one spring-time—violets and forget-me-nots bloom but once! A careful examination of criminal calendars in Europe has shown that the more men there are married, the fewer crimes there will be, for it is a fact, that marriage renders a man more virtuous and more wise. The father of a family is not willing to blush before his children! Then it is also true, that in the community a man gets a degree of respectability, from the fact of having a family. Who has not hushed his passion, when about to retort insolently to another, at the remembrance of his children? All things, in our humble experience and observation, lead us to believe that the best thing a man can do is to marry early.—*Flag of the Union.*

RIOT.

On the 14th ult., about ten o'clock at night, a disgraceful and serious riot took place, at the corner of tenth and south streets, in which pistols were fired and knives freely used. The streets of the immediate vicinity of the scene to-day, bear the evidence of the liberal use that was made of brickbats and other missiles. We understand that a party of young scoundrels, calling themselves "Stingers," who infest the corner of sixth and Fitzwater streets, marched from their rendezvous with drum and fife, and well armed, to the ground where the battle was fought, with the avowed object of provoking a collision with a fire company. The firemen, it is said, gave them a sound thrashing, although contending with strong odds as to numbers. The doings of this association of "Stingers"—one of the very worst organizations of rioters that have ever been banded together in the county of Philadelphia—are winked at in the most unblushing manner by the police authorities of Moyamensing.—*Phil. Bull.*

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"On being informed that entrance to the place of sitting was forbidden, the President began to protect, declaring as traitors to the country the perpetrators of this outrage on the representatives of the people, when the drums were ordered to beat, drowning his voice. As he still insisted on proceeding, the troops were ordered to advance with fixed bayonets. In the face of this the members stood firm. Uhland is said to have laid bare his breast, and called upon the soldiers to strike if they wished. The infantry refused to obey the order given, but a company of cavalry coming up at the moment, being commanded to charge, obeyed with drawn swords. The people around rushed to rescue the members, who seemed determined to be trampled under the horses' feet rather than retire. Many were in great danger, being thrown down by the horses; but, with the exception of one or two who were brutally struck by the soldiers with the flat of their swords, none were seriously injured.

"They then retired together to a hotel, where the next day they resolved to transfer their place of sitting to Carlsuhe, in Baden, meeting there the 25th, (yesterday,) but the defeat of the Badeners by the Prussians, which has just taken place not far from this town, will make it impossible to carry out this resolution; so that it is very doubtful if the German National Assembly, which has been for the year past the centre of so many hopes, ever comes together again, at least in sufficient number to give the shade of legality to its proceedings."

PHILOSOPHY OF LAW.

Law—is like fire, and those who meddle with it may chance to "burn their fingers."

Law—is like a pocket with a hole in it; and those who therein risk their money, are very like to lose it.

Law—is like a lancet, dangerous in the hands of the ignorant; doubtful, even in the hands of an adept.

Law—is like a sieve; you may see through it, but will be considerably reduced before you can get through it.

Law—is like prussic acid; a dangerous remedy, and the smallest dose of it is generally sufficient.

Law—is like justice, even as a copper gilt is like gold, and the comparative worth of the two is about the same.

Law—is like a razor, which requires a "strong back," keenness, and an excellent temper.

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In Lockport, N. Y., on the 24th of June, by Elder H. P. Brown, of Wisconsin, Mr. W. W. DeLaMater to Miss Melinda Gibbs, of the former place.

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THE DREAM OF PILATE'S WIFE.

Matt. xxvii. 19.

"It was not sleep that bound my sight,
Upon that well remembered night;
It was not fancy's fitful power,
Beguiled me in that solemn hour:
But o'er the vision of my soul
The mystic Future seemed to roll;
And in the deep prophetic trance,
Revealed its treasures to my glance.

"Before my wandering eyes there stood
A vast, a countless multitude;
The hoary sire, the prattling child,
The mother and the maiden mild,
The gladsome youth, and man of care—
All tribes, all ages mingled there;
And all, where'er I turned to see,
In humble silence bent the knee.

"Still o'er the crowded scene I gazed;
Against the lurid eastern sky
I saw the shameful *Cross* upraised;
I saw the sufferer doomed to die.
'Twas He whom late, with sorrowing mien,
In Salem's streets I oft had seen;
And now, in blood and agony,
He turned a dying look on me.

"Then softly from that gathering throng
Arose the sound of solemn song;
And while I caught the swelling lay,
And myriad voices seemed to say:
'And we believe in Him that died,
'By *Pontius Pilate* crucified—
'That He shall come, when time has fled,
'To judge the living and the dead.'

"I awoke;—thou wast not by my side;
I heard a loud exulting cry;
I heard the scornful priests deride,
The elders murmur, 'Crucify!'
O *Pilate!* hadst thou marked my prayer,
That guiltless blood to shield and spare,
The deed of horror would not be
A stain to thine—a curse to thee!

"Our scenes of early love are past;
Our youthful spring is withered all,
Afar from Rome our lot is cast,*
Beneath the sunny skies of Gaul;
The thoughts that memory treasures yet
Of other days, begin to flee;
But never shall my heart forget
The Crucified of Galilee."

* Pontius Pilate died in exile at Vienna, a small town near Lyons, in France.

Parma, Mich., August 12th, 1849.

Dear James:—I write to you at this time under circumstances most melancholy. The day after you left here I started for Lapeer, found Bro. Hickey and family well, preached and visited the church in that place until Thursday morning, though cold and rainy. I felt moved to go, and went trusting in God that all would be well. Bro. Hickey accompanied me as far as Pontiac. I tarried there all night, and I must here tell you why I could no longer stay at Lapeer. At 3 o'clock on Friday morning I was in the spirit, whether a sleep or awake I cannot tell. I saw my sister, Bro. Perry's wife, stand before the bed very pale and ghastly. She stretched out her hand and laid it upon my forehead. It was cold as the death chill could make it. Her eyes fixed on mine, she said distinctly, Samuel, why don't you come? I was suddenly roused at the voice, and could not think it other than real. I soon got up and started for her place of residence, altho' about 150 miles distant. I reached there before eleven the same night. As I approached the yard where I was to see my only natural sister on earth, I was apprised by what I saw that she was dead. I entered the house, found several persons there, and was informed that Sophronia Perry was dead. I entered the room where she had been locked in the icy arms of death nearly five hours. My feelings I shall not attempt to describe. She died Aug. 10th, strong in the faith of the everlasing gospel. And the feelings of my heart when parting with that dear one are but expressed in these lines:—

"O thanks to the author of life, I may say,
My treasures and joys are above,
And hope to my soul can a promise display
To meet there the friends whom I love.
Then why do I weep? though on earth we must part,
Though death must dissever the chain
That binds us together united in heart,
In glory we'll link them again."

An affectionate husband, two small though promising sons, four brothers, and a large circle of near and dear friends are left to mourn the loss of one of the best of God's creatures—

For she we lost was lovely, and we loved
Her much: fresh in our memory, as fresh
As yesterday will ever be the day she died—
In healthy merriment—when tidings came,
A child was born; and tidings came again
That she who gave it birth was sick to death.
So swift trod sorrow on the heels of joy.
We gathered round her bed, and bent our knees
In fervent suplication to the Throne
Of mercy; and perfumed our prayers with sighs
Sincere, and penitential tears, and looks
Of self-abasement; but we sought to stay
An angel on earth; a spirit ripe
For heaven; and mercy, in her love, refused;
Most merciful, as oft, when seeming least,
Most gracious when she seems the most to frown.

SAMUEL GRAHAM.

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Beaver Island.—At Beaver Island the 8th and 9th Sept. next.

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GOSPEL HERALD.

VOL. IV. No. 25.] VOREE, Wis., THURSDAY, SEPT. 6, 1849. [WHOLE No. 141.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

Voree, Wis., August 27th, 1849.

TO THE SAINTS SCATTERED ABROAD, GREETING,—DEAR BRETHREN:—You no doubt will expect me to say a few words about Voree, the Temple, the strong Tower of Zion, the Hill of Promise, and the saints who are here, as this is my first visit to this place.—Voree is a beautiful place, and quite healthy for this country. Every thing here is peace, union and truth, so far as the saints are concerned. We have just held one of the best Conferences that I have ever attended since I belonged to the Church of Jesus Christ of Latter Day Saints. It lasted three days. Every thing went off in harmony and good order. God poured his spirit out upon us in a most abundant manner, and all left the Conference rejoicing with that joy that is unspeakable and full of glory.

The Temple is going up steadily and constantly, and a most beautiful structure it will be when finished. I worked on it a few days. It covers 2½ acres of ground, has twelve towers, and the great hall two hundred feet square in the centre, the entire walls are eight feet through, the floors and roofs are to be marble, and when finished it will be the grandest building in the world. May God help the saints to send up their means, that the day may soon come that we may receive our endowment and the fulness of the priesthood. The strong Tower of Zion is being erected on the Hill of Promise, the walls of which are three or four feet thick, which, when finished, is for the carrying out of the Order of Enoch in all its beauty and fulness. It may be truly said that in fulfillment of the revelation God has given his people peace and rest at Voree, and they are waxing fat and pleasant in the presence of their enemies. Every saint of God throughout the world can see that the word of the Lord given through his servant Joseph in the letter of the appointment of James has been literally fulfilled, and God has now given them a better place to gather in, even the Islands in the great lakes, where they can have land without money and without price—have them because God has said go there and possess them, and there we can teach the Lamanites or the sons of Joseph the fulness of the everlasting gospel. There we can keep the law of Zion. There we can build up the kingdom of God, and get our first dominion. There we can hold land without the mark of the beast—hold it by virtue of the law of the God of heaven.

We can take possession of it without fighting for it, as the children of Israel had to when they went to inherit the land of Canaan. Therefore I say unto the saints in all the world, be of good cheer, for God is with us to give us peace, dominion and power from this time forth. Let all the saints that can, particularly the Elders in the east and south, attend the sixth of October Conference at New York, as there will be many great and glorious things laid before them at that time. In much haste I remain your friend and brother in the everlasting covenant, GEORGE J. ADAMS.

For the Gospel Herald.

BRIGHAMISM.

I have watched the movements of the Church of Jesus Christ of Latter Day Saints in all her wanderings, from her infantile state up to the present time. Her trials and afflictions have been mine, her joys and rejoicings have also been mine. And when she was firmly settled on the plains of Illinois, how did our hearts rejoice in God and in the work of his hands. Then did we look forward with fond anticipation and gladsome hearts to the time when the saints of God could enjoy "life, liberty and the pursuit of happiness." Then did the faithful saints of God plant vineyards, expecting to eat the fruit thereof, and build houses, expecting to enjoy them, but soon the ruthless hand of oppression laid its firm and iron grasp on the prophet of God, and he, like all other faithful prophets of God, sealed his ministry and prophetical office with his own blood, and that too in a so-called christian land, and in a country where their constitution guaranties the privilege of "worshiping God according to the dictates of their own consciences, without molestation" from vile oppressors. The prophet being dead, the honest and faithful saints of God expected to hear a new prophet of God proclaimed as the successor to Joseph. The whole world were continually asking the saints, "who would be their next prophet." For proof of this I refer you to the Times and Seasons, under date of September 2d, 1844, page 632. Brigham Young says: "Great excitement prevails throughout the world to know who shall be the successor of Joseph Smith. In reply we say, be patient, be patient a little, till the proper time comes, and we will tell you all. Great wheels move slow. At present we can say that a special Conference of the church was held in Nauvoo on the 8th ult., and it was carried without a dissenting vote that the Twelve should preside over the whole church, and when any alteration in the Presidency shall be required seasonable notice will be given, and the Elders abroad will best exhibit their wisdom to all men by remaining silent on those things they are ignorant of." Here then is the scheme of Brigham and some of the rest of the Twelve to steal a march on the saints, set up their false pretensions to the Presidency of the church by calling a special Conference of the saints of Nauvoo and having them vote the Twelve to be the Presidents over the whole church, to dictate all the affairs of the same in all the world. Witness their hypocrisy as you trace their career along a little farther.

Brigham knowing that Joseph had appointed J. J. Strang to be his successor according to the law of God, orders the following notice to be given: "TO THE SAINTS,—Whereas Elder James J. Strang and Aaron Smith have been circulating a revelation (falsely called) purporting to have been received by Joseph Smith on the 18th of June, 1844, therefore, the said James J. Strang and Aaron Smith are cut off from the church of Jesus Christ of Latter Day Saints, this 26th day of August, 1844. By order of the Council of the Twelve. W. Richards, Clerk." Times and Seasons, page 637. Thus prepared to prejudice the minds of the honest saints against Bro. Strang's claim to the Presidency of the church, he comes out in his Apos-

GOSPEL HERALD.

VOL. IV. No. 25.] VOREE, Wis., THURSDAY, SEPT. 6, 1849. [WHOLE No. 141.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

Voree, Wis., August 27th, 1849.

TO THE SAINTS SCATTERED ABROAD, GREETING,—DEAR BRETHREN:—You no doubt will expect me to say a few words about Voree, the Temple, the strong Tower of Zion, the Hill of Promise, and the saints who are here, as this is my first visit to this place.—Voree is a beautiful place, and quite healthy for this country. Every thing here is peace, union and truth, so far as the saints are concerned. We have just held one of the best Conferences that I have ever attended since I belonged to the Church of Jesus Christ of Latter Day Saints. It lasted three days. Every thing went off in harmony and good order. God poured his spirit out upon us in a most abundant manner, and all left the Conference rejoicing with that joy that is unspeakable and full of glory.

The Temple is going up steadily and constantly, and a most beautiful structure it will be when finished. I worked on it a few days. It covers 2½ acres of ground, has twelve towers, and the great hall two hundred feet square in the centre, the entire walls are eight feet through, the floors and roofs are to be marble, and when finished it will be the grandest building in the world. May God help the saints to send up their means, that the day may soon come that we may receive our endowment and the fulness of the priesthood. The strong Tower of Zion is being erected on the Hill of Promise, the walls of which are three or four feet thick, which, when finished, is for the carrying out of the Order of Enoch in all its beauty and fulness. It may be truly said that in fulfillment of the revelation God has given his people peace and rest at Voree, and they are waxing fat and pleasant in the presence of their enemies. Every saint of God throughout the world can see that the word of the Lord given through his servant Joseph in the letter of the appointment of James has been literally fulfilled, and God has now given them a better place to gather in, even the Islands in the great lakes, where they can have land without money and without price—have them because God has said go there and possess them, and there we can teach the Lamanites or the sons of Joseph the fulness of the everlasting gospel. There we can keep the law of Zion. There we can build up the kingdom of God, and get our first dominion. There we can hold land without the mark of the beast—hold it by virtue of the law of the God of heaven.

We can take possession of it without fighting for it, as the children of Israel had to when they went to inherit the land of Canaan. Therefore I say unto the saints in all the world, be of good cheer, for God is with us to give us peace, dominion and power from this time forth. Let all the saints that can, particularly the Elders in the east and south, attend the sixth of October Conference at New York, as there will be many great and glorious things laid before them at that time. In much haste I remain your friend and brother in the everlasting covenant, GEORGE J. ADAMS.

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Again, Brigham says: "Let no man presume for a moment that his (Joseph's) place will be filled by another; for, remember, he stands in his own place, and always will; and the Twelve Apostles of this dispensation stand in their own place, and always will, both in time and in eternity, to minister (under the direction of the Presidency of the church, agreeably to the institution of heaven, D. & C. sec. iii. par. 12) and preside and regulate the affairs of the whole church." And conseqnently the Seventies stand in their own place, and always will. Poor soul, to deceive himself in the way he has, and so many honest saints of God to draw them away from the true fold of God. Now instead of the Twelve's standing in their own place, they have got out of their place, and instead of the President of the church being appointed by revelation according to the law of God, (D. & C. sec. v. par. 6,) they have appointed Brigham by the vote of confidence, and ordained him by the inferior grade of the priesthood, instead of the greatest order. Verily, they are getting as wise as the rest of the sectarian world. The higher order of priesthood is conferred by the smaller or lower order. Yours for truth,

H. P. BROWN.

THE GOSPEL OF CHRIST.

"*The gospel of Christ is the power of God unto salvation.*" It causes men to receive of that spirit which enlarges the understanding so that they can speak with unknown tongues, heal the sick, raise the dead, and to prophecy. In fact the gospel of Christ always carries with it light, which light is truth, and causes men to advance in the knowledge of God, and also in the knowledge of men; for true religion is a science as perfect as mathematics or any other science. Therefore without working according to the rule laid down in the word of God it is as impossible to understand the gospel of Christ as it is to work mathematics correctly without obeying the laws of that science. If we expect to progress in the science of true religion we must obey the laws of the same as laid down in the scriptures.

Christ said to his disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark xvi. 15, 16, 17, 18. There certainly is no promise of these signs or any other blessing, except through obedience to the direction that Christ gave to his disciples. Christ does not tell every one who imagines that he can perform the ordinance of baptism that it will be valid, and that these signs shall follow them, but speaking particularly to his disciples, "go ye," referring to them alone. Therefore any man baptizing in the name of the Father, Son and Holy Ghost, without authority from God, is breaking the third commandment, which says, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

I would ask, where do the ministers that pretend to preach the gospel of Christ in this generation get their authority? If from man, then it is not valid. If from God, then they must acknowledge that God gives revelations in these days, as well as in the days of Christ and his Apostle. The next ordinance after baptism is the laying on of hands for the reception of the Holy Ghost. For we find that when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, "who, when they had come down, prayed for them that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost." Acts viii. 15, 17. We also find that Paul, while at Ephesus, laid his hands on certain ones that had been baptized, and the Holy Ghost came on them, and they spake with tongues and prophecied. Acts xix. 6. We will now see how others were called to preach besides the twelve Apostles. Paul, while writing to the Hebrews, says: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. v. 4. From the above quotation it certainly follows that whoever pretends to act in the name of God without being called as was Aaron, is acting upon usurped authority. Let every professed minister of the gospel consider well with what authority he acts.

A. W. P.

Franklin, Mich., Aug. 24th, 1849.

BRO. COOPER:—It having been some time since I saw you last I take this opportunity of writing to you and to your readers, if you see fit to insert it in the Herald. I can tell you in the first place that after I left you last June I returned to the Island and stopped till after the July Conference, and then, according to the direction of the Presidency, I went forth into the vineyard of the Lord. I have been to Cleveland, Kirtland, and Ashtabula Co., and have visited the brethren and held meetings where I could get an opportunity, but have not found but a few who are willing to acknowledge the order under President Strang. You may guess what kind of a church I found in Kirtland. You know that some three years ago there was a song got up in Voree about Aaron's Calf, which made considerable of a stir in that vicinity, and in fact it bleated so much like a sheep that a great many that could not see very well thought it really was a sheep, and they began to rally around, and got quite a herd. You know that there was one Mc. they got for a shepherd. So they thought they had got every thing prepared, and Mc. started off to Kirtland with a few of the biggest, bleating all the time so much like sheep that those in Kirtland after a short time generally thought that the apparition of Joseph had come, so they rallied around, and Mc. got to be the chief shepherd there.

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redemption of the same. And I know in order for this to be accomplished her stakes must be strengthened and her borders enlarged, and her municipals receive that endowment even the fulness of the priesthood, in order that the sons of Moses and Aaron may offer an acceptable offering in the house of our God, which is to be reared in this generation. With these few reflections I leave it to the contemplation of your readers, and subscribe myself your brother in the gospel of our Lord and Savior Jesus Christ,

DANIEL M. ADAMS.

Vernon, Wis., August 29th, 1849.

DEAR FRANK:—I seize a few moments of spare time to let you and the saints at Voree know my success in the great cause of truth for the few hours I had to remain in this place. I arrived here late on Monday evening, and preached to on immensely large congregation in the school house on Tuesday night. I preached until nearly midnight, it being the only night that I could remain with them, as I had to leave for the Beaver Island Conference. At the close of the sermon they were determined that I should preach for them once more before I left, and I accordingly gave out meeting for eight o'clock this morning, at which time hundreds left their business and came out to hear the fulness of the gospel. The meeting lasted four hours. During the meeting I attended to baptism, and one young gentleman that was baptized is now with me on his way to Beaver Island, in company with some other saints who are going there. Thirty or forty will soon go from here. I must close by informing you that there is one universal cry in this whole region of country to know the truth, and when they do know it they desire to obey it. To God be all the glory. Amen. In great haste I remain yours truly,

G. J. ADAMS.

INDUSTRY.

Every young man should remember that the world always has and always will honor industry. The vulgar and useless idler whose energies of mind and body are rusting for want of exercise—the mistaken being who pursues amusement as a relief to his enervated muscles, or engages in exercises that produce no useful end, may look with scorn on the smutty laborer engaged in his toil.—But his scorn is praise. His contempt is an honor. Honest industry will secure the respect of the wise and the good among men, and yield the rich fruit of an easy conscience, and give that hearty self-respect which is above all price. Toil on, then, young men and young women. Be diligent in business. Improve the heart and the mind, and you will find the well-spring of enjoyment in your own souls, and secure the confidence and respect of all those whose respect is worth an effort to obtain.

POWER OF IMAGINATION.

An honest New England farmer started early one cold day in winter, with his sled and oxen into the forest, half a mile from home, for the purpose of chopping a load of wood. Having felled a tree, he drove the team alongside, and commenced chopping it up. By an unlucky hit he brought the whole bit of the ax across his foot with a side-long stroke. The immense gash so alarmed him as to deprive him of all his strength. He felt the warm blood filling his shoe. With great difficulty he succeeded in rolling himself on the sled, and started the oxen for home. As soon as he reached the door he called eagerly for help. His terrified wife and daughter with much effort lifted him into the house, as he was wholly unable to help himself, saying that his foot was nearly severed from his leg. He was laid carefully on the bed, groaning all the while very bitterly. His wife hastily prepared a dressing, and removed the shoe and sock, expecting to see a desperate wound, when lo! the skin was not even broken. Before going out in the morning he had wrapped his feet in red flannel, to protect them from the cold; the gash opened this to his view, and he thought it flesh and blood.—His reason not correcting the mistake, all the pain and loss of power which attends a real wound followed. Man often suffers more from imaginary evil than from real ones.

AN UP-HILL BUSINESS.—It is a popular error that water does not run up hill, and it may be very difficult to persuade some people that a river cannot be turned up a mountain. But the geologists have discovered that the mighty Mississippi, the father of waters, is actually four miles higher at its mouth than at its source—a very curious circumstance to be sure, and accounted for by the centrifugal motion of the earth. The difference between the equatorial and polar radius is found to be thirteen miles, and the river in flowing two thousand miles has to rise one-third of this distance, it being the height of the equator above the poles; and if this centrifugal force were not continued, the rivers would flow back, and the ocean would overflow the land.—*Ex. paper.*

ADVICE TO PARENTS.

There is nothing so destructive to the morals, and, we may add, to the peace of any community, as the neglect of parents, rich or poor, to teach their sons the importance of being early engaged in some active employment. Nothing is more detestable in our eye than to see a healthy, good looking youth, breaking loose from the restraints of honorable industry, returning to his father's domicil for support, and loafing it about, rather than be pursuing some occupation which will not only support himself, but give gratification to his worthy parents. We would say to every father who has such a son, be he rich or poor, rather drive him to "cut his cord of wood a day" than suffer him to spend his time in idleness. "An idle head is the devil's workshop." That youth, therefore, who has nothing to do, is very apt to become a tattler, a slanderer, and a liar, or something worse, and make himself the pest of the community in which he may reside.

☞ "Dow, Jr.," in alluding to the exclusion of many would-be-church goers from the sanctuary, by reason of the costly apparrel required and high pew rent demanded in our fashionable city churches, pungently remarks:—

"There is in some quarters a heavy duty on the waters of divine grace; you have to pay at least a penny a crumb for a nibble at the bread of life. To attend church in any tolerable style costs a heap a year; and I know very well that the reason why a majority of you go to Beelzebub, is, because you can't afford to go to Heaven at the present exorbitant prices!"

THE PRESS.—The press is a messenger of truth, the herald of science, the interpreter of letters, the amanuensis of history, and the teacher of futurity. Like the sun, it dispels the gloom of night, irradicates the shade of ignorance, and pours a flood of knowledge on the world; it dilates the perceptions of man, extends his intellectual vision, inspires his heart with sensibility, and his mind with thought, and endows him with past and present omniscience, (humanly speaking,) it directs his way to the temple of fame, and discovers to him the path by which man may ascend the highest pinnacle of moral and intellectual elevation.

☞ A parson cornered a farmer whom he seldom saw at his administrations, by asking him directly after a little reproof for his sin of omission, "Shall we see you at church next Sabbath!" "Y-e-s," he replied slowly, "yes, I'll go—*or send* a hand!"

redemption of the same. And I know in order for this to be accomplished her stakes must be strengthened and her borders enlarged, and her municipals receive that endowment even the fulness of the priesthood, in order that the sons of Moses and Aaron may offer an acceptable offering in the house of our God, which is to be reared in this generation. With these few reflections I leave it to the contemplation of your readers, and subscribe myself your brother in the gospel of our Lord and Savior Jesus Christ,

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G. J. ADAMS.

INDUSTRY.

Every young man should remember that the world always has and always will honor industry. The vulgar and useless idler whose energies of mind and body are rusting for want of exercise—the mistaken being who pursues amusement as a relief to his enervated muscles, or engages in exercises that produce no useful end, may look with scorn on the smutty laborer engaged in his toil.—But his scorn is praise. His contempt is an honor. Honest industry will secure the respect of the wise and the good among men, and yield the rich fruit of an easy conscience, and give that hearty self-respect which is above all price. Toil on, then, young men and young women. Be diligent in business. Improve the heart and the mind, and you will find the well-spring of enjoyment in your own souls, and secure the confidence and respect of all those whose respect is worth an effort to obtain.

POWER OF IMAGINATION.

An honest New England farmer started early one cold day in winter, with his sled and oxen into the forest, half a mile from home, for the purpose of chopping a load of wood. Having felled a tree, he drove the team alongside, and commenced chopping it up. By an unlucky hit he brought the whole bit of the ax across his foot with a side-long stroke. The immense gash so alarmed him as to deprive him of all his strength. He felt the warm blood filling his shoe. With great difficulty he succeeded in rolling himself on the sled, and started the oxen for home. As soon as he reached the door he called eagerly for help. His terrified wife and daughter with much effort lifted him into the house, as he was wholly unable to help himself, saying that his foot was nearly severed from his leg. He was laid carefully on the bed, groaning all the while very bitterly. His wife hastily prepared a dressing, and removed the shoe and sock, expecting to see a desperate wound, when lo! the skin was not even broken. Before going out in the morning he had wrapped his feet in red flannel, to protect them from the cold; the gash opened this to his view, and he thought it flesh and blood.—His reason not correcting the mistake, all the pain and loss of power which attends a real wound followed. Man often suffers more from imaginary evil than from real ones.

An up-hill Business.—It is a popular error that water does not run up hill, and it may be very difficult to persuade some people that a river cannot be turned up a mountain. But the geologists have discovered that the mighty Mississippi, the father of waters, is actually four miles higher at its mouth than at its source—a very curious circumstance to be sure, and accounted for by the centrifugal motion of the earth. The difference between the equatorial and polar radius is found to be thirteen miles, and the river in flowing two thousand miles has to rise one-third of this distance, it being the height of the equator above the poles; and if this centrifugal force were not continued, the rivers would flow back, and the ocean would overflow the land.—*Ex. paper.*

ADVICE TO PARENTS.

There is nothing so destructive to the morals, and, we may add, to the peace of any community, as the neglect of parents, rich or poor, to teach their sons the importance of being early engaged in some active employment. Nothing is more detestable in our eye than to see a healthy, good-looking youth, breaking loose from the restraints of honorable industry, returning to his father's domicil for support, and loafing it about, rather than be pursuing some occupation which will not only support himself, but give gratification to his worthy parents. We would say to every father who has such a son, be he rich or poor, rather drive him to "cut his cord of wood a day" than suffer him to spend his time in idleness. "An idle head is the devil's workshop." That youth, therefore, who has nothing to do, is very apt to become a tattler, a slanderer, and a liar, or something worse, and make himself the pest of the community in which he may reside.

☞ "Dow, Jr.," in alluding to the exclusion of many would-be-church goers from the sanctuary, by reason of the costly apparel required and high pew rent demanded in our fashionable city churches, pungently remarks:—

"There is in some quarters a heavy duty on the waters of divine grace; you have to pay at least a penny a crumb for a nibble at the bread of life. To attend church in any tolerable style costs a heap a year; and I know very well that the reason why a majority of you go to Beelzebub, is, because you can't afford to go to Heaven at the present exorbitant prices!"

The Press.—The press is a messenger of truth, the herald of science, the interpreter of letters, the amanuensis of history, and the teacher of futurity. Like the sun, it dispels the gloom of night, irradicates the shade of ignorance, and pours a flood of knowledge on the world; it dilates the perceptions of man, extends his intellectual vision, inspires his heart with sensibility, and his mind with thought, and endows him with past and present omniscience, (humanly speaking,) it directs his way to the temple of fame, and discovers to him the path by which man may ascend the highest pinnacle of moral and intellectual elevation.

☞ A parson cornered a farmer whom he seldom saw at his administrations, by asking him directly after a little reproof for his sin of omission, "Shall we see you at church next Sabbath?" "Y-e-s," he replied slowly, "yes, I'll go—or *send* a hand!"

"THE EARTH IS THE LORD'S."

PSALM XXIV.

Lord! the earth is thine,
And the fulness of the sea,
Heaps of gold and gems that shine,
Flashing through the flashing brine,
All belong to thee!
Underneath the yeasty waves,
Where the great sea monsters roam,
Thou hast hollowed wonderous caves,
For their ocean home.
Where the huge Leviathan
Revels in his kingly might
Over beds of crysolite,
Thou hast builded temples fairer—
Thou hast fashioned grottoes rarer
Than the proudest works of man.
There uncounted treasures lie
Hidden deep from human eye;
Lustrious gems, whose radiant gleams
Sparkle aye in starry beams.
All the wonders of the sea,
All the gems that flash and shine
Underneath the ocean brine,
God! belong to thee!

Lord! the earth is thine,
And the fulness of the earth!
Thou, in sovereignty of will,
From thine everlasting hill,
Called the light—the voice divine
O'er the formless void went forth,
And the darkness fled!
From the mass chaotic hurled
Rose to life this wondrous world—
Suns and stars, with constant force,
And undeviating course,
In their orbits sped.
Tree, and plant, and opening flower,
In their virgin beauty dressed,
Heard the mandate, and thy power
Instantly confessed.
All by thee were called to birth,
Sole proprietor of earth.

Thine is every living thing—
From the sluggish worm that crawls
O'er the dungeon's slimy walls,
To the forest's tameless king—
And the bird whose rapid wing
Flashes in the glad sunshine,
As it soars aloft, to fling
Out upon the gales of spring
Gifts of song that seem divine—
Insect, beast, and bird are thine!
Formed by thy creating hand,
Heedful all to thy command.

A REMARKABLE TRIAL.

According to the Roman civil code the practice of supernatural arts was a crime. For example, it was a capital offence for any one to increase his rural productions by any art of magical incantation. Pliny relates a remarkable trial which took place under this law. Cresinus, a laborious and skillful husbandman, was charged by his envious neighbors with having crops of such abundance that it was manifest they could be produced by no other means than the power of magic. The sturdy agriculturist met the occasion by bringing into court his impliments of husbandry, oxen, horses, servants, and also his daughter who formed an able assistant, and he assured the judge that these were the only "witchcraft which he had used." This intrepidity had the desired effect; the accusers were covered with shame and confusion, while Cresinus was dismissed with honors from the tribunal. How many similar cases occur in modern times, in which the success that rewards the skillful and industrious is ascribed to "luck," "fortune," or any other cause sooner than the real one. Let the slothful and envious remember the defence of Cresinus, the Roman husbandman.

MARVELOUS COINCIDENCES.

One of those remarkable cases of presentiment, or "second sight," that have occurred at intervals to the confusion of all human speculation in every age of the world, has just been brought to our knowledge in this city. The daughter of a highly respectable family, a child of some twelve years, who has been ill of fever for some days, told her parents in one of her paroxysms of delirium on Monday evening, that her brother, who was on board the packet ship Devonshire, coming from London, was then within twenty miles of home, and had with him sundry presents for them, specifying among other things, five books with red covers, gilt edges, &c. The vessel arrived the next morning, and the return of the brother with the specified presents, verified the truth of her marvelous impression. When the brother entered the chamber, she recognized him at once, and on the instant interrogated him concerning the presents which she said she had dreamed of, when he confirmed her predictions in every particular. She then immediately relapsed into delirium.—*Newark Advertiser.*

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And the fulness of the earth
Thou, in sovereignty of will,
From thine everlasting hill,
Called the light—the voice divine
O'er the formless void went forth,
And the darkness fled!
From the mass chaotic hurled
Rose to life this wondrous world—
Suns and stars, with constant force,
And undeviating course,
In their orbits sped.
Tree, and plant, and opening flower,
In their virgin beauty dressed,
Heard the mandate, and thy power
Instantly confessed.
All by thee were called to birth,
Sole proprietor of earth.

Thine is every living thing—
From the sluggish worm that crawls
O'er the dungeon's slimy walls,
To the forest's tameless king—
And the bird whose rapid wing
Flashes in the glad sunshine,
As it soars aloft, to fling
Out upon the gales of spring
Gifts of song that seem divine—
Insect, beast, and bird are thine:
Formed by thy creating hand,
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GOSPEL HERALD.

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ILLUSTRATED IN QUESTIONS AND ANSWERS.

QUESTION.—What is the Gospel?

ANSWER.—There is one only and true system of doctrine that can properly be called the Gospel; and that one system is so definite in every point, and so exactly adapted to the situation of sinners, that every person may immediately embrace it wherever it is preached, and by so doing they become saints.

The first principle of action required in the Gospel is belief in the name of Jesus Christ, the once crucified and now risen Redeemer.

The second is repentance; which signifies nothing more nor less than the putting away of sins, with humility and meekness before God, and a determination to forsake them, and do the will of God in all things.

The third is baptism, by immersion in water, in the name of the Lord Jesus, for the remission of sins.

The fourth is the laying on of hands, in the name of Jesus, for the baptism of the Holy Ghost. All who do these things in a proper manner, and under proper authority, are saints; and if they endure to the end they will be saved in the kingdom of God.

Q.—Are there any conditions in this system which the sinner cannot immediately fulfill, as soon as he understands them?

A.—The sinner can believe that Jesus is the Christ on good testimony. He can turn from his sins, and put them away. He can go forth, and be immersed in water, in the name of the Lord Jesus.

God will not believe for us; he will not repent for us; he will not be baptized for us: but these things are for us to do; and if we do them, then God has promised to forgive us our sins, and to baptize us with the Holy Ghost; then, certainly, we should be the children of God, in the enjoyment of religion.

Q.—Is it of any use for men to pray to the Lord to convert them and give them religion, while they neglect to obey the Gospel?

A.—No. In vain they call him Lord, Lord, and do not perform the things which he has commanded them. In vain they worship him, teaching for doctrines the commandments of men. The Lord is praying us to be converted, and we will not, while at the same time we are praying him to convert us.

Q.—But must not the Lord perform some special work, on his part, more than he has done, in order to convert our souls and make us christians?

A.—No. The Lord has died for us; he has risen again for us; he has sent his word to us, with servants to administer it; and now he requires us to obey it, and then he has promised to forgive our sins, and to grant us the gift of the Holy Ghost.

Q.—But, what! Can every sinner come immediately forward and obey the Gospel when it is preached, and thus become a child of God?

A.—Yes.

Q.—What! all the sinners in Wisconsin?

A.—Yes; and all the sinners in the United States; nay, in all the world, if they will. The very moment they obey the Gospel they are free from sin, and are made partakers of the Holy Ghost. If this is not the case, then the word of God is of none effect, and the Gospel never saved a man since the world began, nor ever will; for if God has sent a message or Gospel into the world which is insufficient to save sinners, and is under the necessity of saving them some other way, independent of that Gospel, then surely he has sent it in vain. But, on the other hand, if he has sent a Gospel which would save one man by obeying its precepts, then surely it would be the power of God unto salvation to all who would believe and obey it.

Q.—If these things are so, what would a minister of the Gospel say if he were to be present at some of the religious excitements which are got up in modern times, and were to see persons bowed down at the penitent forms, trying to "get religion" in that way?

A.—He would say, as Annanias said to Saul of Tarsus, "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord."

Q.—But what would he say if they should refuse to comply with the requisition, and should continue praying?

A.—He would say, "Why do you call Lord, Lord, and do not perform the things he has said?" "In vain you worship him, teaching for doctrines the commandments of men."

Q.—But would they not "get religion in that way?"

A.—No. They might pray as long and as loud as the four hundred prophets of Baal did, and with as little effect.

Q.—But did not the Apostles say to the jailor and his household, that they should be saved if they would believe on the Lord Jesus Christ, without obeying the Gospel?

A.—No. He spake unto them the word of the Lord.

Q.—What word of the Lord did he speak unto them?

A.—The word of repentance and baptism for remission of sins; as is evident from the fact of their attending to baptism the same hour.

Q.—What would have been the situation of the jailor and his household if they had believed on the Lord Jesus Christ, and had not obeyed the Gospel?

A.—They would have been under much more condemnation than they were before.

Q.—But was not Saul of Tarsus, while on his way to Damascus, converted and made a christian by a special work of God?

A.—No. He was only convinced or convicted that Jesus was the Christ; but his being a saint (or christian) depended on his going to Damascus, and obeying the Gospel by baptism.

Q.—What would have been his situation if he had continued to believe in Christ, and had not gone to Damascus and obeyed the Gospel?

A.—He would never have "got religion" to this day, but would have been worse than he was before.

Q.—Did not the Apostle say to the people of old, that, if they

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would confess with their mouth the Lord Jesus Christ, and would believe in their hearts that God had raised him from the dead, they should be saved?

A.—Yes. But he was writing to the church of God, whose members had already obeyed the Gospel, and had been planted together in the likeness of his death; being buried with him by baptism, and having risen again to newness of life, he was encouraging them to continue in the belief and confession of his name.

Q.—But did not the Apostle thank God that he had not baptized many of the Corinthians?

A.—Yes. But the reason was, lest they should say he had baptized in his own name.

Q.—But did he not say that he was not sent to baptize, but to preach the Gospel?

A.—Yes. But others were sent to water those whom he planted. He, as a wise master builder, laid the foundation by preaching the word, and others attended to the other part of the work, and thus builded thereon.

Q.—Did not Cornelius and his friends receive the Holy Ghost before they were baptized?

A.—Yes. But it was to convince the Jews that they (the Gentiles) had part in the Gospel as well as the Israelites.

Q.—Would Cornelius and his friends have been saved, after all they had received, if they had refused baptism?

A.—No. For Peter was sent to tell them words whereby they should be saved, and part of these words were, that they should be baptized; and, if they had refused to comply with this message, they would have been worse than those who had never known the way of truth.

Q.—Is there, then, no other Gospel but faith in Jesus Christ, repentance of sins, and immersion in water in the name of the Lord, for remission of sins, with the laying on of hands in the name of Jesus for the baptism of the Holy Ghost?

A.—No. The people who are without this order of things are strangers to the Gospel, notwithstanding all the morality, sincerity, and piety they may possess.

Q.—Are all the ministers and professors of religion, in this age of the world, under obligation to obey that Gospel, in order to be saved in the kingdom of God?

A.—Yes. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." How, then, can he be saved in it?

Q.—What has Christ said of those who would come into the sheepfold by climbing up some other way besides the door?

A.—He has pronounced them thieves and robbers.

Q.—At Christ's second coming, what will become of all those ministers and professors, and others who do not obey this Gospel?

A.—"He will come in flaming fire, taking vengeance on all those who know not God and obey not the Gospel."

Q.—How comes it that the christian world (so called) have been so long without the Gospel in its fulness?

A.—In fulfillment of the word of prophecy, spoken by the prophet Daniel and by the revelator John, "They have made war with the saints, and overcome them;" and in fulfillment of Paul to Timothy, "They have heaped to themselves teachers, having itching ears; and these have turned their ears from the truth, and they are turned unto fables, and they will not endure sound doctrine."

Q.—How came the Latter Day Saints to understand this Gospel, and to be instruments in restoring it among mankind?

A.—Not for any worth or wisdom that was in them more than others; but because the time had come for this Gospel of the kingdom to be again restored to the inhabitants of the earth, and to be preached to all nations preparatory to the second coming of Christ. Therefore the Lord sent forth an holy angel to commit the authority of this ministry again unto man, and this in fulfillment of the promises recorded by the ancient prophets and apostles.

Q.—Is it not uncharitable to consider the christian world all wrong, except such as obey the fulness of the Gospel? and still more so to tell them of it?

A.—No. The man who tells his generation the truth, according to the "law and the testimony," is more charitable to them than ten thousand men who cry, Peace and safety, and prophecy smooth things, when sudden destruction is near at hand.

VARIETY OF DISPOSITIONS AND OCCUPATIONS.

It is the great wisdom and providence of the Almighty so to order the dispositions and inclinations of men, that they affect divers and different works and pleasures; some are for manuary trades, others for intellectual employments; one is for the land, another for the sea; one for husbandry, another for merchandise; one is for architecture, another for vestiary services; one is for fishing, another for pasturage; and in the learned trades, one is for the mistress of the sciences, divinity; another for the law, whether civil or municipal; a third is for the secrets of nature, and the skill and practice of physic; and each one of these divides itself into many differing varieties. Neither is it otherwise in matters of pleasures: one places his delight in following his hawk and hound, another in the harmony of music; one makes his garden his paradise, and enjoys the flourishing of his fair tulips, another finds contentment in a choice library; one loves his bowl or his bow, another pleases himself in the patient pastime of his angle. For, surely, if all men affected one and the same trade of life, or pleasure of recreation, it were not possible that they could live one by another; neither could there be any use of commerce, whereby man's life is maintained: neither could it be avoided, but the envy of the inevitable rivality would cut each other's throats. It is good reason we should make a right use of this gracious and provident dispensation of the Almighty; and therefore that we should improve our several dispositions and faculties to the advancing of the common stock; and, withal, that we should neither encroach upon each other's profession, nor to be apt to censure each other's recreation.—*Ex. paper.*

BE SOMETHING.

It is the duty of every one to take some active part as actors on the stage of life. Some seem to think they can vegetate, as it were, without being anything in particular. Man was not made to rust out his life. It is expected he should "act well his part." He must be something. He has a work to perform, which it is his duty to attend to. We are not placed here to grow up, pass through the various stages of life, and then die, without having done anything for the benefit of the human race. It is a principle in the creed of the Mahometans that every one should have a trade. No Christian doctrine could be better than that. Is a man to be brought up in idleness? Is he to live upon the wealth which his ancestors have acquired by frugal industry? Is he placed here to pass through life like an automaton? Has he nothing to perform as a citizen of the world? Does he owe nothing to his country as an inhabitant?—A man who does nothing is a mere cipher. He does not fulfill the obligations for which he was sent into the world, and when he dies, he has not finished the work that was given him to do. He is a mere blank in creation. Some are born with riches and honors upon their heads. But does it follow that they have nothing to do in their career through life? There are certain duties for every one to perform. *Be something.* Don't live like a hermit and die unregretted.

See that young man: no matter what are his circumstances, if he has no particular business to pursue, he will never accomplish much.

would confess with their mouth the Lord Jesus Christ, and would believe in their hearts that God had raised him from the dead, they should be saved?

A.—Yes. But he was writing to the church of God, whose members had already obeyed the Gospel, and had been planted together in the likeness of his death; being buried with him by baptism, and having risen again to newness of life, he was encouraging them to continue in the belief and confession of his name.

Q.—But did not the Apostle thank God that he had not baptized many of the Corinthians?

A.—Yes. But the reason was, lest they should say he had baptized in his own name.

Q.—But did he not say that he was not sent to baptize, but to preach the Gospel?

A.—Yes. But others were sent to water those whom he planted. He, as a wise master builder, laid the foundation by preaching the word, and others attended to the other part of the work, and thus builded thereon.

Q.—Did not Cornelius and his friends receive the Holy Ghost before they were baptized?

A.—Yes. But it was to convince the Jews that they (the Gentiles) had part in the Gospel as well as the Israelites.

Q.—Would Cornelius and his friends have been saved, after all they had received, if they had refused baptism?

A.—No. For Peter was sent to tell them words whereby they should be saved, and part of these words were, that they should be baptized; and, if they had refused to comply with this message, they would have been worse than those who had never known the way of truth.

Q.—Is there, then, no other Gospel but faith in Jesus Christ, repentance of sins, and immersion in water in the name of the Lord, for remission of sins, with the laying on of hands in the name of Jesus for the baptism of the Holy Ghost?

A.—No. The people who are without this order of things are strangers to the Gospel, notwithstanding all the morality, sincerity, and piety they may possess.

Q.—Are all the ministers and professors of religion, in this age of the world, under obligation to obey that Gospel, in order to be saved in the kingdom of God?

A.—Yes. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." How, then, can he be saved in it?

Q.—What has Christ said of those who would come into the sheepfold by climbing up some other way besides the door?

A.—He has pronounced them thieves and robbers.

Q.—At Christ's second coming, what will become of all those ministers and professors, and others who do not obey this Gospel?

A.—"He will come in flaming fire, taking vengeance on all those who know not God and obey not the Gospel."

Q.—How comes it that the christian world (so called) have been so long without the Gospel in its fulness?

A.—In fulfillment of the word of prophecy, spoken by the prophet Daniel and by the revelator John, "They have made war with the saints, and overcome them:" and in fulfillment of Paul to Timothy, "They have heaped to themselves teachers, having itching ears; and these have turned their ears from the truth, and they are turned unto fables, and they will not endure sound doctrine."

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Be something. Don't be a drone. You may rely upon your present possessions, or on your future prospects, but those riches may fly away, or other hopes may be blighted, and if you have no place of your own, in such a case, ten to one you find your path beset with thorns. Want may come upon you before you are aware of it, and having no profession you find yourself in anything but an enviable condition. It is therefore important that you should *be something.*—Don' depend upon Fortune, for she is a fickle support, which often fails when you lean upon her with the greatest confidence. Trust to your own exertions.

Be something. Pursue that vocation for which you are fitted by nature, pursue it faithfully and diligently. You have a part to act, and the honor in performing that part depends upon yourself. It is sickening to us to see a parcel of idle boys hanging around a father, spending the money which he has earned by his industry, without attempting to do any thing for themselves. *Be something*, should be their motto. Every one is capable of learning some "art, trade, or mystery," and can earn a competence for himself. He should *be something*, and not bring down the gray hairs of his father with sorrow to the grave. He should learn to depend upon himself.—Idle boys living upon a parent without any profession, or without any employment, are illy qualified for good members of society.—And we regret to say that it is too often the case that it is the parent's fault that they are thus brought up. They should be taught to *be something*, to know how to provide for themeslves in case of necessity, to act well their part, and they will reap the honor which therein lies.—*Bost. Transcript.*

PURSUIT OF WEALTH.

The insane and insatiable passion for accumulation, ever ready, when circumstances favor, to seize upon the public mind, is that "love of money which is the root of all evil," that "covetousness which is idolatry." It springs from an undue, an idolatrous estimate of the value of property. Many are feeling that nothing, nothing will do for them, or for their children, but wealth; not a good character, nor well trained and well exerted faculties, nor virtue, nor the hope of heaven—nothing but wealth. It is their god, and the god of their families. Their sons are growing up in the same worship of it, and to an equally baneful reliance upon it for the future; they are rushing into expenses which the divided property of their father's house will not enable them to sustain; and they are preparing to be, in turn and from necessity, slaves to the same idol. How truly is it written, that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition!" There is no need that they should be rich, but they will be rich. All the noblest functions of life may be discharged without wealth, all its highest honors obtained, and its purest pleasures enjoyed; yet, I repeat it—nothing—nothing will do but wealth. Disappoint a man of this, and he mourns as if the highest end of his life were defeated. Strip him of this, and I shall point to no unheard of experience when I say he had rather die than live.

GOOD COUNSEL.

No young man can hope to rise in society, or act worthly his part in life, without a moral character. The basis of such character is virtuous fixed principles; or a deep sense of moral obligation, sustained and invigorated by the fear and love of God. The youth who posesses such a character can be trusted. Integrity, truth, benevolence, justice, are not with him words without meaning; he knows and feels their sacred import, and aims in the tenor of his life, to exemplify the virtues they express. Such a man has decision of character; he knows what is right; and is firm in doing it. Such a man has independence of character; he thinks and acts for himself, and is not to be made a tool of to serve the purpose of party. Such a man has true worth of character; and his life is a blessing to himself, to his family, and to society, and to the world.

Aim then, my friends, to attain this character, aim at virtue and moral excellence. This is the first, the indispensable qualification of a good citizen, it imparts life and character to all institutions and interests in society. It is indeed the dew and rain that nourisheth; the vine and the fig tree by which we are shaded and refreshed.

HYPOCRISY.—The murderer who sheaths his knife in the heart of the unconscious sleeper—the incendiary who kindles the flame upon the unguarded dwelling—the thief who prowls at midnight—or the avowed robber, who robs and plunders even in the face of open day—we detest and hunt down as a foul depredator in society. But these are not the only persons who inflict deep and lasting wounds upon their fellow citizens. He who has about him the shining face of hypocrisy and the smooth tongue of deceit—who plunders under the specious pretense of fair dealing, who disregards the bonds of honorable surety, who tramples upon the vows of plighted faith, who, in a thousand ways by an ambiguous word, a well turned suggestion, a meaning look, deludes and injures, and perhaps ruins another—he is a prowling depredator under the garb of peace and honor, a masked robber, who takes advantage of sacred principle to injure and destroy—who, to a greater or less extent, breaths blithting and death upon faith, and hope, and joy, that had sprung up confidingly under the light and warmth of the social compact. We go armed and prepared for the assassin, the eye of our police is upon the incendiary and the robber; but these are unexpected aggressors. They have secured our faith by the disguise of respectability and friendship. Or, perhaps, they were adopted and cherished by our charity, and now, like the thawed viper they have turned and stung us! We have dicovered, too late, that they are possessed of no integrity.

"THE RIBBON COST MORE THAN THE DRESS."

This remark was made in our hearing not long since in reference to a recent purchase of an ornamental ribbon and a comfortable calico dress. This brings to mind the fact that most of the pecuniary evils under which the people labor, have been brought upon them by the system of having "the Ribbon cost more than the Dress." All cases where sacrifices are made for the purpose of keeping up appearances in the community when the necessary income has fallen off, are of this character. And there are more sacrifices made for show, and for unnecessary articles of furniture and dress, than for necessary articles of comfort. Indeed, comfort itself is often sacrificed for show. So, too, with those who skulk from honest labor, under the idea that it is not respectable to toil as other men; they will almost beg for employment which comports with their notions of respectability, and nearly starve rather than engage in any other. Their ribbon cost them more than their dress.

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fruits of being a prudent, persevering and economical business man, finds at length that "the ribbon cost more than the dress."

The young woman who neglects acquiring a good education, in the pursuit after accomplishments—whose head is scarcely put to any other use but that of a milliner's block—who violates the laws of health for the reputation of possessing a small waist by tight lacing, and absorbs consumption from the damp earth and cold snow, in showing a neat thin shoe upon her feet—or who sings and trips about in gay and frivolous amusements or luxurious idleness, instead of seeking acquaintance with domestic affairs, is apt to find at length to her sorrow and shame, that "the ribbon cost more than the dress."

The politician, elevated by the people to posts of honor and trust, and who seeks his own selfish ends rather than the public good—who flatters the people by false promises, rather than serve them with honest purposes, and disposed to appropriate the power placed in his hands for the public good, to advance his own interests, is apt to discover in the end the truth of the remark, that "the ribbon cost more than the dress."

A multitude of other cases might be referred to, illustrating the fact that "the ribbon cost more than the dress," but these will be sufficient to direct the thoughts of our readers to examine for themselves, and ascertain whether in any of their conduct they are paying more for the ribbon than for the dress.—*Bangor Courier.*

FEMALE DELICACY.

Above every other feature which adorns the female character, delicacy stands foremost within the province of good taste. Not that delicacy which is perpetually in quest of something to be ashamed of, which makes merit of a blush, and simpers at the false construction its own ingenuity has put upon an innocent remark; this spurious kind of delicacy is as far removed from good taste as from good feeling and good sense; but the high minded delicacy which maintains its pure and undeviating walk, alike amongst women as in the society of men, which shrinks from no unnecessary duty, and can speak, when required, with seriousness and kindness, of things at which it would be ashamed to smile or to blush—that delicacy which can give alms without display, and advice without assumption, and which pains not the most humble or susceptible being in creation.

READING.

Of all the amusements that can be imagined for the hard working man, after his daily toil or in its intervals, there is nothing like reading a newspaper or a book. It calls for no bodily exertion, of which he already has enough or perhaps too much. It relieves his home of its dulness and sameness. It transports him into livelier and gayer, and more diversified and interesting scenes; and while he enjoys himself there, he may forget the evils of the present moment fully as much as if he were ever so drunk, with the advantage of himself the next day with the money in his pocket, or at least laid out for real necessaries, and without the miseries of the drunkard's mind and body. Nay it accompanies him to his next day's work; and if what he has been reading be anything above the idlest and lightest, gives him something to think of besides the mere mechanical drudgery of his every day occupation: something he can enjoy while absent and look forward with pleasures to. If I were to pray for a taste which would stand me instead under every variety of circumstance, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown on me, it would be a taste for reading.—*Sir J. Marshall.*

ZION.

Behold, the mountain of the Lord
In latter days shall rise;
Shall tow'r above the meaner hills,
And draw the wond'ring eyes.

To this the joyful nations round
And distant tribes shall flow;
"Ascend the hill of God," they cry,
And to the temple go.

The beams that shine on Zion's hill
Shall lighten every land;
The King that reigns in Zions's tow'rs,
Shall all the world command.

Come then, O come from every land
To worship at his shrine;
And walking in the light of God,
In holy beauty shine.

MISERIES OF INDOLENCE.—None so little enjoy life, and are such a burden to themselves, as those who have nothing to do. The active only have the true relish of life. He who knows not what it is to labor, knows not what is to enjoy. The idle know nothing of it. It is exertion that renders rest delightful, and sleep sweet and undisturbed. That the happiness of life depends on the regular prosecution of some laudable purpose or calling, which engages, helps, and enlivens all our powers; let those bear witness who, after spending years in active usefulness, retire to enjoy themselves. They are a burden to themselves.

FRANKLIN.—At one time the rich merchants and professional men of Philadelphia proposed to form themselves into a social circle, from which all mechanics were to be excluded. The paper drawn up for that purpose was presented to Dr Franklin for his signature. On examining its contents, he remarked that he could not consent to unite himself with them, inasmuch as by excluding mechanics from their circle, they had excluded God Almighty, the greatest mechanic in the universe!

LAUGH.—"A laugh is worth a hundred groans in any market," said Charles Lamb—and so say we. There never was any good resulting from despondency; and when we see a man trying to groan himself out of difficulties, we conclude him rather weak in the upper story. When you get into a tight place, first look things into the face, and get out the best way you can—but don't 'groan.'

☞ There is frequently more pleasure in giving a thing than in receiving it. This applies more especially to medicine, advice and kicks.—*Ex. paper.*

CONFERENCE.

NEW YORK CITY.—There will be a Conference held in the city of New York the 5th, 6th and 7th of Oct. next. It is expected that a majority of both the First Presidency and the Twelve will attend this Conference. The place of holding the Conference in the city of New York will be duly noticed in the New York Herald and New York Sun previous to the time of meeting.

JAMES J. STRANG,
GEORGE J. ADAMS,
WILLIAM MARKS,
} PRESIDENTS.

GILBERT WATSON, *Recorder.*

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READING.

Of all the amusements that can be imagined for the hard working man, after his daily toil or in its intervals, there is nothing like reading a newspaper or a book. It calls for no bodily exertion, of which he already has enough or perhaps too much. It relieves his home of its dulness and sameness. It transports him into livelier and gayer, and more diversified and interesting scenes; and while he enjoys himself there, he may forget the evils of the present moment fully as much as if he were ever so drunk, with the advantage of himself the next day with the money in his pocket, or at least laid out for real necessaries, and without the miseries of the drunkard's mind and body. Nay it accompanies him to his next day's work; and if what he has been reading be anything above the idlest and lightest, gives him something to think of besides the mere mechanical drudgery of his every day occupation: something he can enjoy while absent and look forward with pleasures to. If I were to pray for a taste which would stand me instead under every variety of circumstance, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown on me, it would be a taste for reading.—*Sir J. Marshall.*

ZION.

Behold, the mountain of the Lord
In latter days shall rise;
Shall tow'r above the meaner hills,
And draw the wond'ring eyes.

To this the joyful nations round
And distant tribes shall flow;
"Ascend the hill of God," they cry,
And to the temple go.

The beams that shine on Zion's hill
Shall lighten every land;
The King that reigns in Zion's tow'rs,
Shall all the world command.

Come then, O come from every land
To worship at his shrine;
And walking in the light of God,
In holy beauty shine.

MISERIES OF INDOLENCE.—None so little enjoy life, and are such a burden to themselves, as those who have nothing to do. The active only have the true relish of life. He who knows not what it is to labor, knows not what is to enjoy. The idle know nothing of it. It is exertion that renders rest delightful, and sleep sweet and undisturbed. That the happiness of life depends on the regular prosecution of some laudable purpose or calling, which engages, helps, and improves all our powers: let those bear witness who, after spending years in active usefulness, retire to enjoy themselves. They are a burden to themselves.

FRANKLIN.—At one time the rich merchants and professional men of Philadelphia proposed to form themselves into a social circle, from which all mechanics were to be excluded. The paper drawn up for that purpose was presented to Dr. Franklin for his signature. On examining its contents, he remarked that he could not consent to unite himself with them, inasmuch as by excluding mechanics from their circle, they had excluded God Almighty, the greatest mechanic in the universe!

LAUGH.—"A laugh is worth a hundred groans in any market," said Charles Lamb—and so say we. There never was any good resulting from despondency; and when we see a man trying to groan himself out of difficulties, we conclude him rather weak in the upper story. When you get into a tight place, first look things into the face, and get out the best way you can—but don't "groan."

☞ There is frequently more pleasure in giving a thing than in receiving it. This applies most especially to medicine, advice and kicks.—*Ex. paper.*

CONFERENCE.

NEW YORK CITY.—There will be a Conference held in the city of New York the 5th, 6th and 7th of Oct. next. It is expected that a majority of both the First Presidency and the Twelve will attend this Conference. The place of holding the Conference in the city of New York will be duly noticed in the New York Herald and New York Sun previous to the time of meeting.

JAMES J. STRANG,
GEORGE J. ADAMS,
WILLIAM MARKS,
} PRESIDENTS.

GILBERT WATSON, *Recorder.*

GOSPEL HERALD.

VOL. IV. No. 27.] VOREE, Wis., THURSDAY, SEPT. 20, 1849. [WHOLE No. 143.

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CAN I NOT BE SAVED WITHOUT BAPTISM?

QUESTION.—Can you be saved with baptism?

ANSWER.—Yes, I may be saved if I am baptized; for Jesus Christ has said, that "he that believeth and is baptized shall be saved."

Q.—But can you not be saved without believing?

A.—"Without faith it is impossible to please God;" therefore, if I do not please him, how can I expect to be saved by him?

Q.—True; but suppose it were possible for you to exercise faith in Jesus, and yet neglect to do the things which he and his Apostles commanded, would he be pleased with that neglect any more than with a want of faith?

A.—The commandments of Christ are a law to his children; and if I break his commandments I break the law of God, and that would be sin, for "sin is the transgression of the law;" and sin is the thing which God hates.

Q.—And is it reasonable to expect that you can be saved by displeasing God?

A.—I discover the force of your question, but I am determined to have the truth; and I know that Jesus says, "he that believeth and is baptized, shall be saved;" but does the scripture any where say, that he that is not baptized shall be lost?

Q.—Has God more than one method of saving sinners?

A.—I think not, for that would imply that he was changeable, and had respect to persons if he would save one on one condition, and another on another.

Q.—And did not Christ say to Nicodemus, that except a man be born of water he cannot enter into the kingdom of God?

A.—Yes, but did he not mean spirit when he said water?

Q.—Do you believe that the Bible is true?

A.—Most assuredly I do.

Q.—Then how can you suppose he meant spirit, when he said water; for he said, "of water and of the spirit," putting the water first, and the spirit after; for if he meant spirit when he said water, he should have said of water and of water, which would make the Bible to tell a falsehood as it now stands, and you say you believe the Bible is true?

A.—Yes, I do—and I perceive that there would be an inconsistency in the phrase spirit and spirit, although I had always supposed that the water meant spirit in this place.

Q.—Do you not remember that Jesus was baptized of John in Jordan, in a river of water, and that to fulfill all righteousness, as Christ himself said?

A.—Yes.

Q.—And that Peter, who held the keys of the kingdom of heaven, commanded those who inquired on the day of Pentecost what they should do to be saved to be baptized every one of them for the remission of their sins?

A.—O, yes.

Q.—And that Paul, who had a share in the same ministry, required the people to be buried with him (Christ) by baptism, for the answer of a good conscience, as Peter says? and what would be more likely to produce a good or peaceful conscience than obedience to the requirements of the Savior?

A.—True, we read thus, but I had supposed that baptism was done away now, and that sprinkling answered the same purpose.

Q.—If, in the days of the Apostles, God required men to be buried in or born of the water, and now will save them without that inconvenience, or by sprinkling simply, must he not have changed? and is he not a respecter of persons?

A.—To be honest, it does appear so; and I never can believe that God will change the plan of salvation, or respect any man's person; but how is it that Jesus said, "these signs shall follow them that believe: they shall speak with new tongues; cast out devils; heal the sick; take up serpents, &c.," and we see none of these things in these days?

Q.—I hope you do not doubt the declaration of Christ, do you?

A.—Certainly not; I believe those signs did follow the Apostles, just as the scriptures state, but we see none of these things now?

Q.—Can it be possible that Christ designed the promise of these signs for his Apostles, when he said, "them that believe," addressing himself to his disciples, concerning those who should believe on their testimony, and be baptized by them? Or, was the promise to be confined to that people only, or that age, when Peter said concerning this matter, "this promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call?

A.—No, it cannot.

Q.—Then if you do not doubt the testimony of Jesus and his Apostles, must you not conclude that these signs have ceased to follow the children of men, because faith has ceased from among men?

A.—These are new ideas to me, I will think of them more; but am I to believe that if men would exercise faith, and attend unto the ordinances of the gospel as in days of old, these signs would be made visible again on the earth, or would follow the believer as in days of old?

Q.—Will not the same cause produce the same effects in all ages?

A.—Without doubt it will.

Q.—Why then should not these signs follow those who believe, have faith in God, and keep his commandments, just as they did in the days of Christ?

A.—What! and receive the Holy Ghost too, by the laying on of hands?

Q.—If God has not changed, nor the ordinances of his house, nor the plan of salvation, how can you hope to receive the Holy Ghost in any other way than they did in those days, when "on whomsoever they laid their hands they received the Holy Ghost?"

A.—But why have I not seen and believed these things before?

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Q.—Do you not remember that Paul said, that "the day of Christ should not come except there came a falling away first," a falling from the truth, and "men should be given unto fables?"

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Q.—Can there be a transgression where there is no law? and you say you never had this law before, therefore you could not sin against it; but should you now reject it, how could you get clear of that sin? and where can you find any direction from scripture to erect penitent forms, or to make use of them?

A.—I see your propositions appear quite scriptural.

Q.—Inasmuch as you say you see, does not your sin remain?

A.—And may I be baptized for the remission of my sins?

Q.—Do you believe with all your heart, and are you willing to repent of all your sins and forsake them, determined in the strength of the Lord to keep his commandments to the end? Thou mayest.

NEGLECT OF THE OLD TESTAMENT.

It is a prevailing doctrine, in this age of the world, that people, since the coming of Christ, have little or nothing to do with the Old Testament.

The reason they render is, that Christ came to fulfill the Old Testament, and, therefore, it is all fulfilled and done away. This is one of the greatest errors of the age; and except mankind can be brought to understanding on this point, and this error done away, it will plunge them into irretrievable ruin, insomuch that they will not understand the day of their visitation, and the things that belong to their peace.

Christ did indeed come to fulfill the law, and a part of the prophets; but the far greater portion of the prophecies of the Old Testament are yet future as to their fulfillment, and many of them never can be fulfilled until Christ comes again to fulfill them. Hence Peter predicted, in the third chapter of Acts, that "He shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Christ's first coming fulfilled a few of the prophecies, but his second coming will fulfill a far greater number of predictions than his first.

He will come with dyed garments from Bozrah, staining his raiment with the blood of sinners, while he treads them in his anger, and tramples them in his fury. (See Isaiah.)

He will come with fire, and with his chariots, to plead with all flesh, and the slain of the Lord shall be many. (See Isaiah.)

He will suddenly come to his temple; while the day cometh that shall burn as an oven, and all the proud and they that do wickedly shall be as stubble, and be burned up. (See Malachi.)

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"Whatsoever was written beforetime was written for our profit and learning, that we, through patience and comfort of the scriptures, might have hope."

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We have lived to see the commencement of the dispensation of the fulness of times; the dispensation in which all things shall be gathered in one; the dispensation in which all things, which have been spoken by the mouths of all the holy Prophets since the world began, will be fulfilled, and the secrets of all hearts shall be made manifest; the Lord Jesus be revealed from heaven, with all the hosts thereof; and the judgments of the Most High desolate the nations, while Zion and Jerusalem shall again flourish upon the mountins; consequently, we have abundant reason to believe that a history of our day, of the dispensation in which we live, will be one of the most interesting that ever was, or ever will be penned. In this,

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the latest generations may learn of the fulfillment of the prophecies of the ancient Prophets, even as we learn of their prophecies by their histories; and if the prophecy itself be glorious, how much more the fulfillment thereof.

No one need suppose that after the work is completed, the dispen sation ended, (if it were possible to have an end,) that God will give a special revelation and history of what has passed, to some particular one of his many servants; so that all may remain idle in this matter, and thus leave all the work to God, for this is not his method of doing business; but God gives special revelations to man, by which he makes known to us those things which we otherwise have not the means of knowing; and he will no more give a special revelation of those things which are daily passing before us, and which we can write at our leisure, than he will cause the corn of that sluggard to grow who is too lazy to plant it. How, then, shall our posterity produce our history?

Let all the Elders remember the preface to Luke's gospel, and inasmuch as they also have "a perfect understanding" of those things which are daily occurring in their midst, let them write them as he did, and then by and by, when the Lord will, there will be very little difficulty in collecting the histories of the different Elders, and of compiling them in one, thus formtng a more full and explicit history of the church in the last days than we have of the days of Christ and the Apostles. The gospels by Matthew, Mark, Luke, and John are the histories of their lives, and of the things which they saw and heard, and of events which they were familiar with in their day; also, the Acts of the Apostles is a history of the Apostles; and this is the kind of history that we desire should be preparing concerning the servants and the work of God, at the present time.

We are aware there are many who find little time to write, and for this reason we enjoin it upon them, as they have opportunity, to keep a journal, or daily write a word or two, by which they may refresh their memories until the Holy Ghost shall bring all things to their remembrance, or they may find leisure to pen their histories in full; and of such we would inquire, Do you keep a Journal? If so, well—and you will have your reward; and if not, we would again enjoin it upon you, and upon all who have not before heard the admonition, to commence forthwith to keep a journal, or write a history; and see to it, that what you write is strictly true and unexaggerated; so that in the end, all may know of all things concerning this last work, and all knowledge may flow together from the four quarters of the earth, when the Lord shall make his appearing, and we all may be ready to give a full account of our mission, our ministry and stewardship, and receive the welcome tidings, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

THE DIVISIBILITY OF MATTER.

To be convinced of the infinite divisibility of bodies we have only to walk into a garden, and inhale the sweet incense that arises from a thousand flowers. How very small must be the odoriferous particles of a carnation, which diffuse themselves through a whole garden, and every where meet our sense of smell. If this is not sufficient, let us consider some other objects of nature, as for instance one of those silk threads, the work of a poor worm. Suppose this thread is three hundred and sixty feet long, it weighs but a single grain. Again, consider into how many parts a length of three hundred and sixty feet can be divided. A single inch may be divided into six hundred parts, each as thick as a hair, and consequently perfectly visible. Hence a single grain of silk can be divided into at least two millions five hundred and ninety-two thousand parts, each of which may be seen without the help of a microscope. And as every one of these may be again divided into several more millions of parts, till the division is carried beyond the reach of thought, it is evident that this progression may be infinite. The last particles which are no longer divisible by human industry must still have extension, and be consequently susceptible of divisibility, though we are no longer able to effect it.

Again, if we examine the animal kingdom, we shall discover still farther proofs of the infinite divisibility of matter. Pepper has been put into a microscope, and a multitude of animacules were seen in the water a thousand million times less than a grain of sand. How inconceivably minute then must be the feet, muscles, vessels, nerves and organs of sense in these animals. And how small their eggs and their young ones, and the fluids which circulate in them; here the imagination loses itself, our ideas become confused, and we are incapable of giving form to such very small particles.

What still more claims our attention is, that the more we magnify by means of glasses the productions of nature, the more perfect and beautiful they appear, whilst with works of art it is generally quite contrary; for, when these are seen through a microscope, we find them rough, coarse and imperfect, though executed by the most able artists, and with the utmost care.

Thus the Almighty has impressed even upon the smallest atom, the stamp of infinity. The most subtle body is a world, in which millions of parts unite, and are arranged in the most perfect order. What astonishing wisdom is that which operates with as much order and perfection in the minutest as in the largest works! How infinite that power which has created such a multitude of different bodies! And how gracious that goodness which so richly displays itself in the most minute productions, seeing that each of them has its perfections and use.

Considerations like these tend to make us feel the limits of our capacity; the smallest insect, the least grain of dust may convince us that there are thousands of things of which we are ignorant and cannot explain. Let him who boasts of his talents attempt to enumerate the parts of which the body of an animal, a million times less than a grain of sand is composed. Let him try to determine how minute one of those rays of light must be, when several millions of them can pass through an opening not larger than the eye of a needle. His ideas will soon be confused; and he will be obliged to acknowledge his ignorance, and confess the narrow limits of his capacity. How then can we be proud of our knowledge, and have the presumption to blame the decrees of providence or dispute the arrangements he has made in nature? It is our duty, and even our glory to acknowledge our ignorance, and, in all humility, bow before the infinite God.

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City of James, Beaver Island, Sept. 5th, 1849.

Dear Frank:—I arrived here last Monday morning with a company of between twenty-five and thirty persons, this being the fourth company I have brought on this season, and my seventh visit to Beaver Island since April, 1837. There has been some little dissension among the saints here, all chargeable to the crime of hearing the tales of slanderers, but they ended in smoke, and have blown away. A few persons, who supposed that they could live here without work, and have spent their time in loitering instead of labor, got discouraged lest they should suffer for food before spring; but on the whole the saints are in good spirits and union. The steam mill is not yet in a very forward state, and it will be some time before it can do business, the machinery, &c., for it being detained by a break in the canal from Pittsburgh towards Cleveland. We think it will be progressing again soon. Emigration continues to set this way. The work on the Tabernacle has progressed quite well. The little schooner will be ready to take a part in the fall

the latest generations may learn of the fulfillment of the prophecies of the ancient Prophets, even as we learn of their prophecies by their histories; and if the prophecy itself be glorious, how much more the fulfillment thereof.

No one need suppose that after the work is completed, the dispensation ended, (if it were possible to have an end,) that God will give a special revelation and history of what has passed, to some particular one of his many servants; so that all may remain idle in this matter, and thus leave all the work to God, for this is not his method of doing business; but God gives special revelations to man, by which he makes known to us those things which we otherwise have not the means of knowing; and he will no more give a special revelation of those things which are daily passing before us, and which we can write at our leisure, than he will cause the corn of that sluggard to grow who is too lazy to plant it. How, then, shall our posterity produce our history?

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POETRY.

Come, listen to a prophet's voice,
And hear the word of God;
And in the ways of truth rejoice,
And sing for joy aloud.

CHORUS.

We've found the way the prophets went,
Who lived in days before;
Another prophet now is sent
This knowledge to restore.

The gloom of sullen darkness, spread
Through earth's extended space,
Is banished by our living head,
And God has shown his face.

Through erring schemes in days that past
The world has gone astray,
Yet saints of God have found at last
The straight and narrow way.

'Tis not in man they put their trust,
Or on his arm rely;
Full well assured, all are accursed
Whom Jesus Christ deny.

The Savior to his people said,
"Let ALL my words obey,
And signs shall follow you on earth,
Down to the latest day."

The sick, on whom the oil is pour'd,
And hands in meekness laid,
Are, by the power of God, restor'd,
Thro' faith, as Jesus said.

No more in slavish fear we mourn;
No yoke of bondage wear;
No more beneath delusion groan;
Nor superstitious fear.

Of every dispensation past;
Of every promise made;
The first be last, the last be first—
The living and the dead.

Saviors shall to Mount Zion come—
Their thousands bring to rest
Throughout the great Millennium—
They Eternally be bles't.

EARLY RISING.

A talented physician remarks, that "early rising is the stepping stone to all that is great and good. Both the mind and the body are invigorated by the practice, and much valuable time is gained that is lost to the sluggard. It is the basis upon which health and wealth are founded. The early morning is the best period for reflection and study, for it is then, after refreshing sleep, that the mind is most vigorous and calm. The statesman, as well as the merchant, arranges his plans for the coming day, and all passes smoothly; while he who wastes his morning in bed loses much of that most valuable commodity of life—time—which is never regained. Early rising will often make the poor man rich; the contrary will too often beggar the wealthiest. It will do much towards making the weak strong; and the reverse will enfeeble the strongest.—Second sleep very generally produces headache and languor.—There is nothing more true than that 'he who loses an hour in the morning is seeking it the remainder of the day.' All our greatest men have been early risers; for instance—Newton, Franklin, Wellington, Shakespear, Milton, Chantrey, Reynolds, Hunter, Eldon and Erskine."

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DRESSING WOUNDS.

Nine times out of ten a wound will heal quicker if done up in its own blood, than in any other way. As for a burn, whatever will exclude the air the quickest, is the best. Cotton will do this; so will oiled silk, if stuck down at the edges by any kind of sticking salve. Put nothing on a burn to heal it. Nature will soon do that, when the air is excluded, and the pain will almost immediately cease.

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Tithing intended for the Temple, and donations for the Tower, should hereafter be sent to Gilbert Watson, Voree, Wis.

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NEW YORK CITY.—There will be a Conference held in the city of New York the 5th, 6th and 7th of Oct. next. It is expected that a majority of both the First Presidency and the Twelve will attend this Conference. The place of holding the Conference in the city of New York will be duly noticed in the New York Herald and New York Sun previous to the time of meeting.

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GOSPEL HERALD.

VOL. IV. No. 28.] VOREE, Wis., THURSDAY, SEPT. 27, 1849. [WHOLE No. 144.

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TO THE SAINTS OF GOD SCATTERED ABROAD, GREETING.

DEAR BRETHREN AND SISTERS:—Suffer me in all patience to stir up your minds by way of remembrance concerning the commandments of the Lord relating to the building of a Temple unto his name, and a strong Tower on the Hill of Promise, and also concerning the support of those whom he has called to continually labor in the ministry. In the revelation appointing the prophet James to lead the flock, and Voree the place of gathering, the Lord said: "I will have a house built unto me there of stone, and there will I show myself to my people by many mighty works." And in a revelation given on the 17th day of January, 1845, and published in the eighth number of the Voree Herald, he gave the following commandment concerning the law of tithing that his work might be accomplished:—

"And this tithing do I require now of all my saints to the end that Voree may be establish and may be a holy city unto me. Yea, verily, I the Lord God require of all the saints besides the assembling themselves together and going out to preach and to teach on the first day of the week, that they shall consecrate unto me one-tenth of their time and labor. Yea, let those who will go out and preach the gospel and the gathering unto Voree, according as I have commanded. Yea, let those who will consecrate unto me and pay into the Treasury of the Church, which is at Voree, of their labor. Yea, let those who will labor for the support of my servants who labor continually for me. Yea, let those who will serve me continually while they have wherewith to support their families, and the saints shall minister unto them while they preach the gospel and gathering as they shall severally need. Yea, let the saints give liberally according as they shall possess, but let none excuse himself that he consecrate unto me one-tenth his time and labor, for thus shall my holy city be established. Yea, verily, and the reward of the faithful is with me, and I will repay him many fold on earth and in heaven everlasting life."

Read also, if you please, the following extracts from a revelation given July 1st, 1846, published in the 7th No.:—

"It pleases me that it hath been in the hearts of my servants to build a house for thee to dwell in, for I have required thee to serve me continually, and not to serve thyself. Take heed, therefore, that thou have a room for translations therein, for it is my will that thou translate ancient records, hidden truths, unto my people. It is my will that thou do it in thy house, and not in the field as thou hast, nor in the houses of unbelievers, that they may look upon sacred things. Therefore whoso seeketh my word let him make speed, and let every good work be accomplished speedily.

"And then shall my people build a house unto my name, that I may institute those ordinances which pertain to the dispensation of the fulness of times. For since my people have been sifted, I will try them again whether they will receive the truth and pervert it not. And I will show unto my servant James all things pertaining to this house, and the priesthood of those who shall minister therein. And I will give unto him the preparation for a holy endowment therein, that he may instruct my people in the principles of the mysteries of my kingdom as they are severally able to learn. And if my people will build a house unto me according to my commandments, and will not be slothful therein, but will make speed to build, then will I endow them, even so many as are faithful and obey me and hearken to my words and the words of my servants whom I have appointed to be their leaders. But to the disobedient and rebellious will I not give power, and if they receive the word it shall be dead unto them, and they shall not have power nor understand it. And I will separate between the righteous and the wicked, and between the obedient and the rebellious. And I will try my people with a great trial. And because they have been tried in chastisement, I will now even try them in faith and in obedience to my law. And if they will diligently serve me and give heed unto all my words that I have spoken and shall speak unto them by the mouth of my servant James, behold in the house which they shall build unto me will I reveal unto them things which have been kept in the secrets of heaven from before the world was, things without which the kingdom of God cannot hold dominion, nor men be redeemed from deceit and violence; and these things are exceeding precious, and to be obtained by obedience and patience, and devotion to truth.

"Therefore whosoever will not abide the preparation faithfully shall not be blessed, neither shall ye teach him the mysteries of the kingdom, nor will I give him power. But of all you teach the mysteries shall you take a great covenant. And he that abideth not in his covenant shall receive of the wrath of God according to the measure of his covenant, and the evil he doeth therein; yea, verily, out of his own mouth shall he be judged, and as he hath spoken so shall it be done unto him.

"Therefore let all my saints set their hands diligently to build a house unto my name, that I may come and dwell therein, and that I may restore unto them that which they have lost, and may give unto them those things which I gave unto my church in former days, and may reveal unto them things which have never been revealed among men. And if my people will cease all their contentions, and their backbitings and jealousies, and will present themselves holy before me, then will I appoint unto them in the days of their poverty, a place for their baptisms for their dead, which pertains unto my house. But in their controversies and contentions I will not bless them, nor bestow upon them mine authority in the most holy things, because they do not understand my law nor do they know for whom they shall baptize, and while they contend one with another they will not receive my word, nor receive wisdom from me; they call evil good, and good evil, and they are not wise. Therefore is the blessing withheld till they humble themselves and hearken to the voice of truth, which my servant James, who is faithful, speaketh unto them.

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"And then shall my people build a house unto my name, that I may institute those ordinances which pertain to the dispensation of the fulness of times. For since my people have been sifted, I will try them again whether they will receive the truth and pervert it not. And I will show unto my servant James all things pertaining to this house, and the priesthood of those who shall minister therein. And I will give unto him the preparation for a holy endowment therein, that he may instruct my people in the principles of the mysteries of my kingdom as they are severally able to learn. And if my people will build a house unto me according to my commandments, and will not be slothful therein, but will make speed to build, then will I endow them, even so many as are faithful and obey me and hearken to my words and the words of my servants whom I have appointed to be their leaders. But to the disobedient and rebellious will I not give power, and if they receive the word it shall be dead unto them, and they shall not have power nor understand it. And I will separate between the righteous and the wicked, and between the obedient and the rebellious. And I will try my people with a great trial. And because they have been tried in chastisement, I will now even try them in faith and in obedience to my law. And if they will diligently serve me and give heed unto all my words that I have spoken and shall speak unto them by the mouth of my servant James, behold in the house which they shall build unto me will I reveal unto them things which have been kept in the secrets of heaven from before the world was, things without which the kingdom of God cannot hold dominion, nor men be redeemed from deceit and violence; and these things are exceeding precious, and to be obtained by obedience and patience, and devotion to truth.

"Therefore whosoever will not abide the preparation faithfully shall not be blessed, neither shall ye teach him the mysteries of the kingdom, nor will I give him power. But of all you teach the mysteries shall you take a great covenant. And he that abideth not in his covenant shall receive of the wrath of God according to the measure of his covenant, and the evil he doeth therein; yea, verily, out of his own mouth shall he be judged, and as he hath spoken so shall it be done unto him.

"Therefore let all my saints set their hands diligently to build a house unto my name, that I may come and dwell therein, and that I may restore unto them that which they have lost, and may give unto them those things which I gave unto my church in former days, and may reveal unto them things which have never been revealed among men. And if my people will cease all their contentions, and their backbitings and jealousies, and will present themselves holy before me, then will I appoint unto them in the days of their poverty, a place for their baptisms for their dead, which pertains unto my house. But in their controversies and contentions I will not bless them, nor bestow upon them mine authority in the most holy things, because they do not understand my law nor do they know for whom they shall baptize, and while they contend one with another they will not receive my word, nor receive wisdom from me; they call evil good, and good evil, and they are not wise. Therefore is the blessing withheld till they humble themselves and hearken to the voice of truth, which my servant James, who is faithful, speaketh unto them.

"And I will show unto my servant James the pattern of the house which ye shall build unto my name, and all things pertaining thereto; and it shall be built on the prairie near White River, to the north-westward of the Hill of Promise, and the city of Voree shall be built around it, both on the plain and on the hills. And it shall be a holy city and a strong hold of truth and righteousness unto me, if my servants serve me; and upon the Hill of Promise shall ye build a hall, which shall be a strong tower unto me, and the pattern thereof, and all things pertaining thereto, will I show unto my servant James; for it is the beginning of the preparation whereby the poor may be exalted, and the oppressed lifted up, and all my servants made equal in their temporal things; for unless they be one in their temporal things, the fulness of my spirit shall be withheld from them. Therefore, come all ye my servants, and bring your silver and your gold, and your precious stones, and bring ye timber and stone and labor with your hands and with cattle, and build a house unto me, and see that you do all things according to the pattern which I will show unto my servant James, as he shall deliver it unto you; and make you a freewill offering, and build a tower of strength unto me upon the Hill of Promise, for if ye do all these things dominion shall be given unto you, and Daniel the prophet shall proclaim the kingdom of your God, and shall call forth the saints to possess it."

Notwithstanding these great and precious promises, (for what greater promises could he give us than "dominion, Daniel the prophet to proclaim the kingdom, and to call forth the saints to possess it, and in heaven everlasting life,") in obedience to the commandments of God the saints in general were slack in serving him, slothful in building a house unto his name, and exceedingly dilatory in paying their tithes and offerings, so much so that the Lord said in a revelation given on the 7th of January, 1849:—

"Ye have robbed me in tithes and in offerings, and have been slothful in building a House unto my name, that I may dwell in it, and in building a Tower of Strength for the defence and the dwelling of Zion."

And repeated the foregoing command, saying:—

"Once more I command all my saints to bring in their tithes, according to the law I have given them, and build a house unto me. Whosover will not do it shall not enter into the house of the Lord. Let mine Apostles call on all the saints, both by word and proclamation, to do this thing. And let faithful and chosen ones be sent unto them, to receive of their tithes for this work, and let the work progress from this time forward. And send faithful ones unto the saints, and call on them to make a freewill offering for the Tower which I have commanded you to build on the Hill of Promise, and let the same be built, that it may be a habitation and a defence for the saints that shall gather together and keep the Order of Enoch, which I have revealed unto my servants, and let a subscription be circulated, that those who have not sold their possessions and cannot yet gather up their goods to the places appointed may assist in building the Towers of Zion, and may obtain an inheritance among the faithful."

The Lord finding some who had not denied his name, but had remembered his word and kept his commandments, and who had united with one heart and one mind to do the work he had commanded them, and being ever ready to reward the faithful, he sent the prophet Elijah on the 7th of August unto his servant James, to commit unto him a dispensation to administer baptisms for the dead, with the intelligence, however, that those only who are embraced in the following description should have the inestimable privilege of being baptized for their dead, viz.:—

"And these shall be baptized for the dead: all the faithful saints who keep and abide in the Order of Enoch; all who have paid tithing according to my law, for the building of a house unto my name in Voree, and for the upbuilding of my church; all who from this time forward will and do come up and do these things, striving faithfully to redeem the time, that a house may be speedily built unto my name, wherein I may reveal mysteries and institute among the saints the ordinances for the endowment of Zion and all her municipals; and all who, standing in the priesthood, have labored faithfully in their several ministries from the time the commandment went forth to build a house unto my name in Voree."

But the Lord in his mercy and long suffering not being willing that any should perish, but that all should come unto him and live, said:—

"And now let all who are scattered abroad, and all who have robbed me through covetousness and in tithes and offerings, and all who have neglected to administer in the gospel as I have called them, come and from this time forward assist my servants who are building a house unto my name, and who are proclaiming my word unto the nations, that they may enjoy this blessing with them: for only they that labor shall receive the reward; and those who labor to build my house, and to proclaim my word, and to establish my kingdom, will I make saviors, and upon mount Zion shall they stand with crowns on their heads."

I will not attempt to add unto what the Lord has said, but simply close by exhorting you as a minister of the Lord Jesus to give heed unto the voice of God in these things and in all others, lest destruction come upon you, and there be none to deliver. Your brother in the new covenant, GILBERT WATSON, Bishop.

On board Propeller Oneida, Lake St. Clair, Sept. 12th, 1849.

DEAR FRANK:—I am on my way to attend the Conference at Franklin, accompanied by my family, and six Elders, part of whom go to Franklin and part forward to various places east, expecting that nearly all, with many more, will meet in New York the 6th of October. We have had a somewhat rough passage, and nearly all the company have suffered with sea sickness; but now the weather is very fine, and our company, with the friends we have made on the passage, are together worshiping God and singing parting hymns as we approach Detroit, when those who are bound to Franklin part company.

We have been treated with great kindness on the Oneida, and all agree in commending the boat to the traveling public. I will no longer neglect to write what I ought to have said before, that on our way down from Racine to Beaver we received the greatest kindness from Capt. Tuttle, of the Delaware, with whom we took passage, and I had not a little amusement talking over with him the *puff* I gave Capt. Wilson, of the Lady, and Mr. Humphrey, of the old north pier, Milwaukee. Well, we hope to go with Tuttle many times hereafter, and have the fullest confidence that he will never get such a puff as Jack Wilson worked for and obtained.

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All that is valuble in this world is to be had for nothing. Genius, beauty and love, are not bought and sold. You may buy a rich bracelet, but not a well turned arm on which to wear it—a pearl necklace, but not a pearly throat with which it shall vie. The richest merchant on earth will vainly offer his fortune to be able to write a verse like Byron. One comes into the world naked and goes out naked. The difference in the fineness of a bit of fine linen is not much. Man is a handful of clay, which turns rapidly back again to dust, and which is compelled nightly to relapse into nothingness of sleep, to get strength to commence life again on the morrow.

In this life, so partaken by annihilation, what is there real? Is it our sleeping or waking—our dreaming or our thought? Do we arise (to the more valuable life) when we go to bed or when we arise? Man is no proprietor! Or he owns but the breath as it traverses his lips, and the idea flits across his mind. And even the idea belongs to another.

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Table of Interments in the several Public Cemeteries, attached to St. Louis, from the twenty-third day of April to the sixth of August, 1849.

For the week ending—

	Total.	Cholera.	Under 5 years.
April 30,	131	41	50
May 7,	135	78	28
May 14,	273	185	46
May 21,	192	127	24
May 28,	186	115	44
June 4,	144	75	34
June 11,	288	181	72
June 18,	510	404	106
June 25,	763	589	164
July 2,	903	619	230
July 9,	778	591	162
July 16,	867	639	197
July 23,	442	268	140
July 30,	225	94	94
Aug. 6,	152	34	72
	5,989	4,060	1,493

WHAT IS HOME?

What is home? is it but a sound,
But a light and idle word?
That breathes, for a while a spell around,
And then no more is heard?

Ah no! 'tis a strain that ever plays
O'er the chords of the human heart—
'Tis lisp'd in our earliest, happiest days
And its tones can ne'er depart!—

Go ask the mariner tempest toss'd
O'er the wild and trackless deep,
If all remembrance of home is lost
In his short and troubled sleep?—

And as he brushes the tear away
From his dim and half-clos'd eye
A smile o'er his rugged cheek will play,
While he answers, with a sigh,—

"Ah no! 'tis a beacon, whose bright beams
My aching bosom warms—
It flashes across my feverish dreams
Through the darkest night of storms!"

Go breathe in the dying wanderer's ear,
When his fluttering pulse is low!
And ask, if the friends of his home were near
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New York City.—There will be a Conference held in the city of New York the 5th, 6th and 7th of Oct. next. It is expected that a majority of both the First Presidency and the Twelve will attend this Conference. The place of holding the Conference in the city of New York will be duly noticed in the New York Herald and New York Sun previous to the time of meeting.

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By this figure we understand that all men are out of the sheepfold, or place of safety, or salvation, naturally; and that in order to get in they have to follow the shepherd of the sheep, and he goes in through the door. The same idea is carried out in the assertion of the Apostle, when he says, "The scripture hath concluded all under sin, that it might have mercy upon all." We understand also by this that all men are in a lost or fallen state; that they are not natural heirs of salvation, but are made so by adoption, the principles of which are revealed in the gospel. Then the gospel was given to save men, and not to damn them, as many vainly suppose. But men being in a lost, fallen, or damned state, the gospel was revealed to redeem and save men from that state.—Hence the Savior said: "He that believeth not shall be damned." But how long shall an unbelieving person be damned? The answer is, just so long as he continues to be unbelieving. But can he ever be saved? Yes, just as soon as he believes and is baptized he is an heir of salvation.

But if, as many suppose, the gospel damns men, as well as saves them, I think that every rational being will say that it would have been far better for mankind if their great author had never instituted in this world the law of the gospel. Why? Because not one person in a million of all the great Adamic family have ever heard the gospel preached in the flesh; and of those who have, not one person out of a thousand have ever obeyed it. Consequently the great mass of mankind have gone to hell, simply because of the gospel; and, according to the most popular theories of the age, must forever remain there.

"That when they've been there
Ten thousand times ten thousand years,
Add to them all the leaves upon the trees,
All the sands upon the shore,
Then add to them ten thousand times ten thousand more,
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But, says one, the millions of which you speak that have never heard the gospel, and dying without law, will be judged without law, and will be saved. Then I would ask, would it not have been better not to have had the gospel preached at all to the thousand, and thereby had not only the one, but also the nine hundred ninety and nine saved?

But I must confess that "I have not so learned Christ," neither so understand the gospel, but have understood that the gospel was given "that all men might come to the knowledge of the truth, and be saved," and not that the heathen should be saved because they did not hear the gospel; neither that thousands should be damned because they did hear it. But I understand that all men are aliens and foreigners to the household of faith; that no man is naturally by birth an heir of salvation, but that all men alike are made heirs of salvation through obedience to the gospel; and that whenever a person yields obedience to the gospel, he becomes an heir of salvation, whether it be to-morrow, next week, next year, or fifty years from now, or whether it is done while he is living here in the flesh, or whether it is done after he leaves the body, and goes into the world of spirits.

But, says one, I always understood that this life was a probation, a place to prepare for the life to come. True it is that this life is a time to prepare for the life to come. Yet I presume that no person will say there is no preparation after this life. For St. Paul tells us that "God will judge all men according to my gospel." Then how can God judge all men by the law of the gospel, and do it in righteousness? For it certainly would be unrighteous to judge men by a law they knew not of. And I have before shown that but a small part of mankind ever hear the gospel in the flesh. Peter says: "For, for this cause was the gospel preached also to them that are *dead*, that they might be *judged* according to men in the *flesh*, but live according to God in the spirit." 1 Peter iv. 6.

In fact, we find, while looking through the Old Testament, as well as the New, that the great work of preaching the gospel and of salvation is to be carried on among the nations of the dead, as well as the living. Even one portion of the great mission of Jesus Christ was to preach the gospel to the dead, or the spirits of the dead in prison. For the prophet, speaking concerning him, says: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. lxi. 1.

And Peter records the fulfillment of the last clause, by saying: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved." 1 Peter iii. 18, 19, 20.

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By this time I think we shall be able to understand what St. Paul meant when, after bringing up one evidence after another in proof of the resurrection of the body, he finally hangs the subject on this one point: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" 1 Cor. xv. 29. It had become an institution in the church to be baptized for the dead, that they might come forth in the first resurrection. For Paul, in the same chapter, declares those who were Christ's at his coming should rise first from the grave.—And Paul continues the subject by saying that Christ should continue to reign until all enemies are subdued. And John the Revelator declares that the first resurrection takes place one thousand years before the last. And Paul and John both agree that those who are Christ's come forth in the first resurrection. But when the last resurrection is brought to pass, we find by reading the account of it that many of them that come forth at that time have their names written in the book of life. Hence we come to the conclusion that, although peace is restored to the earth at the first resurrection, and the reconciliation of all the living is accomplished, yet Christ continues his work among the dead, that he may finally reconcile, subdue and put all enemies under his feet, and save all the work of his hands except those whose names are not written in the book of life, who are the sons of perdition, who have once been enlightened and have tasted the good word of life and the powers of the world to come, of whom Paul said, "it was impossible to renew them again, they having crucified the Son of God afresh, and put him to an open shame." Heb. vi. 4, 5, 6.

It is thus that the great work of salvation rolls forth. The gospel is a scheme devised in mercy, for the good of fallen man. It searches after him in his most lonely condition. The gates of hell prevail not against it. And those nations who have gone down to the pit are comforted by the sound thereof. Come, then, O ye saints of the most high God, gather up to the places God has appointed for your safety, pay your tithing according to the requirements of God's law, assist in building a strong Tower and defence of the daughter of Zion, and redeem your dead from the dark prison house, and become saviors on mount Zion, to reign as kings and priests unto God forever.

S. P. BACON.

☞ The following letter was written by a brother to one of his relatives, who has shamefully slandered the church of God:---

Franklin, September 10th, 1849.

Mr. ——— ———, SIR:---I am much annoyed with the lying slanderous reports that are put in circulation in your vicinity against the Church of Latter Day Saints, and I am not without good reasons for believing that many of them originate in your brain. If this is the case, I wish to call your attention to the moral of one of Æsop's fables, the one relating to the boys and frogs: "Though it may be sport for you, it is death to us." It is our fate to have that prophetic saying of our Lord fulfilled upon us: "Because I have chosen you out of the world, therefore the world will hate you."

If we were of the world then we should be loved of the world, and we should not want for friends. Here is brought to view the difference between slandering us and them. The world, our enemies, are all looking eagerly for some excuse to crush us to the earth. Not so with the churches of the world. No, they have become like the world, and the world loves them. And you, although you know their corruptions, do not speak against them, simply because they are popular, and the world loves them. You would not be applauded at every turn of the street for slandering them.

You boast that you do not belong to any church. Let me tell you that every lying priest that preaches for hire and divines for money, and the drunkard in the ditch, and every foul spirit this side of the dark mansion of the damned are your comrades, engaged shoulder to shoulder with you in this unholy crusade against the church and kingdom of God. My dear sir, you are not as well aware as I am of the company you are in, or the cause in which you are engaged. I do not think you are in any wise malignant towards us. You simply talk for sport. But, O, sir, remember that this sport of yours costs the servants of God pain. For there are many who love a lie so much better than the truth that they are ever ready to hear and credit falsehoods told on us, but to them the truth of the gospel is like moon light on a frozen fountain, without effect. I hope you may see the folly of your course, and repent of the evils you have done, and be baptized for the remission of sins and be saved in the kingdom of God.

S. G.

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Mr. ——— ———, Sir:---I am much annoyed with the lying slanderous reports that are put in circulation in your vicinity against the Church of Latter Day Saints, and I am not without good reasons for believing that many of them originate in your brain. If this is the case, I wish to call your attention to the moral of one of Æsop's fables, the one relating to the boys and frogs: "Though it may be sport for you, it is death to us." It is our fate to have that prophetic saying of our Lord fulfilled upon us: "Because I have chosen you out of the world, therefore the world will hate you."

If we were of the world then we should be loved of the world, and we should not want for friends. Here is brought to view the difference between slandering us and them. The world, our enemies, are all looking eagerly for some excuse to crush us to the earth. Not so with the churches of the world. No, they have become like the world, and the world loves them. And you, although you know their corruptions, do not speak against them, simply because they are popular, and the world loves them. You would not be applauded at every turn of the street for slandering them.

You boast that you do not belong to any church. Let me tell you that every lying priest that preaches for hire and divines for money, and the drunkard in the ditch, and every foul spirit this side of the dark mansion of the damned are your comrades, engaged shoulder to shoulder with you in this unholy crusade against the church and kingdom of God. My dear sir, you are not as well aware as I am of the company you are in, or the cause in which you are engaged. I do not think you are in any wise malignant towards us. You simply talk for sport. But, O, sir, remember that this sport of yours costs the servants of God pain. For there are many who love a lie so much better than the truth that they are ever ready to hear and credit falsehoods told on us, but to them the truth of the gospel is like moon light on a frozen fountain, without effect. I hope you may see the folly of your course, and repent of the evils you have done, and be baptized for the remission of sins and be saved in the kingdom of God.

S. G.

A STRIKING ILLUSTRATION.

A company of individuals united themselves together in a mutual benefit association. The Blacksmith comes and says: "Gentlemen, I wish to become a member of your association." "Well, what can you do?" "Oh, I can shoe your horses, iron your carriages, and make all kinds of iron impliments." "Very well, come in, Mr. Blacksmith." The Mason applies for admission into the society. "And what can you do, Mr. Mason?" "Oh I can build your barns and houses, and stables and bridges." Very well, come in, we can't do without you."---Along comes a Shoemaker, and says: "I wish to become a member of your society." "Well, what can you do?" "I can make shoes and boots for you." "Come in Mr. Shoemaker, we must have you."

So, in turn, apply all the different trades and professions, till lastly an individual comes and wants to become a member. "And what are you?" "I am a Rum seller." "A Rum seller! and what can you do?"—"I can build jails, and prisons, and poor houses." "And is that all?" "No, I can fill them. I can fill your jails with criminals, your prison with convicts, and your poor houses with paupers." "And what else can you do?" "I can bring the gray hairs of the aged to the grave with sorrow; I can break the heart of the wife, and blast the prospects of the friends of talent, and fill your land with more than the plagues of Egypt." "Is that all you can do?" "Good heavens!" cried the Rum seller, "is not that enough?"—*Poughkeepsie Democrat.*

☞ The following is an extract from an editorial in the Primitive Expounder, a Universalist paper:—

"To what but zeal can be traced the rapid growth of those denominations which have sprung up around us like Jonah's gourd, and while we have been only increasing by units, they have gained their converts by thousands? What but zeal on the part of the clergy raised up the Mormon delusion, and established it in nearly every town and hamlet throughout the length and breadth of our country, and in Europe? Their zeal has done all this—it has reached the heart of the careless scoffer, and brought him humbled into their church---it has snatched the key from the hand of the miser, unlocked his coffers and borne away his golden treasures, and with them erected stately temples for public worship---it has penetrated the wilderness, and founded cities where lately the cunning panther prowled or herds of furious animals held their gambols---it is turning the desolation of our western islands into civilization, and compassing sea and land to gain proselytes. From the clergy it spreads from heart to heart among the people, increases their love for each other and their cause, their faith in their system, and stimulates them to work together for the good of the church."

☞ Yes, Mr. Sanford, our "clergy"---unlearned men, who were taken from the plough and the work-bench---went forth with a zeal like the fishermen of old---a zeal according to knowledge---they knew that the work was of God; that a dispensation of the gospel was committed for the last times, and they declared it fearlessly to the astonishment of the wise and learned of this generation. God blessed their labors, and still continues to bless the labor of his faithful servants, who go forth in like manner, and will by them accomplish the redemption of the earth from priestcraft and oppression.

CONOCOCHEAGUE HERALD.

This is the title of an interesting paper published at Greencastle, Franklin Co., Pa., by E. Robinson, and edited by J. Kilbourn, the first number of which is on our table. If it continues as it has commenced, it cannot fail of obtaining a liberal patronage.

☞ It is not what we earn, but what we save that makes us rich. It is not what we read, but what we remember, that makes us learned. All this is very simple, but it is worth remembering.

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FEAR—A TALE OF THE CHOLERA.

A correspondent of Ainsworth's Magazine relates the following incident as having fallen under his own observation. It possesses particular interest at this time, as showing the importance of a quiet mind, and absence of all excitement, during the prevalence of a disease which is even now in our midst:—

At the time of a former visitation of cholera on these shores, our regiment (the——th) was quartered at M——, one of the places visited with the utmost severity by the formidable disease. We had lost very few men, and not an officer had been attacked, when one evening after mess, the conversation turned upon the nature and danger of the pestilence, at that time believed by many to be contagious. Our surgeon had just returned from a harrassing course of duties, which had detained him from mess until long after the hour of dinner, and he was recountiug to us, during the interval of his hurried repast, various anecdotes of the cases he had just quitted.

He had been with one of the resident physicians into the quarter chiefly inhabited by the poor weavers connected with the manufactories of M——, and his account of the sufferings of these poor creatures, of the misery they endured—misery always keen and doubly aggravated under present circumstances, was truly heart-rending.

"Ah," said he, "what is most unfortunate is that these poor people are so terrified. I believe half of them die of fright. In many instances they flee from the house containing their dying friend or relative. They refuse to assist in bearing the body to the grave, and literally kill themselves by the nervous state of agitation to which they excite themselves and each other."

"How foolish that is," exclaimed Percy, a young officer who had but lately joined—a fine young fellow, handsome and gallant; "how foolish that is! I cannot see what there is to fear in the neighborhood of the disease. Depend upon it, we are as safe with the cholera raging around, as though it were still shut up in the marshes of Asia. We may die of the cholera, it is true, but that will be because such is our fate, not because we happen to be near some half dozen others who die of cholera."

"It is astonishing, Percy," answered the surgeon, "how great is the influence of mind over the body. I believe I could talk any man into a conviction that he had the cholera, and probably talk him to death if I persisted in agitating him."

Percy laughed aloud.

"My dear fellow," he said, "you may talk yourself dumb to me; you will never persuade me into any complaint whatever."

"You are too rash, Percy," interposed the Major, a stern old veteran of some fifty years—Barton by name—"you are too rash Percy; you little know the power of nervous impression, or rather you affect to despise what you really feel. I can see you now shrink from close contact with Dr. M., because you know he has been all day with cholera patients."

Percy reddened at this accusation, and springing to his feet, placed himself close to Dr. M.

"Indeed, you mistake," he said, "I have no fear of the kind."

"Oh! don't think it necessary to conceal it," continued Barton, laughing as he spoke; "older and wiser men than you, older and wiser men and as brave—have shaken in their shoes at the approach of cholera."

"But I am not shaking in mine," retorted Percy, reddening still more; "what can make you think so? I tell you I have no fear of contagion, none whatever. I do not believe the disease is contagious. I should not mind," he continued, striking the table as he spoke—"I should not mind sleeping in a bed wherein a cholera patient had died within a few hours."

"Well," laughed Barton with his low peculiar laugh, "it is easy to talk in this way, but you would be sorry if we offered to put you to the proof."

"Indeed I should not be sorry. Put me to the proof, and I will sit up all night in the cholera ward in the hospital. Come, doctor, you are going there now; I will accompany you, and I will remain there too. I will act as nurse to the worst patient. No one shall say I shrank from the proof."

"You need not do so much, Percy," answered Barton, again, "do only what you yourself offered to do, sleep in the bed of a cholera victim. Quatermaster Smith died four hours ago, and the bed in which he died is vacant. Come, I can ean easily procure you a night's lodging therein."

Poor Percy. I saw him turn pale, and he raised a glass of wine to his lips, drained it at a draught; but in a moment his courage returned, and he rose with a smile of animation.

"I am ready, Barton, come along. Good night—good night," and he waved his hand hurriedly to the doctor and myself.

I confess I was little pleased at this arrangement, but a look of intelligence which I perceived pass between Barton and the doctor somewhot reassured me, and I rose to accompany Percy to his unenviable resting place. Barton preceded us, and we waited some moments at the quarters of poor Smith, while he parleyed with some one inside. This concluded, we entered, and Percy took possession of his bed room.

We had remained until he had denuded himself of some of his garments, and had actually retired between the sheets of the formidable couch; when we left him, repeating a good night, while Barton sneeringly informed him that he might consider his penance ended at an hour after two in the morning, it being then eleven o'clock.

"It's no penance to me," persisted poor Percy, speaking from a mass of bed clothes; but Barton drowned the continuation of the sentence in a loud laugh, and closing the door we finally retreated.

At four in the morning we were awakened by Percy's servant, who had sat up in the same building, although in another room, with his master. He came to inform us that Percy was dangerously ill with the cholera.

One by one we rushed from our beds, and hurried to the apartment of our comrade. The doctor was already there, applying all the remedies at his command, but Percy was evidently ill.

For hours every effort was used. We all loved Percy---men as well as officers did their best; but what are human means against the will of heaven? The paroxysms became less, but he sunk into the awful state of collapse from which, it seems, as though scarce a miracle could recover the sufferer.

Perfectly conscious to the last, he took Barton's hand. "It was foolish of me," he gasped, "dear Barton---I forgive you."

"Oh, Percy, Percy," sobbed Barton. "I never shall forgive myself, but believe me when I assure you no one has died in this bed.

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No one has slept in it lately, except Smith, who is not dead nor has not been ill. It was all a hoax!" and Barton wept aloud.

A gleam came over the dying face. "All a hoax?" he murmured, "ah!---how weak!" But he could say no more. Already the pulse was quite gone---already the gallant heart had ceased to beat---Percy was dead!

Dr. M—— persists that poor Percy died from fright, and from no other cause---producing cholera. Certainly from that moment we lost not one man---a fact which favors this supposition.

It was also a fact that no one had died in that bed, nor in that quarter of the barracks. Even were cholera contagious, no contagion could possibly have existed in that instance.---Barton felt the matter deeply; but he is now at peace. He died a death that might atone for a thousand errors---a glorious death upon the noble field of Sabraon.

Beaver Island, September 14th, 1849.

DEAR BRO. COOPER:—It is with a hearty degree of satisfaction that I address you at this time. We, as a people, are blessed with health and prosperity, and the blessings of God seem to smile upon us, and reconciliation, peace and brotherly kindness pretty generally prevails in our midst at this time. Our Conference of the 8th and 9th inst. was attended with a spirit of peace, unity and of interest. The ordinance of baptism was administered to two, one a young man of promising talents, by the name of Calkins, from Michigan, the other was a lady by the name of Moon, from Prairieville, Wisconsin, who was on her way to the State of New York. On Monday, the 10th inst., the boat lay at the dock which was to take Bros. Strang, Adams, Graham and others to the eastern land. But before the boat left there was another arrival, which brought the brother of the Apostle Graham, and another gentleman by the name of Avery, from eastern Michigan. Bro. Graham, however, concluded to tarry a few days to visit with his brother and friend.

Suffice it to say, Mr. Avery became convinced of the truth of the everlasting gospel, and obeyed the same under the administration of the Apostle Graham, and was confirmed and ordained an Elder in the quorum of the Seventies. Bro. Avery is a candid, bright, intelligent man. I must, before I close, relate rather an unpleasant affair. There is a Bro. here by the name of Thomas Horton, who had become quite disaffected, and was on the point of pseudoing. And in a fit of wrath, and with indignant and shameful language, slandered the Apostle L. D. Hickey, for which Bro. S. Graham preferred a complaint against said Horton for slander.

M. M. ALDRICH.

EXCOMMUNICATION.

Samuel Graham, on the 13th inst., preferred a complaint against Thomas Horton for slandering Bro. L. D. Hickey, one of the Twelve. Said complaint was fully sustained by four witnesses, and his own confession. And, after being admonished, refusing to make satisfaction, the Presidency decided that he, the said Horton, be excommunicated from the Church of Jesus Christ of Latter Day Saints, and delivered over to the buffetings of Satan until he repent.

M. M. ALDRICH, PRES.
G. B. COLE, } COUNSELORS.
R. F. MILLS, }

ARISTOCRACY.

There are men (we blush to call them men) who turn up their noses at the mechanic and humble laborer. Being liberally educated, as it is called, they look down with a sort of contempt on those, who in some cases have contributed to their support. "You need not despise a spinning wheel," said an old lady to her pompous son, one day, "for many a night have I worked at it to get money to send you to school." There are women, too, who will not touch a needle with their delicate hands, who laugh at the poor and industrious, who learn trades, or work in factories, for a living. "La me, how unrefined they are," she says, with a scornful smile, as she lounges on the sofa, reading the last pink novel. We once knew a lady—shall we call her a lady?—of this complexion. She was loudly belaboring a poor hard working girl, calling her low and unrefined. "Why" said she, "her father was nothing but a low mechanic." "Yes," remarked a woman present, "her father was a mechanic. I knew him well, for he lived in the same neighborhood with your mother, when she went out a washing." There, reader, if you had been present, you would have seen a strange confusion of face, and heard a vain attempt to utter something too prickly to come out. It stuck in her throat. When we hear men or women speaking lightly of the industrious part of the community, we feel just like tracing back their genealogy. We have done so in several instances, and you would be surprised at what we learned. The most aristocratic man of our acquaintance is the grandson of a fiddler; the proudest woman, the daughter of a wash woman. It betrays a lack of good sense to condemn or look with contempt on any virtuous person, however poor he or she may be. The wise and good respect and love goodness wherever it is found.

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HUNGARY.

This fatal year, '49—will it never be done with its desolations? Pestilence has stalked, and still stalks, with desolating tread over the broad earth, defacing its green sod to make room for innumerable graves—graves not alone of the weak and the wretched, but also of the mighty, the glorious, the gentle, the lovely, the widely and keenly deplored. And that darker scourge, Despotism, the dominion of brute force and blind selfishness—the lordship of the few for their own luxury and aggrandizement over the many whom they scorn, and sweat, and starve—when before has a year been so fruitful as now of triumphs to the realm of night? Sicily betrayed and ruined —Lombardy's chains riveted—Sardinia crushed—Rome, generous, brave, ill-fated Rome, too! she lies beneath the feet of her perfidious, perjured foes, and in her fall has dragged down the Republicans of France, adjudged guilty of the crime of daring to resist the assassination of a sister Republic. But this is not all, nor half.—Germany, through her vast extent, has passed over to the camp of Absolutism—her people still think, but dare not speak, for the bayonet is at their throats, and Demoeracy is once more treason, since its regal enemies have recovered from their terror, and found their military tools as brainless and as heartless as ever. At last Hungary mounts the funeral pyre of Freedom, and the sacrifice is complete, for Venice must trail her flag directly on the tidings of Gorgey's surrender. She has stood out nobly for a noble, a priceless cause—so has Hungary struggled nobly, and nobly fallen.

This is no time for reproaches and recriminations, nor is there certain cause for any. An insurgent race of five or six millions, without credit, finances, or military stores, having to combat its late subjects, though in defence of their common rights, is no match for two great empires, with seventy or eighty millions of blindly obedient subjects, with vast reserves of ordnance and munitions, immense standing armies, and inexhaustible resources of all kinds. There is a sort of truth, not to be set aside, in the bitter French maxim, that "God is on the side of those who have the heaviest artillery."—True, the deeper truth is adverse to this, and in the long run crime and outrage are certain of punishment; but to assume that a nation or party must triumph this year, or in any particular conflict, merely because it has right on its side, is to speculate blindly, and in defiance of the lessons of history.

All this is very plain now; it was not so clear to us last week. The cause of Hungarian independence was so every way righteous and holy, that we could not realize that it was to be overthrown—that God's inscrutably beneficent ends might be subserved through its temporary prostration as surely as by its immediate and signal triumph. Now that all is lost, it seems a marvel that we should have hoped for an opposite result; yet we did hope, and could not relinquish that hope while its maintenance was possible.

For the present, all is over, save that a few desperate, heroic patriots will yet sell their lives in fruitless casual conflicts with the minions of Despotism. Hungary is ruined; has become a mere province of the Austrian empire—another Ireland—a Bohemia.—Her people must henceforth toil and stint themselves to pay the heavy taxes needed to defray the cost of holding them in chains, and no longer he counted the strength and the reliance, but the cancer and reproach of the tyranny which crushes them.

Nothing now remains but that the wolves should divide and devour their prey. How will they prosper in this? Is it probable that Russia has incurred the immense cost and waste of this campaign, with no hope of advantage save to her ally, Austria, and the general cause of Despotism? We do not believe it. Either Gallicia, or Transylvania, or Turkey in Europe, is her stipulated reward for these sacrifices; which of them, time must discover. And if no discord should ensue between the conquerors, it does not follow that there is no retribution for their crimes. How long was it after the final partition of Poland before the capitals of each of the partitioning parties were occupied by a haughty conqueror, after their armies had been defeated and their provinces sliced away? Let us be patient, and see this gigantic crime also work out its righteous retribution.

France has played in this contest the ignoble part of Prussia in the wars of France and Austria, for the ten years preceding 1806.—Her punishment may be decreed to come first. Who cares how soon the Cossacks advance on Paris?—*N. Y. Tribune.*

SHAKER EXHIBITION.

We had the pleasure of witnessing, on last evening, in common with others of our citizens, an exhibition by the "Shaker Family," illustrating the doctrines and practices of the people called Shakers. These exhibitions are stated to be---and we believe it---true delineations of Shaker life, as practiced at home in their villages. And they reveal the astonishing fact, that there are in the United States a body of people, said to number from six to ten thousand, who have, or ought to have, human souls, and who are surrounded by the glare of an intelligence which is said to be brighter than exists anywhere else on the globe, yet who by the force of education and habit, (and we believe something worse,) are led to commit daily such absurd and ridiculous mummeries, as would make even a Hottentot blush!

Those who are conversant with Mormon tomfooleries will readily perceive that many of their ideas have been borrowed from the Shakers---and we see but little difference between them, except that while the latter are innocent and practiced with innocent intentions, the former have an admixture of genuine and ill-dissembled rascality.

The exhibition is very interesting and instructive; and as the Family will appear again this evening, we advise all those who have a desire to 'see folly as it flies,' to attend.---*Signal.*

☞ Will the editor of the Signal inform us what ideas the Mormons have borrowed from the Shakers?

LIFE.—In any adversity that happens to us

in the world we ought to consider that misery and affliction are not less natural than snow and hail, storm and tempest; and that it were as reasonable to hope for a year without winter as a life without trouble. Do well while thou livest, but regard not what is said of it. Be content with deserving praise, and your posterity shall rejoice at hearing it. The humble current of little kindness which, though but a creeping streamlet, incessantly flows, although it glides in silent secrecy within the domestic walls, and along the walks of private life, and makes neither noise nor appearance in the world, pours in at the end a more beautiful tribute into the store of human comfort and felicity than any sudden and transient flood of detached bounty, however ample, that may rush in with a mighty sound.

STRANGE COINCIDENCE.—The Courier Francais states, that some days since a statesman and academician, in the course of a conversation which took place in the library of the National Institute, observed that, in the middle of each century for the last five hundred years, some great social crisis had occurred in Europe. "In 1450," said he, "it was the art of printing which created a revolution. In 1550, it was Luther who shook the foundation of Catholicity. In 1650, it was Bacon and Descartes who demolished the infallibility of Aristotle. In 1750, it was philosophy which triumphed, and prepared the way for the revolution of 1789. We approach the year 1850, and it is evident society is preparing to undergo a fundamental revolution."

REAL AND IDEAL.—Dow, Jr., in one of his discourses, in which he describes the contrast between a semblance and reality, hits off a ball seene :---

"A woman," says he, "may not be an angel, though she glides through the mazes of the dance, like a spirit clothed with a rainbow, and studded with stars. The young man may behold his admired object on the morrow in the true light of reality, perchance emptying a wash-tub in the gutter, with frock pinned up behind —her cheeks pale for want of paint---her hair mussed and mossy, except what lies in the bureau: and her whole contour wearing the appearance of an angel rammed through a brush fence, into a world of wretchedness and wo!"

THE HERALD.

By the generosity of a brother in Baltimore we are enabled to send out the Herald this week with a new dress in part. If we had the means we should be happy to send it in an entire new suit. It deserves it. In the midst of poverty it carried the glad tidings of salvation to the saints when destruction was desolating them like a dreadful tornado. By its valiant testimony many honest souls were saved from having their bones bleached on the western prairies. When dark clouds were hanging over the church like the darkness of Egypt, it was like a pillar of light in the wilderness leading her to pleasant pastures. When the saints were in the midst of trials and afflictions more fatal than the persecutions of Missouri, it was amongst them to counsel and to strengthen.—When the saints mourned it mourned, and now when the time of rejoicing has come let it rejoice with you. We hope some more of our brethren will exhibit a spirit of liberality like this brother, by sending enough to finish the dress.

☞ The darkest hour of night is just before the break of day. Though prosperity is a desirable state, adversity is often beneficial. A man brought to the ground is awakened to a just preception of his duties, and takes courage to try again. Milton was blind when he found Paradise Lost, and Cowper, in great distress, when he translated Homer. Ye that are down bent, take fresh courage and try again.

☞ The drouth in Essex Co., N. Y., has been so great as to render the crops not worth harvesting, and the farmers have gone into Vermont to purchase hay.

BEAUTIFUL EXTRACT.

Few think of the lofty and divine hopes that the belief in immortality opens to us. One of the purest of these is an expectation of a more entire intelligence—of the great gift of conversation with all who have lived before us—of questioning the past ages and unraveling their dark wisdom. How much in every man's heart dies away unuttered? How little of what the sage knows does the sage promulgate? How many chords of the lyre within the poet's heart have been dumb in the ear of the world? All this untold, uncommunicated, dreamed of hoards of wisdom and harmony, it may be the privilege of our immortality to learn. The best part of genius the world often knows not—the Plato buries much of his love within his cave—and this, the high unknown, is our heritage. With these thoughts, how easy it is for the parting soul to beautify and adorn death? With how many garlands we can hang the tomb! Nay; if we begin betimes, we can learn to make the prospect of the grave the most seductive of human vision—by little and little we wean from its contemplation all that is gloomy and abhorrent—little by little we have therein all the most pleasing of our dreams. As the neglected genius whispers to his muse, "Posterity shall know thee, and thou shalt live when I am no more," we find in this hallowed and all promising future a recompense for every disappointment in the present.

It is the belief of the Arabs, that to the earliest places of human worship there clings a guardian sanctity—there the wild birds rest not, there the wild beasts may not wander; it is the blessed spot on which the eye of God dwells and which man's best memories preserve. As with the earliest place of worship so it is with the latest haven of repose—as with the spot where our first imperfect adoration was offered up, our first glimpse of divinity indulged, so should it be with that where our full knowledge of the arch cause begins and we can pour forth a gratitude no longer clouded by the troubles and cares of earth.—Surely if any spot in the world be sacred it is that which grief causes, and from which, if the harmonies of creation, if the voice within our hearts, if the impulse which made man so easy a believer in the revelation, if these mock and fool us not with an everlasting lie, we spring upon the untiring wings of pangless and seraphic life—those whom we loved around us; the aspiring that we nursed, filled our nature, universal intelligence; our atmosphere, eternal love.—*Ex. Paper.*

POETRY.

BY S. P. B.

Ye saints of God, both far and near,
Obey God's word, which you now hear;
In fair Voree, in regions west,
There God will give his people rest.

Then gather up, ye honest few—
Say to the world, farewell to you:
In fair Voree seek ye a home,
And gathered be, no more to roam.

Go—go, ye Elders, far and near,
In all the world, to all 't'will hear:
In fair Voree, 'tis by and by,
An ensign shall be raised high.

Cease, then, all doubts, and also strife—
A quiet and devoted life
In fair Voree, "Garden of Peace,"
'T'will surely bring a swift release.

Great works God said he there would show;
And thus he'll make his people know,
In fair Voree, sweet, sweet repose,
Where saints may dwell secure from foes.

O, God! how long shall Zion be
Inhabited by thy enemy?
In fair Voree, by thy command,
Give power by which thy church shall stand:

That Zion soon may bud and bloom;
Become for saints a holy home:
Though in Voree there now is rest
For all the saints, from east to west.

Great God, what can thy promise hold,
By prophet James so long foretold?
In fair Voree, if equal we,
Shall gathered dwell in unity.

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VOL. IV. No. 30.] VOREE, WIS., THURSDAY, OCT. 11, 1849. [WHOLE No. 146.

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GRAPES FROM THORNS,

AND FIGS FROM THISTLES.

"Either make the tree good, and its fruit good, or else make the tree corrupt, and its fruit corrupt. A tree is known by its fruit." [JESUS CHRIST]

This rule has often been applied to the moral conduct of individual professors, but we now propose to apply it to religious systems, and churches; for if a tree is known by its fruit, churches and systems may also be known by their fruits.

On all sides we turn our eyes we behold the christian world (so called) divided into sects and parties—all differing from each other, and all professing to be the church of Christ. Hence the inquiring mind often meets with extreme difficulty in endeavoring to ascertain the right from the wrong.

All the Protestant world agree that the Roman Catholic, or mother church, is so corrupt, and so far apotatized from the truth, that a reformation was not only needed, but absolutely necessary. Many of them even go so far as to say that she is the "mother of harlots"—the woman upon the "scarlet colored beast"—"Anti-Christ"—"The man of sin," &c. Indeed, her principles are so abominably wicked, and so manifestly corrupt, that the thinking mind is almost forced to the above conclusions.

But still the Roman Catholic religion was the national religion of England for many hundred years. She built the ancient chapels where the Protestants now worship. Under her authority the country was divided into parishes, bishoprics, &c. All the officers and ordinances were administered by her. She ordained the bishops and clergy, and she christened the entire population, from generation to generation. At length in the reign of Henry the 8th, the authorities of England and most of her population became Protestants, they were excommunicated from the communion of the mother church and withdrew from her fellowship.

At length after many bloody struggles the church of England was established in her present form. But still she professed to retain the priesthood and ordinances which she had received from the Catholic or mother church—that is, her bishops and clergy claim no new commission from heaven, and her members were not christened anew.

Now comes the application of our text. If the mother church was a good tree, why should Protestant England leave her communion? If, on the other hand, she was a bad tree, how could her priesthood and ordinances be good?

Question.---From whence did the Protestant church derive her authority as to offices, ordinances, and christenings?

Answer.---From the Catholics.

Q.---Was the Catholic church a good tree or a bad one?

A.---She was a bad one---so says Protestantism.

Q.---"Do men gather grapes from thorns, or figs from thistles"---can a bad tree produce a good stock or branch?

A.---"Either make the tree good and its fruit good, or else make the tree corrupt and its fruit corrupt: a tree is known by its fruit."

Now, according to the plainest rules of logic, if the Catholic church was anti-christian, then her christening, or baptism, and her priesthood was not of heaven, but of men. God neither recognized the Catholic church as his church

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The fact of her having retained her baptism and her priesthood, which she received, while Catholic establishes the point beyond controversy, that she is a stock or branch of the old tree. And by so doing she virtually acknowledges the tree from which she grew to be a good tree, or herself a bad one.

If then, the Catholic church is considered a "thorn" or "thistle," the Protestant church cannot be considered a fig or grape.

These same remarks will in all their force apply to Methodism, in all its branches, and to other systems which have derived their priesthood and ordinances from the mother church. If the Catholics are false, then Protestantism has no foundatiou. Luther derived his authority from the Catholics. Wesley derived his authority and baptism from the established church, and so did his followers.

We might trace this matter from one branch of reformers or dissenters to another, in all their various sects, from the early dawn of the pretended reformation down to the smallest sprig or branch, of which the great tree of corrupt christianity, or anti-christianity is composed; but we forbear. Suffice it to say, that the same rule will apply to all, except such as can absolutely claim authority by revelation from God.

But churchmen, Methodists, and Protestants in general deny in the plainest terms, the possibility of any revelation later than the Bible.

Hence if you inquire of them what they have against the principles of the Latter Day Saints, the answer is, "they are deluded because they admit of new revelation."

Now the very moment they (the Protestants) take this stand, they deprive themselves of every claim to authority from God, in ministring holy things, unless it is derived from the mother of abominations.

"No man taketh this ministry upon himself (says Paul) but him who is called of God, as was Aaron." It is plain, that Aaron was called by revelation. One of the prophets in reproving the corruptions of the priesthood says as follows:---"The priest's lips should keep knowledge, and receive the law at his (God's) mouth." Revelation is inseperably connected with the priesthood, as an unchanging principle from all eternity to all eternity. Where there is no gift of revelation there can be no priesthood, and where there is no prieshood there can be no ordinances of God, and where there are no ordinances of God there can be no church of God. All doctrine, ordinances, gifts, and blessings pertaining to the church of God, spring from an inspired priesthood as directly as a stream flows from a fountain, or as fruit is produced from a tree. As well might man attempt to produce apples or figs independent of a tree, as to expect a church of Christ to be in existence without apostles, prophets, &c., to administer the ordinances and blessings thereof.

Since the great apostacy from primitive christianity, all the reformers of which we have any knowledge have fallen into this one inconsistency, viz., of patching new cloth on to old garments; and thus the rent has been made worse. For instance, the Protestants have sought a reformation in doctrine without a recommission and new administration of ordinances. The Wesleyans sought a reformation in practice without a reformation of doctrine.---The Irvingites sought to graft the gifts of the spirit on to a corrupt church, without a change of ordinances, or priesthood. The Rev. Alexander Campbell has attempted to restore the ordinances without the priesthood, or gifts of the spirit. The Friends or Quakers have considered both priesthood and ordinances as of

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no use, and that the spirit itself is sufficient, &c., &c. Thus all the attempts at reformation have failed to produce the desired effect; ages have rolled away, and the rent is still made worse, or the new wine has burst the old bottles; and thus bottles and wine have been lost or destroyed.

At length the full time had arrived for the great restoration of all things to commence, for the great and last dispensation to be ushered into the world. The Lord uttered his voice from the heavens, an holy angel came forth and restored the priesthood and apostleship, and hence has arisen the church of the saints; new (new to this generation) in priesthood, new in ordinances, new in spirit, gifts and blessings. It claims no affinity with the "mother of harlots or any of her daughters." It denies the ordinances and priesthood which have grown out of her roots. In short it is a new "tree"---new "fruits,"---"new cloth," and "new garments,"—"new wine," and "new bottles"—"new leaven" and a "new lump," "a new covenant" and spirit; and may it roll on till we have a new heaven and a new earth, that we may dwell forever in the new Jerusalem, while old things pass away, and all things are made new, even so. Amen.

BORROWING TROUBLES.—Thou hast seen many troubles, travel-stained pilgrim of the world. But that which hath vexed thee most, hath been looking for evil. Although calamities have crossed thee, and misery been heaped upon thy head, yet ills that never happened have chiefly made thee wretched.—*Taper's Philosophy.*

Eighteen miles west from Cleveland, Ohio, Sept. 27th, 1849.

DEAR FRANK:—I attended the Franklin Conference, assisted by Bro. Adams, Bro. Savage, and several other Elders. We had an interesting meeting, but as the Conference business had been principally attended to at the July and August Conferences, and a large one would occur so soon, we did not take up any general business matters. The hurry of our journey prevented sending up the minutes. One of the brethren near Saginaw let me have a horse and buggy, and I am passing down as far as Chautauque Co., N. Y., by land, whence I shall hurry by steam to New York to attend the October Conference. My family will probably stop some time in Chautauque Co. Graham, Hickey, Blakeslee and Wright, with several Elders, are ahead of me, all well I presume. Savage is coming on a little behind. Page is expected along, but I do not know whether he is ahead or behind. Bro. Adams has gone to Baltimore. We expect a general turn out there, and finding an excelleut spirit among the brethren where we go, look for better times in the future. We left things prospering at Beaver, and emigrants are arriving by nearly every boat. A family landed from Virginia a few minutes before I left.

Truly and sincerely, JAMES J. STRANG.

LYING IN BED.

No piece of indolence hurts the health more than the modern custom of lying in bed too late in the morning. The inhabitants of cities never rise before 8 or 9 o'clock, but the morning is undoubtedly the best time for exercise, while the stomach is empty, and the body refreshed with sleep. Besides, the morning air braces and strengthens the nerves, and in some measure answers the purpose of a cold bath. Let any one who has been accustomed to lie in bed til! 8 or 9 o'clock, rise by 6 or 7, spend a couple of hours in walking, riding, or any other active diversion without doors, he will find his spirits cheerful and serene through the day, his appetite keen and his body braced and strengthend. Custom soon renders early rising agreeable, and nothing contributes more to the preservation of the health. The inactive are constantly complaining of pain in the stomach, flatulence, indigestion, &c. Those complaints which pave the way to many others, are not to be removed by medicines; they can only be cured by a rigorous course of exercise, to which indeed they seldom fail to yield. It consists with observation, that all old men have been early risers. This is the only circumstance attending the longevity, to which I never knew an exception.—*Ex.*

CURSE OF ILL-GOTTEN WEALTH.

There is such a curse goes with an ill-gotten estate, that he that leaves such a one to his child doth but cheat and deceive him, makes him believe that he has left him wealth, but has withal put such a canker in the bowels of it that is sure to eat it out. Would to God it was as generally laid to heart as it seems to be generally taken notice of! Then surely parents would not account it a reasonable motive for unjust dealing, that they may thereby provide for their children, for this is not a way of providing for them, nay 'tis the way to spoil them of whatever they have lawfully gathered for them; the least mite of unlawful gain being of the nature of leaven, which sours a whole lump, bringing down curses upon all a man possesseth.—*Whole Duty of Man.*

SUBLIME TRUTH.

Let a man have all the world can give him, he is still miserable, if he has a groveling, fettered, undevout mind. Let him have his gardens, his fields, his woods, his lawns, for grandeur, plenty, ornament and gratification; while at the same time God is not in all his thoughts. And let another have neither field nor garden; let him only look at nature with an enlightened mind—a mind which can see and adore the Creator in his works, can consider them as demonstrations of his power, his wisdom, and his goodness, and he is far happier than the other in his riches. The one is little higher than a beast, the other but little lower than an angel.—*Ex.*

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THE RELIGION OF THE ANCIENTS.

It has been supposed by many of our modern theologians that the ancients knew very little about religion; that if they possessed any information of a God, it was only in dark similitudes; in forms and ceremonies, in uncertainties and shadows; that the antediluvians lived in a day of darkness, or, rather, in the gloom of night; that the patriarchs lived in the dawn of day, before the sun had made its appearance above the horizon; that the Mosaic dispensation might be compared to the sun's first rising on the world; that the time when our Savior made his appearance among men, and the gospel was preached by the Apostles, was like the sun rising in majesty, dispelling the mist that brooded over the earth, and causing creation to rejoice; but that we are living in a day when *sol* has reached the meridian of his glory; in "the blaze of gospel day."

These views are by no means uncommon, and yet it always has appeared singular to us that men in this day and age of the world, when sectarianism has torn to pieces the religious world, and men's views on this subject are split up into ten thousand pieces, that they should arrogate more to themselves than what our Savior and his Apostles enjoyed, when the church was in its primitive glory; whilst they were under the teaching of our Lord, and inspired Apostles; before corruption or false doctrine had obtained power in the christian church: and we can only account for it upon the principle that "ignorance is the mother of superstition;" and that in them the words of the Apostle are fulfilled: "Professing to be wise, they become fools."

True religion is of divine origin; it emanates from God. It teaches us what is his will; what our privileges are, and what our duty is towards him, and to each other. It teaches us to "love God with all our heart, might, mind and strength; and our neighbor as ourselves." If we possess any knowledge of God, we must have received it from God; for, according to the words of the Savior, "no man knoweth the Father but the Son, and he to whom the Son does reveal him." Since religion is of divine origin, we can only obtain from God a true knowledge of his mind, his purposes, and designs, and what mode of worship will be acceptable to him. And if we have no means of coming to God ourselves, we can receive no knowledge of God, but what is conveyed either by tradition or writing. And since priestcraft has prevailed in different ages, and errors in translation and transposition are likely to ensue, it must follow as a natural consequence that those who are nearest the fountain will be the most likely to partake of the purest streams.

And it must be obvious to every understanding mind that all correct intelligence proceeds from God, and that the more frequent intercourse a man has with the Lord the more communications he has from the Almighty, and the more frequent God's revelations are to him the more he will know of the purposes and designs of his heavenly Father, and, consequently, of true religion. This being the case, it will not be necessary for us to inquire whether a man lived in the Adamic dispensation, the dispensation of Noah, of the Patriarchs, of Moses, of our Savior, or in the present dispensation, to know who had the most light, possessed the greatest privileges, or had the most religion, but to inquire who drew the nearest to God, who received the most frequent communications from him, and to whom did he most abundantly reveal his will, whether in this generation or any other. If these questions can be satisfactorily answered, we shall not find much difficulty in ascertaining who possesses the most knowledge of God and godliness, and who has the most religion.

If we turn our attention to the present religious world, what do we see? Men holding communion with God, and receiving revelations from God? Verily nay! The heavens to them have become brass, and God's mouth is closed. Nay, worse; the idea of revelation is scouted by them, and those who would believe in it are branded as impostors; and they virtually cut themselves off from all communication with, or from God, and can know nothing of or

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Or like some ancient palace that stood proudly aloof from other inferior buildings, magnificently adorned with all the beauty of ancient architecture; its towers, and columns, and statuary, and beauty, was the pride of princes, and its strength and fortresses bid defiance to the hand of the desolater; but the revolutions of ages have despoiled the noble edifice: the corroding hand of time has destroyed its beauty, and all that is left of its former magnificence is here and there a few broken fragments, that very imperfectly show to the inquiring traveler the ruins of its former splendor and ancient glory.

So stood the church, once indeed beautiful, pure and intelligent; clothed with the power and spirit of God; endowed with the gift of the Holy Ghost; possessed of prophets, Apostles, pastors, teachers, helps, governments, tongues, interpretations, gifts, visions, and the ministring of angels; having the heavens opened, the purposes of God unfolded, the future destiny of man made known, and "life and immortality brought to light."

Basking in the beams of eternal truth, and holding communications with God and angels, it stood proudly erect, in the strength of Israel's God; it was sustained by the mighty hand of Jehovah, and was indeed "fair as the moon, clear as the sun, and terrible as an army with banners;" but ah! alas! a change has come over the dream; the flower has been nipt in the bud; its glory has departed; the deadly influence of heresy has penetrated to its very vitals.

The withering power of priestcraft has disrobed it of its beauty; and disjointed by sectarian strife and schismatic influence, it lays in broken fragments, scattered, rent and disjointed, with nothing to point out its original but the shattered remnants of its ancient glory, on which are scarcely traceable any of the marks of its former magnificence, or original grandeur. And how can it be otherwise? when men are destitute of revelations from God, and absolutely deny the principle?

Perhaps some may think that the above is an overstrained picture, but we think not; and let those who think differently examine the subject, and they will find that none of the above mentioned things, which constituted the beauty and glory of the christian church, are now to be found: no apostles, no prophets, no pastors, teachers, or evangelists, that even profess to be inspired; no gifts of healing, no tongues, or interpretations; no visions, no revelations, or ministring of angels; but all they now possess, as a substitute, is, the dogmas of men, the wild theories of theologians, and the opinion of divines; all doubt and uncertainty, without the least particle of a knowledge of God, the order of his church, or his will concerning them.

If we turn our attention from the religious world to that of the infidel, we shall find a body of men vainly striving to find happiness in created good, in morality and in social society, but without a knowledge of God. Turn we our attention for a moment to Fourierism, which however laudable in its attempts to ameliorate the condition of man, and out of the broken, chaotic, disordered mass of society that now exists, bring about a social order which shall promote universal peace and happiness; it must fail in its attempts; it has no other religion than that which is above described; it has not the materials to construct such an edifice as it contemplates; and science without God will never make men permanently happy.

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our continent, torn to pieces with dissensions about religion and politics, tossed on the billows of uncertainty, both religiously and politically, men scarcely know which way to steer to shun the various rocks that threaten destruction on every hand.

With several hundred different religions, all clashing and in commotion, the speculative theories of Miller, with his wild enthusiasm; the deceptive pretensions of Mesmerism; the poison of Infidelity; the plans of Fourier, and the ten thousand other notions that are deluging the earth, and cracking the human brain, render it indeed necessary that God should again speak and point out the way of salvation and happiness with certainty to the human family, and bid the "dire commotion cease."

With this state of things, shall we glory in our religion, and say that we are living in the "blaze of gospel day?" Vain pretension! Idle boast! Let us rather hide our heads in shame, and "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein;" then should we indeed find rest to our souls. Jer. vi. 16.

If we turn our attention to the ancients, we shall find that their religion was founded upon a very different basis. If they worshiped God, it was because they were instructed by him to do so. If they kept any law, or observed any ordinances, it was because the Lord commanded them to do it. Their religion was taught them by the Lord. And if they possessed any knowledge of God, any wisdom or intelligence, if they were made acquainted with his purposes and designs, it was through revelation. And if God had not unveiled himself to them, they must have remained eternally in the dark, and ignorant of the principles of truth. Under the tuition of Jehovah they were taught the truths of heaven, unadulterated by the foolish dogmas of men, or the corrupting influences of priestcraft. Thus being taught of God, and amenable to him for their conduct, and their teaching being the teaching of heaven and proceeding from God, their adherence to his precepts was their eternal salvation. They knew no other guide, and, following his directions, they were safe.

What a contrast there is between ancient and modern religion. Men boast of their religion, of their intelligence, of their knowledge of God, and of his will and purposes, and he has never spoken to them, nor given a revelation for eighteen hundred years, and they believe he never will do so again. While Enoch, Noah, Abraham, Moses and the prophets walked with God, had the ministring of angels, the visions of heaven unfolded, and the purposes of God developed; saw and conversed with Jehovah; gazed on the glories of the eternal world, and wrote and prophecied of events that should transpire through all succeeding ages. If this generation possess any knowledge of God, they obtained it through what the ancients have written and spoken; and yet our modern religionists profess to be wise, enlightened and intelligent, and think that the ancients were in the dark. O consistency, whither hast thou fled!

We must necessarily conclude from the above that "every good and perfect gift proceeds from the Father of Lights," through the medium of revelation, and if we cannot obtain revelations from him we must remain eternally in the dark in regard to true religion, God, angels, heaven, hell, the purposes of Jehovah, or anything connected with salvation; and instead of obtaining true intelligence from God, shall be obliged to wander in the uncertain mazes of sectarianism, and of false religion and philosophy; ignorant of God, and of the plan of salvation, groping in midnight gloom, and when we leave this world be obliged to "take a leap in the dark."

For the Gospel Herald.

Voree, September 29th, 1849.

Bro. Cooper:—An original characteristic of the saints is, that they obey God rather than man. The law of God is given to them, and they receive it, unlike the great body of mankind, who, though they profess faith in God, in his law and his providence, always reject and

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With several hundred different religions, all clashing and in commotion, the speculative theories of Miller, with his wild enthusiasm; the deceptive pretensions of Mesmerism; the poison of Infidelity; the plans of Fourier, and the ten thousand other notions that are deluging the earth, and cracking the human brain, render it indeed necessary that God should again speak and point out the way of salvation and happiness with certainty to the human family, and bid the "dire commotion cease."

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If we turn our attention to the ancients, we shall find that their religion was founded upon a very different basis. If they worshiped God, it was because they were instructed by him to do so. If they kept any law, or observed any ordinances, it was because the Lord commanded them to do it. Their religion was taught them by the Lord. And if they possessed any knowledge of God, any wisdom or intelligence, if they were made acquainted with his purposes and designs, it was through revelation. And if God had not unveiled himself to them, they must have remained eternally in the dark, and ignorant of the principles of truth. Under the tuition of Jehovah they were taught the truths of heaven, unadulterated by the foolish dogmas of men, or the corrupting influences of priestcraft. Thus being taught of God, and amenable to him for their conduct, and their teaching being the teaching of heaven and proceeding from God, their adherence to his precepts was their eternal salvation. They knew no other guide, and, following his directions, they were safe.

What a contrast there is between ancient and modern religion. Men boast of their religion, of their intelligence, of their knowledge of God, and of his will and purposes, and he has never spoken to them, nor given a revelation for eighteen hundred years, and they believe he never will do so again. While Enoch, Noah, Abraham, Moses and the prophets walked with God, had the ministring of angels, the visions of heaven unfolded, and the purposes of God developed; saw and conversed with Jehovah, gazed on the glories of the eternal world, and wrote and prophecied of events that should transpire through all succeeding ages. If this generation possess any knowledge of God, they obtained it through what the ancients have written and spoken; and yet our modern religionists profess to be wise, enlightened and intelligent, and think that the ancients were in the dark. O consistency, whither hast thou fled!

We must necessarily conclude from the above that "every good and perfect gift proceeds from the Father of Lights," through the medium of revelation, and if we cannot obtain revelations from him we must remain eternally in the dark in regard to true religion, God, angels, heaven, hell, the purposes of Jehovah, or anything connected with salvation; and instead of obtaining true intelligence from God, shall be obliged to wander in the uncertain mazes of sectarianism, and of false religion and philosophy; ignorant of God, and of the plan of salvation, groping in midnight gloom, and when we leave this world be obliged to "take a leap in the dark."

For the Gospel Herald.

Voree, September 29th, 1849.

Bro. Cooper:—An original characteristic of the saints is, that they obey God rather than man. The law of God is given to them, and they receive it, unlike the great body of mankind, who, though they profess faith in God, in his law and his providence, always reject and

ridicule his word when given. The antediluvians were, no doubt, believers in God, perfectly orthodox in their faith relative to God, and they preserved a formal worship according to the custom of the country; had their canon of scripture, whether oral or written, to which they appealed.

They were to the true saints of that day what apostate christendom is to the true saints in this day. Both have corrupted their ways. That is, corrupted the true way. Both teach faith in God, and at the same time ridicule his word. Both fill the earth with violence. Both reject the means provided of God for their deliverance. The antediluvians by disregarding the warning of Noah and the building of the ark. And apostate christendom by a like disregard of the word of God spoken by "his servant, sent forth at supper time," and the places wherein shall be deliverance, namely, Zion and Jerusalem. Consequently the same fate which terminated the folly and wickedness of that people is but a sample of what awaits the corruptors of the earth in the generation in which the dispensation of the fulness of times has been committed. "For as it was in the days of Noah so it will be in the day of the coming of the Son of man."

Ques.—How was it in the days of Noah?—Ans.—They "knew not until the flood came and took them all away." What was it that they did not know? Why they did not know that God had rejected them. They did not know that the flood was coming, and did not know that the ark would save them. In short, they did not know that Noah was a prophet, and, of course, did not know anything about the work of God among them "till the flood came and took them all away." Here was a baptism without repentance. And though the destruction of all wickedness, it purified the earth for a residence for the saved of the ark.

A true figure of what is coming upon this generation. "So shall it be in the day of the coming of the son of man." "Mystery Babylon," comprising every sectary in christendom, do not know that they are rejected of God, but say as the prophet said they would—"no doubt the Lord is with us," though he has not spoken to them "since the fathers fell asleep," some 1700 years ago. They know not that a deluge of fire is coming. 2 Peter iii. 7. They do not know that there is deliverance in Zion and Jerusalem, because their prophets, rulers and seers are covered with the "spirit of deep sleep."

They do not know that there is a prophet in their midst that speaketh the word of God, who forewarns the dwellers on the earth that a consumption is determined upon the whole earth. Isa. xxiv. The consequence will be as it was in the days of Noah, they will eat and drink, marry and "give in marriage." That is, pursue their ordinary business until the day to which the heaven and earth that now is, is "reserved unto fire." Hence there will be another baptism (of fire) without repentance, to the destruction of the ungodly, and for the purifying of the earth, and those who are delivered (in Zion and Jerusalem) shall receive it for an everlasting inheritance; "for blessed are the meek, for they shall inherit the earth."

A peculiar characteristic of the saints is, they gather together. So striking is this doctrine that every prophet and apostle, every man of God from before "Abraham was," have talked of it, sung of it and prayed for it. And Jesus Christ, when portraying the utter desolations of a rejected people, says: "How oft would I have gathered thy children," &c. Modern christians say they can worship God as well in one place as another. Then, I ask, why did God tell Abraham to get up and go out of his own country to a strange land?

Again, could Israel, after Moses came among them, worship God and make brick for Pharaoh at the same time? I think not. "All souls are mine," saith God, and the spirit and body is the soul of man. If their souls served Pharaoh, how could they serve God? It is evident that they could not serve God and Pharaoh any more than God and mammon. Hence the voice from heaven proclaimed, "come out of her my people." While Israel remained in Egypt they obeyed man, when they came out they could obey God. And while the saints are scattered among the Gentiles they must serve them, be subject to their sins and their plagues. Would it not be better to come out from among them and obey God rather than man? that his kingdom may come and the dominion thereof unto the saints of the most high. May God speed the gathering and the preparation. Yours in the faith of the Son of God, J. W. BRIGGS.

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SONG IN CAPTIVITY.

PSALM CXXXVII.

We sat down by Babylon's waters,
And, thinking of Zion alone,
We hung our sad harps on the willows,
In the midst of them making our moan:
For they who had carried us captive
Asked for Zion's sweet song at our hands,
As if we could sing, in our sorrow,
The song of our God in strange lands.

Yes, when I forget thee, my country,
Let my right had its cunning forget:
When I fail to prefer thee to pleasure,
Still the tongue that can honor thee yet:
Jerusalem still be the treasure
Most precious that earth can bestow;
And thy vengeance, O God! upon Edom,
That cried "Lay her low, lay her low!"

Remember, O Lord! in the season
When Zion shall come to her own,
The children of merciless Edom,
And teach them the griefs we have known:
Thrice happy be he who, pursuing
The daughter of Babylon still,
Shall devote her young babes to the ruin,
And, reckless of pity, shall kill.

SONNET.—AUTUMN.

Hail! Autumn! thou, on rainbow-colored throne,
Dost sway thy sceptre over dying things;
And wildwoods' music is thy mournful tone,
As now her dying dirge sad Nature sings.
The Oak, with crimson glories on his brow,
Moans that his empty honors cannot last;
His forest brethren at thy feet must bow,
Bewailing their magnificence, soon past.
Yet Autumn! I thy pensiveness should love;
'Tis sadness in sweet sympathy with mine,
As, lonely, stray I through the mournful grove,
Musing on sorrows, sent by hand divine:
Joy, Youth, and Happiness, like pale leaves, fall,
Fade, wither, pass away from us, poor mortals, all.

SINGULAR PHENOMENA.

The Baton Rouge (La.) Advocate of the 13th ult., says that a most singular sight was witnessed a few days since, upon the premises of a Mr. Bosey, in the lower part of the town. The earth for twenty or thirty feet square, appeared to be in a state of natural "spontaneous combustion." Flames were seen to issue to a height sufficient to attract the attention of persons a hundred yards off, and many of them repairing to the spot, found the earth on fire, sending forth somewhat of a sulphurous smell. An attempt was made to quench the mysterious fire by copious drenchings of water, but it was like adding fuel to the flames, causing the fire to burn with more vehemence, and producing the same crackling noise as that of grease and water when commingled and brought in contact with fire. Eventually, however, an experiment was tried, which proved successful. A heap of ashes were obtained, and profusely scattered over the burning district; water then being poured over them, an alkaline composition was produced which proved an effectual extinguisher of the aqua-oleaginous. The Advocate says we visited it on Monday afternoon; we could distinguish no appearance of fire or heat, save that which poured down upon us from old Sol above, and which was of a nature severe enough for all comfortable purposes.

THE MANIAC AND THE INFANT.

The following anecdote was related to us by the keeper of the prison where the maniac was confined. He had been brought there in a most desperate state. He had long before been confined in a cell where for months no one dared to enter. Several stout men at last brought him to Hartford county prison. In a few days the keeper endeavored to subdue him. He adopted the following expedient:—

"He told his little child, who was scarcely strong enough to walk, to go to the cell and offer the insane man an apple. Day after day the child went to the cell, and calling the man by name, said, "Sir, take an apple, sir," The maniac turned away in rage. She continued the practice, and with her mild, soft voice, again urged the distracted man to accept her little gift. He seemed inexorable. His eye could not be caught; for little can be accomplished with any man until he is secured. One day the little child stood at the iron grating with the apple in her hand, saying, "Come Mr. B——, now accept my apple. Do take it from my hand." Her mild, soft, persuasive tones at last touched a tender chord in that distracted soul. It vibrated to the gentle sound of the infant voice. Light broke in upon the darkest mind. Gradually, as the flower yields to the beams of the rising sun, and throws open its petals to its refreshing influence, so did the soul of this maniac open to the sweet influences of this infant. He looked upon her; she on him; and reaching out his hand, quietly took the little token of affection, and ate the apple in her presence. Gradually she subdued him. The keeper, delighted with the experiment, at last took him out one day, letting the child lead him to one of the officers of the city, and he was introduced as Mr. B——. Said the man, "is this any relation to that Mr. B——, whom you have confined as a maniac?" "O, yes," said the keeper, "he is a very near relative," delighted with the innocent deception he was practicing; "he is very near related, he is the man himself!" Had it thundered that moment, the men would not have been more surprised, and they were about rushing into the street—the keeper assured them that there was not the least danger. After a short conversation the restored man, with the keeper and the child, returned back to the prison. Here was a most wonderful instance of the power of love. The man was subsequently restored to society."—*Prisoner's Friend.*

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VOL. IV. No. 31.] VOREE, Wis., THURSDAY. OCT. 18, 1849. [WHOLE No. 147.

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THE CHRISTIAN SABBATH.

The stated observance of the first day of the week, as a day for religious instruction, is necessary to the proper knowledge and correct understanding of divine truths, the right cultivation of christian principles, and due obedience to the laws of our Creator, among and by a christian community. But in order that the day may answer the end for which it is set apart, it is also necessary that the instruction given from the pulpit on that day should be of the right kind, and in perfect agreement with the teachings of the word of God—given to man as his rule of life, and his guide to heaven. Instructions in false doctrines, which are contrary to divine truth, can be of no benefit to mankind, but rather do injury, by deceiving and thus leading them astray, while they, confiding in the wisdom and integrity of their teachers, believe that they are progressing in the right way to enjoy the reward of the righteous.

The design of christian instruction is to fit men for the christian life, and to assimilate them in their character to the great law-giver himself, that they may act in the world towards their fellow men according to the requirements of his law, after his own example. Consequently, the instruction from the pulpit on Sunday should be such, and such only, teaching men the necessity of unconformity in life---in every act of life, and at all times, habitually, and with heart felt sincerity, to the divine law of justice, mercy and universal benevolence revealed in the word of God. The Savior, speaking of this law, which in every respect was so thoroughly violated by the bigoted zealots of the Jewish religion, notwithstanding their punctual observance of external rituals, and of the Sabbath in particular, says, "think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. v. 17, 20.

Are men taught, by the preaching heard in nearly all pulpits at the present day, to obey the law and keep the commandments in order to enter the kingdom of heaven? Is it taught that he who loves his neighbor as himself, in so doing fulfills the law of God, and thereby actually secures to himself the kingdom of heaven? Such were the teachings of Jesus Christ and his Apostles, but such are not the teachings of orthodox divines of the nineteenth century. Religion is now made to consist in going to church on Sunday, because the day is holy, in believing certain senseless and contradictory dogmas, falsely denominated the christian faith, and which are not understood even by the preacher himself; faith being substituted for good works, and in praying, or petitioning the Almighty for blessings, of the nature of which the petitioners actually know nothing. Such in general is the religion taught in the pulpits of the present day; integrity of heart and life, and obedience to the divine commandments, being regarded as worse

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than useless for man's acceptance with the Deity. Indeed, it may be easily and incontrovertibly proved, that what are now termed orthodox doctrines, are so far from being in agreement with the doctrines of the Bible, that they are the very opposite of them; and that the religion now prevalent, is, under a different external form, and under another name, the very counterpart of the religion prevalent among the Jews in the days of Christ.

The Scribes and Pharisees, who sat in Moses' seat, or who taught the people their religious duties, made void the law of God by their traditions; in like manner, divines now make void the law of their doctrine of justification by faith alone, founded upon a mistaken view, and the false interpretation of the Bible. Preachers do not indeed, in their sermons, plainly and without somewhat qualifying their words, condemn as an evil in the sight of God a man's efforts to live a moral life; but they most emphatically denounce it as being contrary to the divine will, and therefore sin against God for man to obey the commandments in order to gain the divine approbation and secure to himself eternal life. But what are the teachings of the great master, whose ministers these preachers profess to be?

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's who sent me." John xiv. 21, 24. The Apostle, taught of the Lord, says, "circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. vii. 19. Again we read, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city,"—the New Jerusalem. Rev. xxii. 14. And again, "Whosoever shall do and teach them, (that is, the commandments,) the same shall be called great in the kingdom of heaven." Again, "All things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets." Matt. vii. 12. Now are we not most explicitly taught in these passages, that men are to please God, and fit themselves for heaven by keeping the commandments? and that the substance of what is required by the commandments, is, to act justly, sincerely and charitably in our dealings with our fellow men; or to do unto them as we would that they would do unto us? The religious teaching, therefore, that condemns man in his efforts to keep the commandments, in order that thereby he may be fitted for heaven, and substitutes for obedience to the divine law an incomprehensible and irrational faith in the merits of the Savior for acceptance with God, is altogether different from, and is opposed to the teachings of the Savior himself; and consequently is totally false, if the Bible is true. The men who are governed by it therefore, are not governed by the truth which is from heaven, and which leads to heaven, but are necessarily misled by the false which appears to them as truth.

Jesus, speaking of the Scribes and Pharisees, who taught the Jews, says, "They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." And speaking of those who, in after days, would profess themselves to be his ministers, he says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name and in thy name have cast out Devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Now it is obvious from the teachings of Jesus Christ, that it can be no advantage to a man to spend his Sundays in hearing the preaching of false doctrines, which are misconstrued from the word, and which give him wrong views of God and divine government, and fill his mind with fantastic dreams, which have no reason in them, and are conductive to no

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In order that men may be spiritually benefited by the religious exercises of the Sunday, it is indispensable that the truth be taught to them from the pulpit, and not doctrines of human invention, which make void the law of God; and that the day be observed, not for the sake of keeping it as a holy day, but to receive instruction by which man is to be better fitted for the performance of his use in obedience to the divine law ordained of heaven, and according to which man should govern himself in all his transactions with his fellow men, and also for the sake of enjoying rest from labor on that day necessary to the well being of man with respect to both body and mind. If the truth be not taught, man may as well spend the day any where as in the sanctuary, and in any employment or amusement, as in listening to false and corrupt doctrines, which tend to deceive, and lead men astray from the course of life they should pursue in order to be acceptable to the Deity, and truly profitable to their fellow men. No other service can be acceptable to the Deity, than that which is according to divine truth, and the law which he in his infinite wisdom has established for man's government, nor can any good be accomplished by us otherwise than by our obedience to his word unperverted by human doctrines, originating in man's own selfish feelings.—*Universe.*

CONSULTING A LAWYER.

It happened that a farmer, named Bernard, having come to market into Rennes, took it into his head when his business was accomplished, and there were a few hours of leisure, that it would be a capital use of that spare time to consult a lawyer. He had often heard people speak of M. Potier de la Germandale, whose reputation was so great that the people thought a suit already gained if he undertook it. Bernard asked for his address, and went immediately to his office in St. George's street.

The clients were numerous, and Bernard had to wait for a long time. At length his turn came, and he was introduced. M. Potier de la Germandale pointed him a chair, laid his spectacles on the table, and asked what brought him there.

"'Pon my word squire," said the farmer, whirling his hat round, "I heard so much talk about you that, finding myself at leisure in Rennes, I thought I would take advantage of the circumstance, and come and get an opinion of you."

"I thank you for your confidence, my friend," said M. de la Germandale, "but you of course, have a lawsuit?"

"A lawsuit! a lawsuit, indeed! I hold them in utter abomination; and more than that, Peter Bernard never had a dispute with any man living."

"Then you wish to settle some estate, or divide the property among the family?"

"Beg pardon, squire; my family and I never had any property to divide; we all eat from the same dish, as the saying is."

"It's about some contract for the purchase or sale of something?"

"Not at all; I'm not rich enongh to purchase anything, nor so poor as to sell what I have."

"What then do you want of me?" asked the astonished lawyer.

"What do I want? Why I told you at first, squire, I came for an opinion, for which I will pay, of course, as I am in Rennes now, at leisure, and it is necessary to profit by the circumstance."

M. de la Germandale took pen and paper, and asked the countryman his name.

"Peter Bernard," answered he, happy indeed that he had succeeded in making himself understood.

"Your age?"

"Thirty years, or thereabouts."

"Your profession?"

"My profession!—Oh, ah, yes—that is what I do? Oh, I am a farmer."

The lawyer wrote two lines, folded up the paper, and gave it to his client.

"Is it done already?" cried Bernard. "Very well, that's right. There is no time to get rusty here, as they say. How much do you charge for this opinion, squire?"

"Three francs."

Bernard paid without disputing, then made a grand scrape with his foot and went out delighted with having profited by the occasion.

When he arrived at home it was already four o'clock. The jaunt had fatigued him, and he went into the house for some repose.

Meantime, his grass had been out four days, and was completely dried, and one of his lads came to ask whether he should not get it in.

"Not this evening," said Mrs. Bernard, who had but just joined her husband; "it would be too bad to see the people at work so late an hour."

The lad urged that there might be a change in the weather, that everything was in order, and that the people were doing nothing.

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Voree, Wis., October, 1849.

Sister Sarah :—By this time I suppose you may think strange that I have not so much as written. But, let me tell you, I wrote soon after yours in reply, but forgetting to send by R. it slipped along until so near the time I had planned upon visiting you that I concluded not to send it. I did not give up the visit until after I moved my goods to Gidley's Station, and then reluctantly, and only because of fearing a rough time on the lake—we were so near the equinoctial.

The principal reason of deferring to send you my exposition of that text was, because I hate to preach to others what I do not practice myself. I suppose you will say, that is right. I shall not say much about it now, because, 1st, other duties press ; 2d, for want of room ; and, 3d, what I have written on that subject is too imperfect. Some other time perhaps will do, if I shall feel competent. I will say now that no providence preventing I shall be at your place before next spring. I purpose going to Connecticut next summer.

We are well, and well satisfied in the bosom of the church at the place appointed of God for the gathering of his saints. I approve of the Lord's choice. Of the land, it is delightful. Of the associated Order of Enoch, who can mend it ? Should not the saints be a body by themselves, of one common interest, and separate from the world ? Was not the voice of God always to his people, come out from the world and be separate ? Where upon the face of the earth are the Methodists, the Baptists, the Presbyterians, &c., separate from the world ?

I know it says, "let there be no divisions among you," God's people. But have they obeyed this, either ? What man or woman can consistently claim salvation from sin while holding fellowship with such gross absurdities and willful or careless neglect of obeying the gospel ? Shall we obey God or man ?

If we allow the true gospel was preached by Christ and his Apostles as found recorded in the New Testament, how can we allow or believe that which flatly contradicts it ? It matters not what we pretend to believe, if the gospel condemns our practice we must be adjudged as at enmity with God, and condemned.—Well. then, what shall we say ? God says, "come, let us reason together." Will reason say God can save men or will save them in disobedience, when he has made obedience to the gospel the only condition of life and salvation ? Surely God will not lie. The truth was dearer to him than the life of his only Son.

The honest, conscientious, zealous Saul could not be saved without obeying the gospel as preached by the Apostles. His pious zeal, his devotedness, his many prayers, his verily thinking himself to be engaged above many of his equals in matters of what he afterwards called our religion, could not obtain for him salvation. Not until his attention was directed to God for a revelation of his will in reference to his particular duty, did he get rightly set to work, notwithstanding all he had learned at the feet of Gamaliel. Notwithstanding his supposed competency to dictate to others, it was not until humbled to the ground by the light of revelation, direct from God, that he understood his own duty, or knew what to do to be saved. And are the people of this generation more sufficient of themselves to understand without revelation ? I do not mean past revelation, for Saul had free access to that, though it did not remove the scales from his eyes.

And Christ said, "no man knoweth the Father but the Son, and he to whom the Son shall reveal him." How then can this generation know God, except it be by a revelation through Jesus Christ ? And it does appear that with all the revelations contained in the holy Bible the religious sectarian world are lost to God, and condemned of the gospel, and

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J. S. COMSTOCK.

Baltimore, Md., Oct. 2d, 1849.

FRANCIS COOPER,—MY MUCH ESTEEMED BRO. IN THE NEW AND EVERLASTING COVENANT:—It is with great pleasure that I inform you that our great and good cause is still onward and upward. The news we hear concerning the onward march of truth from every quarter is cheering. We had a good time at the city of James, on Beaver Isle, and a still better time at Franklin, Mich. Everything I heard on my journey was cheering.

When I arrived at New York I found many warm hearts, firm in the truth and the true order. We expect to have a great time at our Conference there. In Philadelphia I found things much better than I expected. For at present Philadelphia is the seat of apostacy.—And every foul and corrupt spirit seems to be located there. It is a perfect "cage of unclean birds and filthy croakers," and God has, or will, spew the most of them out of his mouth. There are a few there that have not departed from the faith. Elder Thomas Braidwood has faithfully discharged his duty as a man of God, and his skirts are clear. Bro. Hess, Bro. Lower and a few others have not departed from the truth. But let them arrange to leave that filthy city, which is growing ripe for destruction.

When I arrived in Baltimore, thank God, I found things all right. They had kept the faith, been true to their trust, and they are rooted and grounded and built up in the most holy faith, once delivered to the saints, and restored in these last days. I preached on Sunday to overflowing congregations, who listened with most profound attention. Hundreds came to hear at night who could not obtain seats.—The Elders here are spreading the truth in the surrounding country, and every indication is that God will give us the kingdom. With sentiments of high esteem, I remain yours truly and sincerely,

G. J. ADAMS.

Jefferson, N. Y., Sept. 22d, 1849.

DEAR BRO. COOPER:—I sit down to write to you. I am well and doing well, preaching and baptizing some, and some more will be shortly. I rejoice greatly in the prosperity of the church, and for the baptisms for the dead. It awakens the sectarian churches, and enkindles great desires in the hearts of the brethren in this place to gather up. For Elijah was to come, then what? The great and dreadful day of the Lord. I think there will be nearly one hundred gather up from this place in the spring. God is with me, and I am trying to serve him. I leave here for Vermont next week. God bless and prosper the church.—From yours in love,

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About the first of March, 1832, in connection with the translation of the Scriptures, I received the following explanation of the Revelations of St. John:—

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It is the earth in its sanctified, immortal and eternal state.

What are we to understand by the four beasts spoken of by John in the 4th chapter and 6th verse of Revelations?

They are figurative expressions, used by the Revelator John, in describing heaven, the paradise of God, the happiness of men, and of beasts, and of creeping things, and of the fowls of the air, that which is spiritual being in the likeness of that which is temporal, and that which is temporal is in the likeness of that which is spiritual; the spirit of man in the likeness of his person; as also the spirit of the beast, and every other creature which God has created.

Are the four beasts limited to individual beasts, or do they represent classes or orders?

They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings in their destined order, or sphere of creation, in the enjoyment of their eternal felicity.

What are we to understand by the eyes and wings which the beasts had?

Their eyes are a representation of light and knowledge; that is, they are full of knowledge —and their wings are a representation of power, to move, to act, &c.

What are we to understand by the four and twenty elders spoken of by John?

We are to understand that these elders whom John saw were elders who had been faithful in the work of the ministry, and were dead, who belonged to the seven churches, and were then in the paradise of God.

What are we to understand by the book which John saw, which was sealed on the back with seven seals?

We are to understand that it contains the revealed will, mysteries and works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

What are we to understand by the seven seals with which it was sealed?

We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

What are we to understand by the four angels spoken of by John, 7th chapter and 1st verse of Revelations?

We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting gospel to commit to every nation, kindred, tongue and people, having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness.

What are we to understand by the angel ascending from the east, Revelations, 7th chapter and 2d verse?

We are to understand that the angel ascended from the east is he to whom is given the seal of the living God over the twelve tribes of Israel, wherefore he crieth unto the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads; and if you will receive it, this is Elias which was to come, to gather together the tribes of Israel, and restore all things.

What time are the things spoken of in this chapter to be accomplished?

They are to be accomplished in the sixth thousand year, or the opening of the sixth seal.

What are we to understand by sealing the one hundred and forty-four thousand out of all the tribes of Israel, twelve thousand out of every tribe?

We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the first born.

What are we to understand by the sounding of the trumpet, mentioned in the 8th chapter of Revelations?

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When are the things to be accomplished which are written in the 9th chapter of Revelations?

They are to be accomplished after the opening of the seventh seal, before the coming of Christ.

What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelations?

We are to understand that it was a mission and an ordinance for him to gather the tribes of Israel; behold this is Elias, who, as it is written, must come and restore all things.

What is to be understood by the two witnesses in the 11th chapter of Revelations?

They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophecy to the Jews after they are gathered and build the city of Jerusalem, in the land of their fathers.

HOW ILLNESS IS TO BE BORNE.

If the spirit can so far prevail as to remove the sickness wholly from itself, and banish it into the body only, an immense step is gained; and we may then bear bodily ailments, not only with apparent, but with real, firmness and tranquility, and not only bear but draw from them much that softens and purifies the soul. I myself, indeed, though I have been often ill, and occasionally dangerously so, have never had to endure lasting sickness, or even what may be deemed a weak constitution. But I have known many, both men and women, with whom this was the ordinary state, and had no hope of escaping from it but by death. To this belonged Schiller especially. He suffered much—he suffered continually; and knew—as indeed happened afterwards—that this continual suffering would lead him step by step to the grave. Yet one might truly say of him that he held his illness confined to the body; for at whatever time you visited him, or under whatever circumstances you might meet him, his mind was always calm and cheerful—ready to adapt itself to friendly intercourse, or to interesting and even philosophic conversation. He was, indeed, wont to say that a man worked better under the influence of illness, if it were not too severe; and I have seen him, under circumstances which certainly afforded nothing cheering, compose both poems and prose pieces which betrayed no traces in their composition of the illness of the writer.—*Humboldt's Letter.*

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"LIFE!—WHAT IS LIFE?—TO BREATHE LIGHTLY AND JOYFULLY?"

BY CAROLINE C——.

No! but to long, to suffer, to endure!
To weep, look back, and struggle, and lament!
To sicken with disease that has no cure!
To live! to die! an endless punishment!

To look, with longing, from our childish years,
Into the future; to shrink with amaze
And terror, that find refuge but in tears,
When we at last have reached those longed-for days!

To love—and find our idol but of clay!
To dream of bliss—and wake to sigh and mourn;
To joy one hour of a long, sunless day;
To never reach imagination's bourn!

Ah! think not life is to "breathe joyfully,"
Thou who wouldst join the pageant of the stage!
Thou too shalt learn to check the bitter cry,
As thou readst o'er the dark, sad drama's page!

Thou, too, must learn the longing and the hope
That never yet for man have been fulfilled;
Though shadows dark as death thy feet must grope,
When every sound of joy for e'er is stilled!

All human aids will fail—then will mistrust—
And thou wilt falter—faith and love shall fly—
Thy hopes will droop, droop to the very dust,
Then is thy perilous time—thou'lt pray to die!

Then look up, though the storm-drops wet thy face!
Lift up thy heart, though thunders echo round!
The lightning's rapid feet may not keep pace
With thy soul's prayer, ascending without sound!

And if the dreadful cup pass not away—
If life is weariness, how it speeds on!
The dark, dread night shall not endure for aye—
We must awake ere long, and find it gone!

OCTOBER.

BY MRS. ANNA PEYRE DINNIES.

October, with her varied hues,
Has touched the earth and sky,
Whose changing charms the pleased eye views,
As each floats slowly by;
For if we scan her lessons right,
Kind teaching we may find,
To soothe the heart, and yield a light
To guide the darkened mind.

Each gorgeous cloud, in rich array,
Like Hope's fond dream, is given,
To lift from earth our thoughts away,
And fix them upon heaven.
And in the flowers, that now remain
To decorate the earth,
We read how futile, cold, and vain,
Is Beauty without Worth!

THE WAY TO BE HAPPY.

In all that is said about natural depravity and sinfulness, faith may be strong in human truth and goodness. They who are so unfortunate as to begin life in ignorance—the slaves of passion and impulse—are to be pitied, not scorned or hated. Unhappy they must be, for sin and suffering are inseparable. In all things, as we sow we reap. Not that it is to be inferred that we always reap the things for which we strive. We may greatly desire to succeed in what we think most important, and strive too eagerly, risk too much, or miscarry through want of judgment, skill, or perseverance; and yet gain in the struggle and disapointment that which will be of more benefit to us than success. Disapointment is often a useful but severe taskmaster, under whom we grow less selfish and more charitable, learn patience and self-command, acquire sympathy for what is noble, intellectual, and pure; seek happiness in ourselves, and become more independent of circumstances. How many can say truly, "While young we experienced few of the favorable influences which tend to raise character, but much of those which tend to lower it." Let us strive then to the uttermost to excite the desire to become intelligent and virtuous. We can neither change our own characrers nor that of others hastily. In nature all great changes are wrought by degrees, and apparently by small means.—Let us follow Nature's teachings, for she errs not, and begin by calling to mind our conduct during the past day. Have our hands and minds been active or indolent? Have we governed our tempers, or have our tempers governed us? Have we treated each other respectfully, kindly and justly? If in any of these things we have come short, let us resolve that to-morrow shall witness some improvement. And if on the morrow our resolution becomes a reality, satisfaction will result from the better preformance of our duties.—Only let us repeat this process, and habit will soon aid resolution, and while we improve ourselves, our conduct will benefit others.

VIRTUE.

We copy the following brief but beautiful passage from the Albany Citizen: "The creations of the sculptor may mould into dust; the wealth of the bard may wither—thrones of conquerors may be shivered by an opposition power into atoms; the fame of the warrior may no longer be hymned by the recording minstrel; the hope may be disappointed, but that which hallows the cottage and sheds a glory around the palace—virtue shall never decay. It is celebrated by the angels of God—it is written on the pillars of heaven, and reflected down to earth."

THE NINTH COMMANDMENT.

The Liverpool Mercury says that at an infant school examination a little boy was asked to explain his idea of "bearing false witness against your neighbor." After hesitating, he said it was "telling lies." The examiner thought a better answer might be given, and asked a little girl who stood next. She said "it was when nobody did nothing, and somebody went and told of it."

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GOSPEL HERALD.

VOL. IV. No. 32.] VOREE, WIS., THURSDAY, OCT. 25, 1849. [WHOLE No. 148.

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TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

POWER OF THE PRIESTHOOD.

"And I will give unto thee (Peter) the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. xvi. 19.

Jesus Christ was born to be a king, supreme ruler of the universe, and king of kings, and lord of lords; consequently had a right to delegate power and authority to whomsoever he would. What less can be understood by this language than that Christ gave kingly power and authority unto Peter? And if his power was not unlimited, what were its limits?—Surely the keys were of the kingdom, and the territory the whole earth. And whatsoever he bound or whatsoever he loosed on earth was to be bound or loosed in heaven.

Now does not this commission plainly express unlimited power over the territory of the earth, so far as Peter should will to exercise it, unless it were either expressed or understood that Peter should not will beyond or contrary to the will of his Lord? It appears to me unreasonable that a mere man should have that power given him which would leave him irresponsible or not accountable to a power above him. And if his power is restricted by this rule, it must, of course, be limited. And if limited by a just God, it must, of course, be by a principle of strict justice.

Peter, then, held jurisdiction as presiding officer in and over the affairs of the church or kingdom of God on the earth. He being the presiding officer or head of a perfect body, which was fitly joined together and compacted by that which every joint supplyeth growth into a holy temple in the Lord. And being of God's own ordination and organization, is destined to be nothing less than the bride, the Lamb's wife. Hence the power of the queen in whatsoever she shall ask, in accordance with known and established laws, made unalterable by the decree of the Almighty ruler of the universe.

But such is the mystery, that until this body is perfected by close adherence to the rule or rules adopted by the great head of the church, that should any member offend against the law it might be removed and another placed in its stead. For it cannot be that Christ meant to give the kingdom to Peter, but only the keys for a term of time, during which time his official acts were valid, so long as he observed the rock, (revelation,) by which he obtained correct knowledge of the person and will of Jesus Christ. Whatsoever Peter should bind was to be done, not so much by power invested in the man as in the means obtained through the keys granted, by which he was to understand the laws of just and correct administration.

Hence his accountability. And herein is discernable the accountability of every individual member to God. From the head to the foot each member has its office work, and each to attend to the duties of their calling. As it is said in the Book of Doctrine and Covenants: "Now let every man learn his duty." Not every man exert his official power, without a correct knowledge of the will of the supreme.—"Let every man learn his duty; he that is not faithful shall not be accounted worthy to stand." Much less shall he be able to redeem an un-

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Now does not this commission plainly express unlimited power over the territory of the earth, so far as Peter should will to exercise it, unless it were either expressed or understood that Peter should not will beyond or contrary to the will of his Lord? It appears to me unreasonable that a mere man should have that power given him which would leave him irresponsible or not accountable to a power above him. And if his power is restricted by this rule, it must, of course, be limited. And if limited by a just God, it must, of course, be by a principle of strict justice.

Peter, then, held jurisdiction as presiding officer in and over the affairs of the church or kingdom of God on the earth. He being the presiding officer or head of a perfect body, which was fitly joined together and compacted by that which every joint supplyeth growth into a holy temple in the Lord. And being of God's own ordination and organization, is destined to be nothing less than the bride, the Lamb's wife. Hence the power of the queen in whatsoever she shall ask, in accordance with known and established laws, made unalterable by the decree of the Almighty ruler of the universe.

But such is the mystery, that until this body is perfected by close adherence to the rule or rules adopted by the great head of the church, that should any member offend against the law it might be removed and another placed in its stead. For it cannot be that Christ meant to give the kingdom to Peter, but only the keys for a term of time, during which time his official acts were valid, so long as he observed the rock, revelation, by which he obtained correct knowledge of the person and will of Jesus Christ. Whatsoever Peter should bind was to be done, not so much by power invested in the man as in the means obtained through the keys granted, by which he was to understand the laws of just and correct administration.

Hence his accountability. And herein is discernable the accountability of every individual member to God. From the head to the foot each member has its office work, and each to attend to the duties of their calling. As it is said in the Book of Doctrine and Covenants: "Now let every man learn his duty." Not every man exert his official power, without a correct knowledge of the will of the supreme.—"Let every man learn his duty; he that is not faithful shall not be accounted worthy to stand." Much less shall he be able to redeem an un-

faithful brother. Some have seemed to suppose that the power given to the Apostles to bind and seal was left discretionary with them to use without any prescribed rule. So that should any act of binding or sealing be performed by them in unrighteousness God is bound to sanction it, from the fact that they had a right to use the power.

But such an argument pleads excuse for injustice, and militates against the holiness and perfections of God's law, and, to my mind, is a manifest absurdity. Had this matter been well understood by the Twelve under Joseph their usurpations could not have been the sin of ignorance. For it is and has long since been revealed that there is no power but of God, and hence, God being just, could never empower any one to do wrong, and lay himself under obligations to sanction that wrong. That a prophet may do wrong is evident, but not by any license or sanction from God. "The soul that sinneth shall die." And sin is a transgression of the law, whether committed by a prophet or an Apostle, or any other man, or even a woman.

"There is no power but of God; the powers that be are ordained of God." Of course, where there is no ordination by or of God there is no power delegated. And should any manifestation or pretension be made to authority without ordination it would of necessity be rebellion, or opposing of power, that bringeth condemnation, and the result not perhaps less injurious in the church of God than the sin of witchcraft.

Thus I think it is clearly manifest that God's law is perfect, and harmonizes through all its parts. No door is open for injustice to be practiced upon any one. Perfect harmony and peace, love and union are attained by strict obedience unto it. We understand by law a rule of duty, either by commandment or prohibition. And where there is no such rule of duty we are under no obligation to act at all, and should be more likely to transgress, or, rather, to transcend, than fall short of accomplishing duty.

Should an Apostle, by virtue of his priesthood authority, attemp to bind and seal an unrepenting soul to everlasting life, to come forth in the first resurrection, would it prevent the justice of God from having its demand upon the guilty? Could a sinner then be saved without repentance and faith? Or, is there any other name or power under heaven beside Christ to save sinners? Is not the government upon his shoulders? Will any desire a means of salvation which he has not wrought out? If so the glory will not all belong to him.

But methinks no spirit but that of rebellion will ever lead any man to assume power which has not been granted him by a specific law.—Had Lucifer never tried to manifest power beyond specified enactments made by God, had he been content to believe revelations already given, without contradicting them, he might never have seduced our mother Eve. It was disobedience that brought death into our world, and by disobedience is death entailed. Even Jesus Christ himself, to whom was given all power in heaven as well as on earth, came not to do his own will, but the will of him who sent him. And should a prophet or an Apostle be so blind as to attempt to use the power of their priesthood by doing their own will, they could not be following Christ, but anti-Christ.

We have one example on record of a prophet of God who after obtaining a revelation of the will of God was not willing to obey it, because he loved the wages proffered to him for accomplishing another purpose. He desired and finally acquired permission to go with the men who hired him to curse Israel. And although the Lord did not allow him to curse, yet it was not the prophet's fault, for he could not. But, says one, if he had cursed Israel with the power of the priesthood upon him, they must inevitably have been accursed. In answer to all such like arguments I would just say, once for all, either he could not or would not, which ever will prevent the curse of God from resting on the innocent without their free consent. I mean the curse cannot come from God in this way.

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J. S. COMSTOCK.

New York, Oct. 12th, 1849.

DEAR FRANK:—We have had an interesting Conference. It commenced Friday last, and terminated its labors Monday evening. The principal business done was the sending out of Elders, of whom a large number were sent to various places from Boston to Norfolk. Your readers will recollect a notice published not long since of an impostor, who had appeared in Delaware, calling himself U. C. Nickerson. It is as we conjectured, T. W. Nixon. He appeared in Baltimore, offering himself as a saint. The presiding Elder called for his credentials, and having none he was instantly rejected. He then came to meeting, but they refused to hear him. You had better commend him to the great apostate in Voree. He will console him when all the old psuedoes fail him. I find that J. E. Page and J. M. Adams are joined in close league in correspondence with whomsoever they hope to exert an influence over. As far as I learn their works fall like moonlight on a frozen fountain. Strange it is that such men cannot learn that the only influence they ever can have is founded on the confidence of the church. Truly and sincerely, JAMES J. STRANG.

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What is a great man when shorn of his honor by departing from the living God? He is as the dew before the rising sun, and passes away. His former strength was of God. But when left to himself he is as chaff before the wind. We are of one mind and one heart in this thing, that if the gospel is preached in the true spirit of Christ, a people yet known of God will be found in this place, and hope is large, and our faith is strong that God will yet in power visit this city for good. In the faith of the gospel I subscribe myself your Bro. in Christ, WM. SKIMMINGS.

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DEAR FRANK:—Our meetings in this city are well attended, and a good interest is getting up. I shall hold meetings every evening this week. Great numbers are coming in who have been in the faith in years gone by, but who had dropped all intercourse with the church, besides numbers who are unacquainted with it. Yesterday one came who was for some years an active and successful preacher in Liverpool, two cousins I had not seen in many years, merchants in Ontario Co., and several intelligent young gentlemen who had never heard the gospel before. Increase Van Dusen was there also, very anxious to get the privilege of declaring a revelation that he has had. The substance of it was that Bro. Hickey had died since he left here a day or two before, and that I would die soon. There are several who will rejoice to hear the last part, and will respond amen. As I would not let him declare it, he will of course have another in a short time that I am not to be heard as a prophet. Truly and sincerely, JAMES J. STRANG.

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G. T. Leech,	1.00 "	" 52
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Died, on the 5th inst., at French Creek, Chautauque Co., N. Y., in full faith of the everlasting covenant, JOHN W. WADE, after a protracted illness, which he bore with christian patience and resignation, leaving a wife, three children and a large circle of friends and acquaintances to mourn the loss of his society.

Though he's gone away to heaven,
He'll come again to earth,
Where he'll reign with Christ in glory
Till creations' second birth.

A priest of God and of his Christ,
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SONS OF GOD.

When the gospel of Jesus Christ was ushered forth into the world, there was something beautiful and glorious connected with it;—something which when rightly understood, had a tendency to enamor, and captivate the soul of man. There was a dignity, a glory, and a freedom associated with its principles, which the generality of men, and even the teachers of Israel knew little or nothing about. The Jews indeed had been taught "that to them belonged the promises, the giving of the law, and the service of God;" that "theirs were the Fathers," and that from them (according to the flesh) Christ was to come: but of the nature and office of the Messiah, of the kind of glory that should be revealed when he came, and of the dingnity, glory, and fulness of those blessings that should accrue to the human family, when he made his appearance among the children of men, they seem to be entirely ignorant as well as of the union, and relationship to God which it would be placed within the reach of the children of men to obtain through the medium of his atonement, and the redemption wrought out by him. Long accustomed to types and shadows, to sprinklings, washings, sacrifices,and the observance of a law, that could never make the comers thereunto perfect, they understood not, and could not appreciate that more "excellent sacrifice," and the "better covenant," when it was revealed. They had long been "under a schoolmaster," and he had not taught them the glories of a celestial law: the riches, glory, fulness and blessings of the gospel of peace, nor the freedom of the "sons of God;" consequently when the "true light, that lighteth every man that cometh into the world," made his appearance. "He was in the world, and the world knew him not. He came to his own, and his own recieved him not; but to as many as did receive him to them gave he *power to become the sons of God*, even to as many as believed on his name, which were born not of blood, nor of the will of the flesh, nor of man, but of God."

Not only were the Jews ignorant of these things, but the Gentiles also, (who profess to believe the gospel,) seem to be ignorant of the great principles that regulate the kingdom of God, and of the unspeakable privileges of the "sons of God." As the peculiar privileges of the gospel have long been banished from the church; as the light of revelation has long since ceased to dawn upon the professors of christianity, and as the followers of Jesus have had no other landmark but that of the written word of God, perverted by the enthusiastic zeal of uninspired partizans and religious bigots, who, however well meaning and sincere they might be, and however learned and intelligent in other respects, had no means of obtaining correct religious intelligence, nor a knowledge of the things of God, the world therefore must necessarily be ignorant, for "faith comes by hearing, (not by reading only,) and hearing by the word of God; and how can they hear without a preacher? and how can he preach except he be sent?"

"To as many as believed to them gave he power to become the sons of God, even to as many as believed on his name," is the declaration of John. This declaration being made, it becomes us to inquire what peculiar blessings are connected with this sonship, and what is the nature of this heavenly boon referred to by John. "For," says he, "to as many as believed to them gave he power," &c., evidently showing that if they did not believe they could not become the sons of God, neither could they without the "true light" referred to by John: he might be in the world, and the world know him not; he might come to his own, and his own receive him not; but, nevertheless, he was the true light that lighteth every man that cometh into the world, as it is written by the prophet of the Lord, "the light of truth; which truth shineth. This is the light of Christ. As also he is the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon

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which you stand.

"And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed: even the power of God, who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." D. & C. sec. vii. Consequently, if in the world, there is not any wisdom, any intelligence, any true principle, but what it all proceeds from the "Father of Lights, in whom there is no variableness nor shadow of turning."

All virtue, goodness, purity, righteousness that there may be in the world emanates from him, the great fountain of blessings, and the dispenser of every good; his blessings are scattered promiscously over the universe; all the human family participate in his benevolence; "he sends his rain on the evil and on the good, and causes his sun to shine on the just and on the unjust;" yet he does not bestow this sonship upon all, nor introduce the whole of the human family to the nearness of that relationship.

To be a son of God is to be born of God, not of blood, nor of the will of the flesh, but of God; to be related to, and be the son of God. Paul says in writing to the Galatians, "now ye are all the children of God, by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ," . . . . "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

We may here pause, and ask, what we inherit? Says Paul, "ye are heirs of God, and joint heirs with Jesus Christ our Lord." Consequently we inherit great blessings; we are conjointly with Christ the sons of God, and with him inherit like blessings from the Father; he is our brother—God is our Father; and hence in Gal. iv. 4 to 7, it is written, "but when the fulness of time was come, God sent forth his son made of a woman; made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Through the atonement, and redemption wrought out by him, and obedience to the law of the gospel.

There is a depth, a dignity and glory connected with this subject that very few have had any idea of; but when rightly understood it has a tendency to enlarge the heart, expand the capacity, to give us just and comprehensive views of the plans of Jehovah, and it justifies the ways of God to man. Narrow prejudice and bigotry flees at its approach, and haggard superstition hides its head in shame. It was a subject upon which the Apostle loved to dwell; and Paul in writing to the Galatians concerning their departure from the simplicity of the gospel, portrays the dignity, the freedom, the blessings, and the glory of the sonship in striking and vivid colors; and when contrasted with the folly, the weakness, and the absurdity of the Gentile superstitions, and the beggarly elements of the world presents a thrilling discord.

It is an opinion that generally prevails in the religious world that all people who have united themselves to a religious body, if it is presumed that they have "got religion," are sons of God; an opinion than which nothing could be more absurd or preposterous. That many individuals have been serving God in different parts of the earth, and among different sects of professing christians, with all sincerity, diligence, and faithfulness, we are free to admit; but to say that all those individuals, or all those churches were sons of God, would be saying that which could not be supported by the scriptures of truth: we doubt not their zeal;—we do not question their diligence, nor their desire to do good: but there are certain principles, which do not exist among them, which must necessarily be connected with the sons of God. If a man is a son of God he can

which you stand.

"And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed: even the power of God, who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." D. & C. sec. vii. Consequently, if in the world, there is not any wisdom, any intelligence, any true principle, but what it all proceeds from the "Father of Lights, in whom there is no variableness nor shadow of turning."

All virtue, goodness, purity, righteousness that there may be in the world emanates from him, the great fountain of blessings, and the dispenser of every good; his blessings are scattered promiscously over the universe; all the human family participate in his benevolence; "he sends his rain on the evil and on the good, and causes his sun to shine on the just and on the unjust;" yet he does not bestow this sonship upon all, nor introduce the whole of the human family to the nearness of that relationship.

To be a son of God is to be born of God, not of blood, nor of the will of the flesh, but of God; to be related to, and be the son of God. Paul says in writing to the Galatians, "now ye are all the children of God, by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ," . . . . "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

We may here pause, and ask, what we inherit? Says Paul, "ye are heirs of God, and joint heirs with Jesus Christ our Lord." Consequently we inherit great blessings; we are conjointly with Christ the sons of God, and with him inherit like blessings from the Father; he is our brother—God is our Father; and hence in Gal. iv. 4 to 7, it is written, "but when the fulness of time was come, God sent forth his son made of a woman; made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Through the atonement, and redemption wrought out by him, and obedience to the law of the gospel.

There is a depth, a dignity and glory connected with this subject that very few have had any idea of; but when rightly understood it has a tendency to enlarge the heart, expand the capacity, to give us just and comprehensive views of the plans of Jehovah, and it justifies the ways of God to man. Narrow prejudice and bigotry flees at its approach, and haggard superstition hides its head in shame. It was a subject upon which the Apostle loved to dwell; and Paul in writing to the Galatians concerning their departure from the simplicity of the gospel, portrays the dignity, the freedom, the blessings, and the glory of the sonship in striking and vivid colors; and when contrasted with the folly, the weakness, and the absurdity of the Gentile superstitions, and the beggarly elements of the world presents a thrilling discord.

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comprehend the things of God, enter into the designs of Jehovah, unravel the mysteries of the kingdom of God and contemplate the future designs of the great I Am, as they shall roll forth in all their dignity, and majesty, and glory, and this they do not profess to enjoy.

Did this principle universally exist sectarianism would fall and all the different systems of theology would crumble into ruin, idolatry would not have an existence, and Mahommedanism would be annihilated; Catholicism would be no more, the names of Presbyterian and Methodist would be blotted out, and all the different parties whether found among the Mahommedans, the heathens, or christians all being taught of God, would possess the same principles of intelligence, and whether in Europe, Asia, Africa, or America they would have the same system of theology; being taught by the same God, instructed by the same spirit, and led into the same truths; and there would be but the one church, which would be the universal church of the universal world. For if God teaches one man he will teach him the truth; if two churches were to receive his tuition they would no longer be two but one; and if he teaches the world the world will be one.

There is a principle of intelligence connected with it that burns like a lamp in the bosom of its posessor; chases away the "gross darkness" with which the human mind has been enveloped, and spreads a halo of glory around. Hence, says the Apostle, "because ye are sons, God hath sent forth the spirit of his son into your hearts." Persons thus situated are "therefore no more strangers, but fellow citizens with the saints, and of the household of God;" posessing a union and relationship to him which nothing but the fulness of the gospel can impart; being no longer neither strangers nor servants, but sons.

There is a very material difference between a servant and a son; the ties that bind a father and son together are much more sacred and binding than those which unite a master and servant. A father feels bound to his child by paternal ties, to his servant he does not: a father expects from his child a filial and an affectionate regard; but he expects a servant merely to do his work, and pays him for his services. A father reveals unto his son his purposes and designs, he does not acquaint a servant with them; a son inherits his father's property, a servant does not—having received his wages he has no further demand. Hence the reason of Paul's remark, "Wherefore thou art no more a servant, but a son, and if a son then an heir of God through Christ;" and hence also the reason of our Savior's remark, John xv, "Henceforth I call you not servants, but friends," (they were his brethren, and God their Father,) "for the servant knoweth not what his Lord doeth; but I have called you friends for all things that I have heard of my Father, I have made known unto you. I have revealed it. I have obtained revelations from the Father because I am his son; I have revealed them unto you because ye are his sons also, and my brethren and friends; no longer strangers, nor aliens, but fellow citizens." Christ had revelation, and they had revelation also; because he revealed his Father's will unto them, and they were placed in a situation to know the mind, the will, and purposes of God through the sonship. The great distinction was that a servant did not know what his Lord did, and a son did know; thus we see that a son of God has revelation, a servant has not, and this is the grand difference between the sectarians and the Latter Day Saints.

Take away the principle of revelation from the gospel, and it is stripped of its beauty, robbed of its glory, and like Sampson when his locks were shorn, it is weak, feeble, destitute and powerless. Enoch understood something of the principles and nature of this sonship, for he walked with God and was not, for God took him. Noah having revelations from God, understood this principle. Abraham also being a son of God, was made acquainted with the designs of his master. He had revelations from God, and knew what his master did.

Isaac, Jacob and Moses possessed the same principle, and claimed the same relationship. There were also numbers of them in Job's day. And we read that when the sons of God presented themselves before God Satan also presented himself, and the Lord asked him, "from whence comest thou?" &c.; evidently showing that the sons of God in those days came into the

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In fact it is through the medium of this relationship that men in different ages have had communicated unto them the will, purposes and designs of the great Jehovah, or that they know anything of futurity; of God, heaven or hell. It is this principle that introduces men into the presence of God, draws aside the curtains of futurity, unveils the beauties of the eternal world, and enables man to gaze on the beatific sight, to behold the dignity and glory of God, and to contemplate the future purposes of Jehovah as they shall roll forth in all their majesty, their dignity and glory.

The Jews were, for a season, placed under a schoolmaster until Christ; but when he came he took all that would obey the gospel from under his tuition; took away the veil that had long been on their hearts, and came "to redeem those that were under the law, that they might receive the adoption of sons."

When the gospel was restored, and this sonship again imparted, the heavens were again opened, and the visions of God unfolded; light burst forth upon the human mind, "and life and immortality were (again) brought to light by the gospel." Peter, James and John saw Jesus transfigured on the mount, and Elijah and Moses talking with him; the sick were healed, the blind received their sight, the lame leaped as an hart, and the poor had the gospel preached to them; sectarianism trembled, and bigotry stood ashamed, hypocrisy was unscathed, and narrow prejudice stood forth in all its native deformity, while truth stalked triumphantly, and intelligence spread like the rays of the sun.

The spirit of God rested upon the people, on the day of Pentecost, "like cloven tongues as of fire;" men began to prophecy, to dream dreams, and to see visions. Paul was caught up unto the third heavens, and heard things that were not lawful to utter. John on the isle of Patmos had the heavens opened to him; while prophecies and revelations were poured forth upon the church, which led John to exclaim, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: there the world knoweth us not because it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is." How did they get in possession of this intelligence, but through the medium of this sonship, and the revelation and intelligence communicated thereby? What have we had from that time to this, but forms and theories—the systems and dogmas of men, without certainty, prophecy, or revelation? It is true that many have been sincerely desiring to do the will of God, but they could only become his servants; because as the gospel has long since become corrupt and departed, it has not been in their power to become the "sons of God," however desirous they might be to avail themselves of that privilege. It was not until our Savior made his appearance among men that the Jews had "power to become the sons of God," and it was not till the Lord revealed himself from the heavens, restored the priesthood and the gospel in these last days, that men had power to become his sons; but as the kingdom of heaven is now preached all men may rush into it, and avail themselves of those glorious privileges which have long been forfeited in consequence of transgression and apostacy of the church.

Cornelius was a servant of God; he feared God, together with all his house: he fasted, and prayed, and gave alms, and his prayers, and his offerings were accepted before God, and an angel was sent to him to tell him of it; he was as good, as virtuous, as moral, as sincere and devout as any man could be at the present day, but he was not a son of God; he was only a servant: and it was necessary, after all his piety and virtue and religion, that he should send for Peter to tell him "words whereby he and his house could be saved." And so at the present day it will be found that however devout and sincere the children of men may have been, that it is necessary that they should come to the standard that God has set up for the salvation of the human family in these last days; repent and be baptized in the name of Jesus Christ for the remission of sins, and have hands laid on them for the gift of the Holy Ghost, by those whom God has ordained, before they can receive the adoption of sons, participate in the glories of the gospel, and receive an inheritance in the celestial kingdom of God.—*Times and Seasons.*

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A SONG FOR ZION.

How sweet is the communion
Of saints that fear the Lord,
And strive, in perfect union,
To gain the great reward.
'Tis like the oil on Aaron
Anointing him a priest,
Perfumed with rose from Sharon,
And Cassia from the east.

'Tis like the dew of Hermon,
Where God began to bless,
And promised in his sermon,
Eternal happiness.
'Tis like the precious ointment
That God Almighty had
At Jesus Christ's appointment,
Which made his heart so glad.

'Tis like a little leaven
The woman hid for good,
When she, as queen of heaven,
In gold of Ophir stood.
'Tis like the court of Zion,
Where garments all are white;
Who'll reign like Judah's Lion,
In everlasting light.

Their robes alike in beauty,
Their hearts and faith agree,
They'll ever be on duty
Till all their race is free,
They'll eat the hidden manna,
Receive the precious stone,
And sing the great hosanna
Where God and Christ are one.

DOCTORS.

Hear what the great editor of the London *Medico-Chirurgical Review*, Dr. James Johnson, says of them:—

"I declare my conscientious opinion, founded on long observation and reflection, that if there were not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality than now. When we reflect that physic is a 'conjectural art,' that the best physicians make mistakes, that medicine is administered by hosts of quacks, that it is swallowed by multitudes of people without any professional advice at all, and that the world would be infinitely more careful of themselves if they were conscious that they had no remedy from drugs—these, and many other facts, will show that the proposition I have made is more startling than untrue. But as it is, drugs will be swallowed by all classes, rich and poor, with the hope of regaining health and prolonging life, and also with the expectation of being able to countenance the culpable indulgence of the appetite and passions."

There, think of that, ye pill-eaters! ye who are continually abusing your systems in various ways and then run to doctors and quacks for relief, think of this testimony from one of their own craft, and learn to let them alone. I have observed during many years, that those who have the least to do with doctors and medicines, outlive those that are forever nursing and doing. Good, wholesome food, and temperance instead of overeating, in the use of it, with pure cold water for drink, and to bathe in, with fresh air and plenty of exercise, and a clear conscience will do more to restore or preserve health, and prolong life, than all the doctors and medicines in the universe.—*Portland Pleasure Boat.*

Leeds, Upper Canada, Oct. 31, 1849.

DEAR FRANK:—At this time I address you a few lines to inform you of my labor in this part of the vineyard. It was after quite a lengthy and pleasant voyage that I arrived at this place on the 17th Sept., with brother Calkins, a young Elder, who has lately been ordained. I then commenced preaching on the Sunday following my arrival, and preached six times in the same week to a large congregation, and on the first day of October baptized three, and as it has pleased God there are many more believing in the work, and hope that by the help of God I shall baptize many more. I will write to you from time to time, and let you know how the work prospers. It is through many considerations I have concluded to send Bro. Calkins to York State, Alleghaney Co., town of Allen. I mention this that his friends who see this may know where to address their letters to him. Yours, &c., with due respect,

PHINEAS WRIGHT.

CHOICE OF A PROFESSION.

Some young persons entertain curious notions as to the choice of a profession. Carried away by the glitter of uniforms and the splendid pageantry of the soldier's life, nothing will please them short of entering the army; or, perhaps, carried away by the narration of maritime adventures, they resolve upon following the hazardous profession of a sailor. But a very little experience of the realities of life generally banishes these idle dreams. Others pitch upon the clerical profession as most suitable to their ideas of living an easy and dignified existence, and enjoying the reverence of those around them, without reckoning whether their parents or guardians are able, in the first place to procure them the necessary course of education, or if they would subsequently have the good fortune to find a benefice. Many more equally delude themselves with regard to what are called professions. As a matter of course, they must be something better, though only in appearance, than their father; and so they frequentely turn their attention to occupations which to them looks remarkably genteel, but which all the world besides know to be superficial and unprofitable. The young in the middle and lower ranks of society should, by all means, be governed in these matters by their seniors, for they are certainly the best judges with respect to what particular department of industry they should attach themselves.

☞ The more we embody ourselves and our happiness with the interest of others, the more in reality we consult our own happiness. Who would think it worth his while to prepare a meal, where that meal is to be taken by himself only? Emulation, mental inducement, love of art, ambition, enthusiasm, are all sacrificed, and these are the passions which, brought into being, constitute the pleasure of the acts of life. Thus, when the barriers which selfishness has put between man and man are broken down, and the current of fellowship and benevolence is suffered to flow generously abroad, and circulate around, then shall we be in the capacity for the greatest and best enjoyments.

BAROMETER.

Take a pair of scales, in one put a brass pound weight, in the other a pound of dry salt; let there be a sheaf or board under the scales to prevent their sinking too low, and when it is inclined to rain, the scale with the salt will sink the lowest. When inclined to dry, the scale with the brass weight will weigh up the salt.

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When she, as queen of heaven,
In gold of Ophir stood.
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Who'll reign like Judah's Lion,
In everlasting light.

Their robes alike in beauty,
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Take a pair of scales, in one put a brass pound weight, in the other a pound of dry salt; let there be a sheaf or board under the scales to prevent their sinking too low, and when it is inclined to rain, the scale with the salt will sink the lowest. When inclined to dry, the scale with the brass weight will weigh up the salt.

GOSPEL HERALD.

VOL. IV. No. 33.] VOREE, WIS., THURSDAY, NOV. 1, 1849. [WHOLE No. 149.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

WHAT MUST A MAN DO TO BE SAVED?

"He that believeth and is baptized, shall be be saved; but he that believeth not, shall be damned." Mark xvi. 16. Now this is plain to any intelligent, honest mind. The first thing essential to salvation is faith on the name of the Lord Jesus Christ. Some may inquire, what is faith? Paul gives rather a good answer Heb. xi. The whole chapter treats on faith. "Now faith is the substance of things hoped for, the evidence of things not seen." A person has not got faith by merely believing that God is, or believing the Bible. One may believe and yet not have the least particle of faith towards God aright. Devils believe and tremble. Some infidels even believe the Bible according as they understand it.

Protestants all believe the Bible too according to their several private interpretations. Now why is this division and difference of opinions in the minds of different men? It is because they have not faith towards God, and will not allow the spirit of God to teach them to understand anything as it really is. One must read the scriptures, believe what it says, have faith in God by believing that what he says is truth, whether it be an ancient or a modern saying, and that when he makes a promise he will fulfill it, also when he threatens he will execute. The second point is repentance. What is repentence? Some say it is sorrow for sins. Is that answer right? Well, let us see. A man goes to church on the Sabbath, and reflects on his past crimes. He gets down upon his knees, he mourns and cries over them. He is fearfully sorry that he ever committed them, because he sees that the judgments of God are hanging over him with dreadful threatnings. He asks forgiveness of the past, and promises to do better. He feels relieved of his burden, and goes home renewed with confidence, and goes to his labor again day after day until he forgets his sorrow, does the same things again, and perhaps some more than before. Sabbath comes again, and he returns to church with the same train of feelings he did the week before, cries and mourns in the same manner that he did the week before, and thinks he gets forgiveness. This he repeats week after week.

Can there be any repentance in this way? No, indeed. It is merely a sorrow, which must be repented of. Now repentance is a turning from sins, a forsaking of wickedness, and a cleaving unto that which is honest and just, not from fearfulness, but because it is right. When a person loves God with all his might, mind and strength he will not commit crimes. It is only when he forgets the love of God that his heart is set on evil. After a person has repented of all his sins he is then a fit candidate for baptism, the third essential to salvation. Baptism is a very clear and plain doctrine; easy to be believed, with no trouble to know how it is to be administered. Indeed there is but one way to administer it, yet many of the learned teachers of this age have heaped to themselves to impose upon good language, and that there is more than one way to administer baptism. To baptize is to plunge or immerse, and is represented in the New Testament as a planting; that is, a covering up, and as a birth; that is, a bringing forth from that

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which covers or envelops. Now we all know when we plant anything we cover it out of sight, and after a short time it comes forth. Being buried with christian baptism represents the likeness of Christ's burial; and also the coming forth out of the water represents the resurrection of the body.

Now there is another thing to be taken into consideration. A man must have authortiy from God before he can baptize. A man must be called either by God himself, or by his angels, sent for the purpose, or be called as was Aaron. Moses called Aaron, and Moses was a prophet called of God, ordained under the hand of an angel. Acts vii. 35. Therefore Aaron had authority to administer ordinances, and act in all things that pertained to his priesthood. A man might be baptized as often as he chose by one not having authority, and it would profit him nothing.

Therefore find a man having been called of God by revelation, set apart by the laying on of the hands of his servants, be baptized for the remissions of sins, and then you have a promise of the Holy Ghost, the second comforter spoken of by Christ, John xvi, which is received by the laying on of the hands of God's servants sent for the pupose. After doing all these things, then go on unto perfection.—Live by every word that proceedeth out of the mouth of God, by whomsoever he has appointed your shepherd. If you are persecuted on account of your religion forsake it not, for "blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake," saith Christ. "Rejoice and be exceeding glad, for so persecuted they the prophets which were before you." Matt. v. 11, 12. C. J. D.

THE STRUGGLE OF LIBERTY.

1849 is proving an infelicitous successor to '48. Tyranny is resuming its sceptre. From all quarters of Europe accounts are confirmatory of that fact.

A few months back, the assault of the German princes on German liberty, simultaneous with the glorious successes of the Hungarians, afforded an opportunity to whelm back this tide of reaction. But everything, as we then noticed, rested on the conduct of the Frankfort Assembly.

We did not anticipate very much zeal or decision from that body, for we remembered their apathy when the Prussian King resumed the constitution, yielded to his German subjects; and their worse than apathy, when Robert Blum, one of their number, was executed on a groundless charge by the Austrian Emperor.

We did not, therefore, anticipate much zeal or decision from this National Assembly, though it was almost the only visible monument of the German revolution of the preceding year.

Unfortunately, our apprehensions were verified. With the great resources at their command to defend their own assailed rights, and the progress of liberty—with the unanimous support of the people, and the proffered help of a vast portion of the German armies, the Frankfort Assembly was unequal, or unfaithful to its trust--to the opportunity afforded--was noisy, timid, and undecided--did simply nothing. The troops, hopeless of the national cause, with the exception of the Baden forces, remained faithful to their royal paymasters. Dresden and a score of other cities, which rose in the good cause, were put down without an effort being made to sustain them. At this worthy Parliament, instead of branding the assailing princes as perjured rebels to the German Constitution, permitted its own gallant defenders to be called and crushed as such.

The war at last is over. The isolated resistance of Baden and Rhenish Bavaria has sunk overpowered. The fortress of Rastadt has surrendered, and the national Assembly, hunted from place to place, has at last ignominously expired, without one solitary redeeming act of capacity or resolution---accursed be its memory! The next time, assuredly, Germany will require something more for her blood, than a humbug house of representatives.

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New York City, Oct. 13th, 1849.

DEAR FRANK:—I am yet in New York, and shall remain here two Sabbaths, when I shall go south. I find here a few copies of Brewster's "Olive Branch," by which I learn that its publication is renewed at Springfield, Ill. It is a very harmless publication, utterly unlikely to exert any considerable influence, but no more objectionable than most sectarian publications. So far as talent is concerned, it has gained nothing in exchanging A. Cowles for J. C. Brewster as editor. I have also found a stray No. of the Millenial Star, containing an epistle of the Brighamite Twelve in Salt Valley to their President in England, dated last March, from which I make the following extracts:—

"DEARLY BELOVED BRETHREN:—The seasons have rolled around, and the wheels of time have brought the people of this clime to hail with joy the first tokens of another spring. The warm breezes of the south and the smiles of the returning sun will soon open a passage through the mountains of eternal snow, which for six months has shut us up, and prevented communication with the great world, that our mail may pass eastward and westward and tell the nations that the church in the wilderness yet lives, and that the mustard seed is growing.

"Our crops, the past season, were light, but we raised considerable quantities of wheat, maize, oats, rye and vegetables. There is, however, at this time a scarcity of breadstuffs, and there will be a scarcity till harvest, which we hope for early in July. Several hundred houses are built and in progress here, and the valley is settled for sixty miles north and south. Mills for flouring grain and sawing timber are becoming numerous. A council house, forty-five feet square, two stories high, is in progress, also several public works, such as bridges, opening roads, &c. One bridge over the Jordan is being built for seven hundred dollars.—Great preparations are being made for farming the coming season, and more than ten thousand acres will be inclosed and cultivated this summer.

"Money is very abundant, owing principally to the gold dust accumulating here from the coast, upon the deposit of which bills have been issued by the Presidency. We have petitioned the Congress of the United States for the organization of a territorial government here, embracing a territory of about seven hundred miles square, bounded north by Oregon, latitude 42 degrees, east by the Rio Grand Del Norte, south by the late line between the United States and Mexico, near the latitude 32 degrees, and west by the sea coast and California mountains. Until this petition is granted we are under the necessity of organizing a local government for the time being, to consist of a governor, chief justice, secretary, marshal, magistrate, &c., elected by the people. The election to take place next Monday.

"We shall also organize the militia in due military order, under the old and honorable name of 'The Nauvoo Legion;' a name which has long been a terror to evil doers, and which for several years withstood a sovereign State of mobbers and lawless banditti, and finally effected a safe retreat into the strong holds of the mountains with little loss. We have had a general hunt here, one hundred men on each side, under Captains Pack and Lee; Captain Lee is triumphant, and a public dinner comes off soon at the expense of the other side. About seven hundred wolves and foxes, twenty minks, two wolverines, five hundred hawks, owls, &c., and one thousand ravens were killed in the sum total of the hunt.

"Corn is very scarce here, at two dollars a bushel, or fifty-six pounds; wheat is from four to five dollars per sixty pounds, and difficult to be had at that. Some alarm existed here concerning provisions, on account of which a census was taken a few weeks since of the amount of breadstuffs on hand, when it was ascertained there were upwards of three-fourths of a pound per head per day from then till harvest, besides fifteen hundred bushels of seed wheat, and several hundred bushels of seed corn.

"We are about to establish a colony of about thirty families in the Utah valley, about fifty miles south. We hope soon to explore the vallies three hundred miles south, and also the country as far as the Gulf of California, with a view of settlement and a sea port.

"On the 12th of February the Presidency and those of the Twelve who were here met in council, and proceeded to fill the vacancies of that quorum. Elders P. P. Pratt, John Taylor and A. Lyman were present, and Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards were ordained to the Apostleship, and numbered among the Twelve, instead

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of the three who were called to the First Presidency, and Lyman Wight, of Texas, who was disfellowshipped. This accession increased the members here to a majority, and enabled them to act as a quorum. They were then instructed to assist in reorganizing the different quorums here, and in establishing righteousness. They met with the Presidency and others almost daily, and proceeded to organize and ordain the Presidency of the High Priest's quorum, viz.: John Young and his counselors, also Daniel Spencer as President of this stake, and his two counselors, David Fulmer and Willard Snow. They also ordained and set apart a High Council. After this the city was divided into nineteen wards, consisting generally of nine blocks, or seventy-two lots, over each ward a bishop was ordained.

"The settlements in the country are also organized into wards, and a bishop appointed over each. Large meetings are held on Sundays when the weather will permit, and there is much good preaching, and the spirit of truth and reformation is abroad in the church. There are some rebellious and disorderly spirits here, who are generally now for the gold mines instead of Warsaw, Quincy and St. Louis; but those who are on the Lord's side will stay at home and raise grain, &c., till sent abroad on heaven's errand.

"We hope, ere long, to see the Twelve at liberty, and many of the Seventies in the discharge of their duties abroad, in a capacity and with a power far exceeding the limits of their former labors, but at present stern necessity binds them here to the saw, the hammer, the anvil and the plough, and this because none step forward to do these things for them. How long, O Lord, shall these things be? How long shall the priesthood be neglected, and its chosen vessels left to grovel with the petty trifles of this world, while its inhabitants sit in darkness and their light is withdrawn? Necessity flings her chains about us, and the veriest poverty fetters us, and limits our proceedings, when otherwise our minds would expand, our spirits start forth, and wing their way to the nations on their errands of mercy.

"It is according to that which is written for the saints to organize in companies according to their trades, and to come out in bodies prepared with machinery, tools and materials for operating in all useful branches of industry, according to that which they are accustomed to do; and when they come otherwise they are often in want of employment, exposed to bad company, to the influence of apostates, liars, swindlers, drunkenness, dissipation, &c., and but few of them reach the body of the church in as good spirits as they start; some turn back, some are destroyed, many are led away, and few are gathered and saved. These things ought not to be.

"If on a more thorough knowledge of the country we can find a practical wagon route up the Arkansas, or up the Rio Grand, it will avoid the winter and a contact with the corrupt apostates and Gentiles that swarm at New Orleans, St. Louis, and Upper Missouri.

"Monday, March 12th.—The election came off to-day in peace, and resulted in the unanimous choice of Brigham Young, as Governor; Willard Richards, Secretary; N. K. Whitney, Treasurer; H. C. Kimball, Chief Justice; John Taylor and N. K. Whitney, Associate Judges; Daniel H. Wells, Attorney General; Horace Eldridge, Marshal; Albert Carrington, Assessor and Collector of taxes; Joseph L. Heywood, Surveyor of Highways; and the Bishops of the several wards as magistrates.

"Signed on behalf of the members of the quorum who are in the valley.

PARLEY P. PRATT, Pres. pro tem.
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This ought to cap the climax of Brighamite follies. Aug. 8th, 1844, they determined by vote to have no prophet. One week after they issued a proclamation declaring that the government of the church was in the quorum of the Twelve. Now they have taken them and made them their First Presidency, putting their Twelve back to the old authority. In 1845 they were going out of the United States to a country where they would no longer be subject to Gentile laws. In 1846 they furnished some four hundred soldiers to help the United States conquer that land and subject it to their laws, telling their followers all the time that they were deceiving the government, and should conquer the country at the expense of the United States, but for themselves.

Now that the country is conquered the U. S. hold it, *and they have established* government according to Gentile forms, and are asking the U. S. to extend its government over them.—

of the three who were called to the First Presidency, and Lyman Wight, of Texas, who was disfellowshipped. This accession increased the members here to a majority, and enabled them to act as a quorum. They were then instructed to assist in reorganizing the different quorums here, and in establishing righteousness. They met with the Presidency and others almost daily, and proceeded to organize and ordain the Presidency of the High Priest's quorum, viz.: John Young and his counselors, also Daniel Spencer as President of this stake, and his two counselors, David Fulmer and Willard Snow. They also ordained and set apart a High Council. After this the city was divided into nineteen wards, consisting generally of nine blocks, or seventy-two lots, over each ward a bishop was ordained.

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They even have established the odious offices and forms of proceeding under which all the Gentile oppressions are accomplished. But the papers have turned over another leaf in this strange history. They have called together a kind of mass meeting, and appointed a committee as a substitute for a convention, adopted a constitution as one of the States of the Union, and are intending to apply to Congress for admission. Would not two thousand inhabitants, with Brigham Young for Governor, make a pretty State? It would be a pretty joke if they could gull Congress into receiving them, and, desperate as the undertaking would seem, I know men cunning enough to carry it through.

You are perhaps aware that they pretend to be some 13,000 strong in the Salt Land.—Well, in this bragging epistle, evidently written for Breucombe, they only pretend that they shall cultivate some 10,000 acres of land.—Well, then, by this calculation they are cultivating about three-fourths of an acre to a person, or four acres to a family. I think western farmers usually cultivate about forty acres. If they cultivate in the same proportion, they can be but about 1,300 in number; 2,000 is doubtless the extreme limit. But in making out their State they include part of California, down to the Pacific, and probably bring in 30,000 or 40,000 inhabitants, who had no part in forming their government, and probably do not know that they are so fortunate as to be one of the sovereign States of the Union.

You will observe also that they make no mention of Oliver Cowdery in filling up their organization. The truth is, he is not the sort of man for them. It was a singular mania by which he was led off after them, and seems to have lasted him for but a few weeks. I understand he is now in Crab Orchard, Mo., and do not consider it by any means certain that he has anything whatever to do with them. In their organization of a State government he would have been better than they all, but they would not trust power in his hands a single moment. Finally the indications all tend to this conclusion, that they are scattering their settlements too much to keep the control of any part of the country, and by assimilating their institutions to those of the Gentiles are rapidly preparing themselves for the universal prevalence of Gentile authority.

By the way, it is rather a new feature in an Apostolic letter, the record therein of a wager on a wolf hunt. So it seems that the Mormons in the Salt Land have *bet a public dinner* on the result of a general hunt by two companies, and the Apostle P. P. Pratt deems it worth his while to send a testimony of the result to his brother Orson in England, *who is weak enough to publish it*. I shall send you the papers containing an account of the formation of the new State of Deseret, &c., which of course you will publish. Truly and sincerely,

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"Nearer and more hopeful grows the prospect of another war in Europe. Hopeful, we say, because there is a foul canker preying upon the nations there, which can only be cut out by the sword. Cauterizing has been tried and has failed, and the sooner the sharp steel is applied the sooner will the oppressed and groaning people be released from their bondage.—Hopeful, we say, because the war which now threatens lies between nations which have provoked and earned a bloody scourge, for their base aggressions upon, and desertions of weak, trampled and imploring nations. The coming war lies between Russia and Turkey, or Russia and France and England rather, and the grisly northern bear will find that his foes, this time, have as sharp claws, and as many as he. Turkey will be but the battle ground on which the Czar will dispute with Britons and Gauls for the mastery of Europe.

"O, it will be a choice and rare fight, and the world will look on and cry to either side, 'hit him again!' for who will care if both are bruised to helplessness, and their heart's content, so long as neither is absolute victor?—

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"O, it will be a choice and rare fight, and the world will look on and cry to either side, 'hit him again!' for who will care if both are bruised to helplessness, and their heart's content, so long as neither is absolute victor?—

And what will the hosts of the Caucassus, and of Poland, and of Hungary do, while this battle between the old 'bottle holders' is going on? Will they forget their feud with the imperial robber, whose foot makes their necks the pathway to empire? Will they be idle gazers at the fight? It is not likely; Austria will be in the field aiding her Russian ally, and will not the Magyar seize the moment for a sweeping and terrible revenge? and will not Schamyl and his Circassians make wider and bolder their foray? and Poland, arising from her sleep of bondage, blot out her fetter-marks in blood?

"Yes, it will be a precious sight. The wild beasts of ambitious war will tear each other in pieces, and the people will be the winners of the great state—liberty! Thirty-four years ago saw Russia and England united on the field of Waterloo to crush that terror of feudalism and 'divine right' mongers, Napoleon, the idol and the glory and the scourge of France. A few months, or weeks, may see England and France on the shores of the Bosphorus, returning upon Russia a blow and vengeance which have animated, and will ever animate the heart of France against the destroyer of her warrior idol. That will be a tableaux for the historian to mark on his pages, worthy the study of the future."

The Sun is entirely in error as to the effect of a continental war on the liberties of the people of Europe. Tyrants have little share in the cost or perils of wars. They can afford to have it continue till the people, tired of blood and taxes, will consent to any form of government, so it gives them peace. Then the tyrants will parcel out Europe, again leaving the people to sing peans of praise to the clank of their chains. Money is the only sovereign that reigns in the middle and west of Europe. It has proved itself more of a tyrant than families and dynasties ever were. It has neither soul nor affection, and is all-pervading in its despotism. A general war will cast all the governments engaged upon the power of the money lenders, and will bring their tyranny to the door of every hovel in the land.

THE PHONETIC ADVOCATE.

The sixth number of the second volume of this work is now on our table. And in justice to ourselves and patrons we acknowledge it to be the best and most ably conducted periodical in the cause of the writing and spelling reform that we have any knowledge of, and we bid it a hearty welcome, and shall do all we can to aid in the enterprise. We published the prospectus of the advocate some time last winter, and have now the pleasure of perusing its columns for the first time.

The object of this reform is obvious to every observing mind, from a variety of circumstances, and also the bungling manner by which many of the words of our language are spelled. This reform does away with all superfluous letters, and has a distinct character for every sound. The alphabet consists of forty characters, with which all words in the English language are spelled. And, to any candid and unprejudiced mind, fifteen minutes investigation will be satisfactory of the utility of the enterprise. We heartily recommend this work to all those who are in any manner connected with public instruction as the best system now in use.

☞ Sir Moses Montefiore has founded at Damascus a large hospital, and two primary schools, for indigent Jews, among whom he has also distributed 160,000 Turkish paistres, (about 40,000 francs.) The Jews of Damascus, in order to testify their gratitude to Sir Moses Montefiore for these acts of benevolence, have bestowed on him the title of Nassi (Prince) of the Israelites of Damascus.

FIVE MILES OF LOADED WAGONS.

On Thursday of last week (Oct. 25th) the receipts of wheat in this city, as near as can be estimated, were say 21,000 bushels, allowing 40 bushels to be brought by each wagon and 525 wagons were required to bring this quantity. The receipts of flour and other kinds of produce were also heavy; allow 175 teams loaded with other produce besides wheat, and we have a total of 700, which is doubtless within the true number; allow a space of 45 feet for each team, and we have a procession of five miles of wagons, laden with the produce of the soil, coming into our city on one day.—*Milwaukee Gazette.*

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STATE OF THE BALTIMORE AND PHILADELPHIA CHURCHES.

Baltimore, Md., Sept. 29th, 1849.

PRES. STRANG,—BELOVED BRO.:—I haste to inform you that matters and things here are all right. None here have denied the faith. No, not one. None have stumbled. No, not one. But all have kept the faith, thank God. Some of the saints are out of town on a visit, and some of the Elders are out preaching.—Bro. Hosmer has baptized three at Ellicott's Mills. He sends his kindest love to you and yours.

I preach here to-morrow three times. We expect to have a great day. We shall do a much greater work here this winter than last. The whole surrounding country is waking up to the subject. I staid in Philadelphia two nights, and found them some shaken. But you may believe that I stirred them up some, and left them all right but two or three. I hold a meeting there on Wednesday night, and you may expect to see me in New York on Thursday.

Myself and family wish to be remembered to you and yours. We all want to see you and yours here very much. I say again, everything here is first rate, and *this side up with care.*—Glory to God. My love to Samuel and all the saints. Don't forget my dear brother and sister Bennett. They were very kind to me, and refreshed my spirits very much. God bless them. Yours as ever, and more too,

GEORGE J. ADAMS.

NOTE.—The work continues to prosper in and about Baltimore, Oct. 19th.

J. J. STRANG.

Baltimore, Md., Oct. 17th, 1849.

FRANCIS COOPER, ESQ.,—MY EVER DEAR BRO. IN THE KINGDOM AND PATIENCE OF JESUS CHRIST:—It is with much pleasure that I inform you and the saints of the onward march of truth. I have just returned from the New York Conference, where we had a most glorious time. The brethren in New York are up and doing. Many of them will come to Beaver Island in the spring. Bro. Appleton came before the Conference and made a full confession, and is again restored with full confidence to his former standing and priesthood. God bless and keep him in the hour of trial.

Pres. Strang is in New York, and will remain there until after next Sunday. He will preach in Philadelphia on the 28th inst., and in Baltimore on the following Sunday. The work in Baltimore is going ahead finely. I preached here three times last Sunday to overflowing houses, and I have baptized four this week, and many more are believing, and no doubt they will come forward soon. We have every prospect of a glorious campaign in the south and east this fall and winter. You may expect great times next year. Yours truly and sincerely,

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Lorenzo Dow Hickey, one of the Twelve, is suspended of all jurisdiction and authority, for most gross lying and slander upon Bros. G. J. Adams and Samuel Graham, and neglecting his mission to follow after the diabolical revelations of Increase McGee Van Dusen. Done at New York City, Oct. 18th, 1849.

JAMES J. STRANG, Pres. of the Church.

MARTYRS OF THE LATTER DAY SAINTS.

The following are the names of a few of the Martyrs, who for the testimony of Jesus have been inhumanly murdered in the States of Missouri and Illinois:—Mr. Barber, Martyred November 4, 1833, in Jackson county, Mo. The following Saints were martyred in Caldwell county, Mo., Oct. 30, 1838:—Thos. McBride, Levi Merrick, Wm. Merrick, Elias Benner, Josiah Fuller, Benjamin Lewis, Alex. Campbell, Warren Smith, Sardius Smith, George Richards, Mr. Napier, Mr. Harmar, Mr. Cox, Mr. Abbott, and Mr. York. About the same time and in the same county, the following persons were martyred, namely: David W. Patten, one of the Twelve Apostles, Gideon Carter, Mr. Obanion, and Mr. Carey. Martyred in Carthage Jail, in the county of Hancock, State of Illinois, on the 27th day of June, 1844, Joseph Smith, the Seer, Hyrum Smith, the Patriarch, two of the noblest Martyrs whose blood has stained the earth for ages. The murderers of the foregoing persons, though the most of them are well known, are yet running at large, boasting of their deeds. Samuel H. Smith, brother of Joseph and Hyrum Smith, who died from the affect of poison administred to him within one month after the martyrdom of his brothers. These all have sealed their testimony with their blood, besides many more whose days have been shortened by the persecutions that they have endured.

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GOSPEL HERALD.

VOL. IV. No. 34.] VOREE, Wis., THURSDAY, NOV. 8, 1849. [WHOLE No. 150.

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The method of conducting worship among the Mormons is similar to other denominations. The first ordinance is "baptism for the remission of sins." They lay on hands for the gift of the Holy Ghost, and to heal the sick; anoint with oil, administer the sacrament, take little children and bless them. They hold to all the gifts of the Apostolic church, believing that there is no true church without them; *and have the gifts of speaking in different tongues.*—They sometimes interpret themselves, but gen-

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HISTORICAL COLLECTIONS OF OHIO,

BY HENRY HOW.

Cincinnati: Derby, Brady & Co.

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Counsel.—As there are some emigrants that are disposed to take poor persons with them to the Valley, in order to assist them on the road in driving teams, cooking, and in general assistance; and so soon as they get there they want to turn these poor persons off on to the hands of some others. This is wrong, and cannot be suffered. The people in the Valley have all they can do to sustain themselves, without being burdened by an influx of poor thrown upon their hands, after the more wealthy have aviled themselves of their services on the road. We therefore say to all concerned, that whoever takes the poor to the Valley shall support them there till their way is honorably opened to get a support other ways. This counsel will henceforth be enforced upon all that emigrate to this country. We say to the rich abroad, bring all the poor that you please, but you must situate them yourselves to live after you bring them here, and not throw them upon the hands of others for a support, and pay no further attention to them. Do not think to cast your burdens upon other men when you are more able yourselves to bear them than they.—*Frontier Guardian, June 13th.*

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Boston, Mass., Oct. 13th, 1849.

DEAR FRANK:—I suppose you would like to hear from me by this time. I have now been in good, old, pious Boston two weeks. It is all that it was represented to be. It has long since had the name of the city of notions, and I am sure it is well named. But I hope to God the gathering places of the saints of the last days may be free from many of the notions of this very religious place. It is not uncommon for two or three murders and highway robberies to occur nightly. It is not very strange for the incendiary to set a half score of fires in one night. It is not very strange for forty or fifty to be lodged in the watch house each and every night, for disturbing the public peace. It is here that the *priests* bear rule, and the people like to have it so. There are some few noble spirits here, that are anxious to see the work of God prosper here. But nearly all of them have been grossly imposed upon by men that should have carried out the principles that they have preached.

The Lord says it is a vain thing for man to witness for him while he does not regard his words, to live by them. It is folly for a man to proclaim the principles of total abstinence while reeling in the streets a victim to the accursed poison. It is vain for a man to preach Christ and the gospel, and yet live in open rebellion against God; for he *that covereth his sins shall not prosper*. He may appear for a time fair, but like the return of the tide, in his own time he will foam out his own shame. I have met with many a cold shoulder in this world that I should not if men bearing the priesthood had have lived to the principles that they have preached. But all these things must needs be, but the end is not yet.

I have taken a good hall, and I think, by the help of God, I shall be able to revive the remaining spark in this place. I have found men here that are anxious to gather with the saints, and some that say to me God speed, who have not yet been born of the water and spirit. All it wants at this time is for the Elders to preach Christ and the gospel, and then live by every word that proceeds from the mouth of God, and the Kingdom will surely be ours. May God bless the pure in heart, and purge out all the rebellious, is the prayer of yours in the new covenant, SAMUEL GRAHAM.

Clayton, Jefferson Co., N Y., Oct. 25th, 1849.

DEAR FRANK, (allowing me to use the expression :) —I take this opportunity to address you a few lines, to let you know how the work is getting along in this place, &c., in accordance to Bro. Wright's advice. I left Canada for this place, at which I arrived the 7th ult., I believe, when I inquired for some of the brethren, & found Bro. Linnell's family, and am happy to say that they through the blessing of God are all well and enjoying good faith, and I feel much obligated to them for their kindness towards me and all others that have visited them. I stayed there a few days, and then went to or near Cape Vincent, and by request preached one sermon in the afternoon, and as it pleased God I baptized three, namely: Rebecca Ann, Nancy and John Guthrie, that evening, and the next morning two young men by the names of Simon Guthrie and Charles Edington, (the latter having lately joined the Baptist church,) came forward and requested baptism, which of course was attended to, and I am happy to say that the three young men will start for Beaver next week. In looking over the Herald I noticed that in the minutes of the Beaver Island Conference it states that there were two Elders erdained to the office of Seventies, by the names of E. Preston and A. B. Corkins. I beg the Clerk's pardon, as the latter name is A. B. Calkins. No more at present. I remain your Bro. in the new and everlasting covenant, and in the dispensation of the gospel in the fulness of times, A. B. C.

LAUGHTER.

Without it our faces would have been rigid, hyena-like, the iniquities of our heart, with no sweet antipode to work upon them, would have made the face of the best among us a horrid, husky thing, with two sullen, hungry lights at the top—foreheads would have then gone out of fashion—and a cavernous hole below the nose. Think of a babe without laughter---as it is its first intelligence! The creature shows the divinity of its origin and end by smiling upon us. Yes; smiles are its first talk with the world, smiles the first answer that it understands. And then, as worldly wisdom comes upon the little thing, it crows, chuckles, it grins, and shakes in its nurse's arms, or, in waggish humor, playing bo-peep with the parent, it reveals its high destiny, declares to him with ears to hear the hiredom of its immortality. Let materialists blaspheme as gingerly and acutely as they will; they must find confusion in laughter. Man may take a triumph, and stand upon the broad grins; for he looks around the world, and his innermost soul, sweetly tickled with the knowledge, tells him that he, of all creatures, laughs. Imagine, if you can, a laughing fish. Let man, then, send a loud ah! through the universe, and be reverently grateful for the privilege.---*Douglass Jerrold.*

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MINUTES OF A GENERAL CONFERENCE, HELD IN THE CITY OF NEW YORK, ON THE 5TH, 6TH, 7TH AND 8TH DAYS OF OCTOBER, 1849, BY APPOINTMENT OF THE FIRST PRESIDENCY.

MORNING SESSION—OCT. 5TH.—The Conference was organized by the appointment, on motion by the unanimous vote of the Conference, of G. J. Adams to preside, (Pres. James J. Strang not being present,) and Samuel Bennett as Clerk.

After singing, Pres. Adams earnestly implored the blessing and presence of the God of saints. The Pres. then addressed the Conference, explaining the object of appointing a general Conference in the east, and in the City of New York. He remarked that there were other places in the west where the saints were more numerous, and the people anxious to hear, but it was shown to Pres. James J. Strang that the interests of the church of God required a Conference in the east. There were many of the saints standing aloof from the work from various causes, who only required a correct understanding of things as they are to come to take their places in the great work of the latter day dispensation, and the time has fully come for that purpose. Conference, on motion, adjourned to two o'clock. Benediction by Elder Blakeslee.

AFTERNOON SESSION.—Singing—"How firm a foundation." Prayer by S. Bennett. Singing—"Blest be the tie that binds." Pres. Adams remarked that the situation of the church of Christ was peculiar. There was no difference of faith as to first principles, but various causes had produced a diversity of sentiment in many of the saints. One thing, however, was certain, it was that contained in the good old hymn, "a church without a prophet is not the church for me," although a different sentiment was declared by a certain man named Brigham Young, who declared that the church of God was now without a prophet in the flesh to guide it He descanted on the history of the church of the living God, as presided over by the prophet, and the professed adhesion of many insincere friends, and the blighting influence they had exerted, which was, thank God, passing away forever.

Bro. A. drew a glowing description of the awakening influence of the spirit of God stirring up the saints, now manifested in every quarter, and firing the souls of his servants to do his will and work. He spoke in the highest terms of respect and just commendation of the President and prophet, and his mild yet firm administration of the principles, commandments and covenants, and the evidences furnished by the history of the church of the truth of James J. Strang's appointment. He contrasted the true shepherd in the person of prophet James, and the condition of his flock, with the hireling Brigham Young, and those led astray by him and his fellows.

He asked, what is the present prospect?---The First Presidency united as one man. The quorum of the Twelve are coming together as the church ardently desires. The Lord has given the saints an inheritance worthy of a God, and every way desirable for the saints.—The Lord has paved the way for the establishing of the everlasting kingdom of our God. He shows unto his servant James his purposes in the commandment to gather to Beaver Island, where the Lord has promised to deliver his saints who will go there to possess the promised inheritance, which has been preserved by the hand of God specially for the saints. The Lord has given this land to the saints of his own free will.

He entered into details as it regards the condition of the lands there, and arrangements to keep them in the possession of God's people, and its exemption from taxation. The law of the kingdom of God shall be kept there. The condition of the Gentile world is without a ray of hope. Zion is the only refuge of the oppressed. Gentile revolution results in deeper seated oppression. The kingdom of heaven alone brings temporal and eternal salvation.---The brother spoke ardently and truthfully of the good land of Beaver, and of the confidence which he felt in Pres. Strang. Singing—"Let thy kingdom, blessed Savior."

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He entered into details as it regards the condition of the lands there, and arrangements to keep them in the possession of God's people, and its exemption from taxation. The law of the kingdom of God shall be kept there. The condition of the Gentile world is without a ray of hope. Zion is the only refuge of the oppressed. Gentile revolution results in deeper seated oppression. The kingdom of heaven alone brings temporal and eternal salvation.—The brother spoke ardently and truthfully of the good land of Beaver, and of the confidence which he felt in Pres. Strang. Singing—"Let thy kingdom, blessed Savior."

Bro. Hickey bore testimony to the teaching and testimony of Bro. Adams as eternal truth. He had traveled much, and observed much of the spirit of the world since he left Beaver, and if his tastes were to be gratified he would never leave the society of the saints for all the Gentiles can offer.

Bro. Blakeslee corroborated the truth of the things attested with regard to Beaver, and the work God had promised to perform there in behalf of red and white men, and also adverted to the principle of God's law by which a storm is always succeeded by a calm, verified in the history of the church. He next spoke of the Order of Enoch established at Voree. Said he was one of the first associated with the establishing of the Order at Voree. Of the smallness of the beginning and the abundant blessings which God had given in large crops of grain, better quality than others, and crops of buckwheat and turnips, &c., and favor of God and man.

Bro. Blakeslee spoke of the Sunday schools at Voree, and school of the prophets, and the wholesome instructions given there. Spoke of the saints as not under the law of the Gentiles, but in obedience to the law of God. Practically carrying out in their lives the principles of righteousness and equality, feeding the hungry and clothing the naked. Now go where God has commanded, but not in haste. He rejoiced greatly in realizing the fulfillment of his cherished hopes in the establishing of the law of eternal brotherhood.

Bro. Hosmer corroborated the reports of Beaver, and Pres. James J. Strang's disinterested and generous benevolence, and of the pleasure which he had in his society and the society of the saints, and his desire to remove to the place of gathering. He earnestly exhorted the saints to fidelity and perseverance in the cause of God.

Bro. Whipple expressed himself glad of the opportunity presented. He referred to the strange work of the latter day, and of the set time to favor Zion. Said he had sought intelligence of Babylon, but she evaded his interrogations, and only found the truth in the teaching of Elder Adams, who first taught him the gospel, which, though reluctantly in consequence of prejudice, he was compelled to obey as truth, and eternal truth; and being strengthened by the Lord, he obtained the victory over every opposing influence. He spoke of a dream which he had in answer to prayer, relative to going to Washington city. Bro. W. spoke of the prospect as very good where he had been laboring some, and desired the prayers of the saints.

Bro. Preston spoke of the experience which he had endured, and of his faith in Beaver, and in the work of God.

Bro. Adams followed in some earnest remarks, and adjourned by vote till to-morrow morning. Benediction by Bro. Hickey.

Present, G. J. Adams, of the First Presidency, James Blakeslee, L. D. Hickey, A. N. Hosmer and Samuel Bennett, of the quorum of the Twelve, Peter Hess and James Canney, High Priests, Whipple, James Johnson, Jabez Lyon, Preston and Thomas Braidwood, Elders.

Oct. 6th.—Singing—"Awake ye saints." The Pres. read the 10th Psalm. Prayer by L. D. Hickey, of the Twelve.

Pres. Adams addressed the Conference.—He remarked that God could try his people by very small things. This Conference have been anxious to see Pres. Strang, but for some cause he has been prevented meeting with us.—But there are enough here to edify and instruct each other and the Conference. "Zion shall be redeemed with judgment, and her converts with righteousness." Zion must be lost, wrecked &c., to be *redeemed*. The Lord knew in the course of the latter day work that the net would would gather in of all kinds.—What is the great proof of the truth of the latter day work? The driving of the saints, the fulfilling upon their heads of all the curses which are written in the law of Joseph.—What is the business of those who have been put into the various offices of the holy priesthood? Their business is to be here to-day.—Those who are here in the east and city of

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New York, after the First Presidency, and Twelve, and Seventies who are here, and will be here, shall deliver their testimonies.

Those who still stand aloof will not be found long in the land of the living. Mark what I say. I tell you I have read these things in the Urim and Thummim. Whatsoever temple is defiled, God shall destroy that temple. The day of judgment and righteousness is come.—What does the Lord say respecting the Elders that have received the authority of the holy priesthood? Send forth my Elders firstly unto the Gentiles, and then unto the Jews; yea, let them go forth among all people. Let them command them to prepare for the coming of the Son of Man. Let those among the Gentiles flee to Zion, and the Jews to Judea, and they who are in the north country shall come in remembrance before the Lord, and they shall bring forth their rich treasures unto the children of Ephraim, my servants.

There are none here who have not proved the end of sectarianism, who do believe in setting up of the kingdom of Daniel in the last days, the kingdom of our God, with all the circumstances spoken of by the prophets. God wants in his church for the accomplishment of his purposes men of various talents and temperaments. One ardent and vehement, one calm and rigid in the application of the law of righteousness, another fatherly and affectionate in the presentation of truth.

Elder Hickey said that there were many things that ought to be said and obeyed. Mormonism is eternally true, whatever men say or do regarding it. It always was, and always will be. The time has come when men can no longer stand still. The Lord requires at the hand of all his saints fidelity to the covenant of the gospel of peace. Bro. Hickey urged the Conference or saints assembled to think charitably of their brethren when absent, and turn away from the tongue of slander.

Bro. Johnson remarked that he was inexperienced in the work, and was anxious and ready to do whatever the Lord required at his hand. He was edified by the things presented to this Conference, and was convinced and saw plainly that the baptism was into one spirit.

Bro. Braidwood said that his position and history was peculiar. Some months since he thought he should never more engage in the work of God. But some time since he was called by Bro. Adams to preach, which, at the time, he thought lightly of, but which was forced upon his mind and conscience as a solemn and eternal matter, and he now felt it such in his inmost soul. He was now heartily solicitous to build up the kingdom of truth and righteousness, and desired the prayers of the saints.

Bro. Walker (colored) rejoiced at the spirit manifested in the Conference, and was a witness of the manifestation of the power of God as exhibited in the latter day dispensation.

Pres. Adams remarked that he (Bro. Walker) should hold the priesthood, and carry the gospel to the nations of the earth. Bro. A. went into detail to some extent to show that the principles adopted by Pres. Strang in his policy and administration were in strict accordance with the spirit of wisdom and revelation in the knowledge of God.

Several sisters, opportunity being given, expressed their feelings under the influence of the spirit of God, and avowed their confidence in the work of God.

Bro. Hess addressed the Conference, and gave a history of his conversion and experience in the church, and the good hand of the Lord who had brought him through many trials. He related a vision, in which the Lord directed him to the path of obedience.

Bro. Leech expressed his confidence in the latter day work; of the many good things he had experienced in the course of his religious experience, and the dark clouds that had passed between. He related the history of his coming into the church, his connection with Sidney Rigdon, and his present position on the platform of eternal truth. He was prepared to go all lengths in adherence to the church of

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What kind of ideas have we of God's holy hill? We have heard many things taught of the salvation of the Bible—vaguely taught.—The Bible presents to us the Son of God as the perfect exemplar of saved beings. He has led the way into the presence of God by his obedience to the law of life as it is in him. Have you, saints, forgotten the declaration of Jesus, "fear not, little flock, it is your Father's good pleasure to give you the kingdom?" It is to a little flock the promise applies. The holy hill is the earth redeemed and sanctified.—There is a difference between being saved and becoming a savior on Mount Zion. Bro. Graham referred to the infidel objection that the earth is not able to give place to the inhabitants who have lived thereon, and asserted that he had, and that any who could use figures might demonstrate the falsity of the infidel objection to the resurrection. We wish the Clerk could exercise the art of the stenographer aptly, that we might put upon this sheet the eloquent, earnest and truthful address of our brother in full. Suffice it to say, that it was in power and demonstration of the spirit, and the solemnities of eternity rested upon the congregation. Singing.

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(*To be continued.*)

"The Eureka, a vessel from the upper lakes, passed through this city yesterday, bound with passengers and goods for California". *Civis.*

NOTE.—Of this vessel the Montreal Pilot says :—

"This is the first American merchant vessel that has ever sailed below Montreal; she has been allowed to do so by special authority from England. The Eureka is 375 tons burthen, 137 feet keel, 26 feet beam, and can carry 4,000 barrels flour. She drew 7 feet 9 inches water, and had no difficulty in coming from the upper lakes, except in the Welland Canal. The locks in this canal are of two sizes, 45 feet and 26½ wide. One of the smallest size, No. 24, was found to be only 26 feet 4½ inches wide, and the sides of the Eureka had to be cut away to enable her to pass through."

☞ Some of the saints living in the seaboard towns are projecting emigrating to Beaver in companies, in vessels belonging to them; and for this purpose two different persons have inquired by what route they could come, and with what size vessels. We publish the foregoing for their information, adding that the route from any part on the seaboard to Beaver is by sea to the gulf of St. Lawrence; up the gulf and river St. Lawrence, passing around the rapids by the *Lachine* and *Long Sault* Canals, up lake Ontario, through the Welland canal, and up Lake Erie, &c., by the Chicago route.

If we are not mistaken one or two American vessels have taken this route for the upper Lakes to California previous to the Eureka. A project has also been set on foot to send out the Helfenstein and the Propeller Genèsee Chief by the same route. During the Irish famine it was a common event to see Liverpool ships taking in wheat at Chicago, arriving and going by this route, and we believe it is spoken of as an excellent sailing route. The only difficulty in the way is that permission must be obtained from the British government to navigate the St. Lawrence in American vessels. A class of small lake or bay boats could go up through the Erie canal by unshipping the masts. Small sailing vessels will be excellent property at Beaver in carrying on the fishing trade.

THE WEEKIY REPUBLIC.

The undersigned will commence the publication of a new Democratic Weekly Newspaper, bearing this title, on the 14th November, 1849.

It will be of large size; printed on good, stout paper, from handsome new type. It will be mailed to subscribers at the low price of ONE DOLLAR A YEAR—in advance. In addition to strong, sound Democratic original articles, it will contain selections from all the best Democrtic journals in the country, showing the state of public feeling on every topic of interest that attracts the attention of the public.

All the Local News of the City of New York will be fully given in the columns of the Weekly Republic, as well as the General News—both Domestic and Foreign. A writer who wields a powerful pen, will furnish us, by every steamer, a letter from London, which will keep the readers of the Republic fully apprised of the state of Europe, and give a truthful account of the progress of liberal opinions in all parts of the Old World; unwarped and unbiased by passing through the tory journals of England or the papers of the Continent; emasculated by the rigors of the censorship.

A full and truthful account of the state of the produce Market will also be given, and the state of the Money Market and Sales of Stocks, will likewise be accurately chronicled in The Weekly Republic.

Letters containing subscrption, or any other buisness—in all cases post paid—to be addressed to

E. P. WILLIAMS, Republic Office,
82 Nassau street, New York.

New York City, Oct. 30th, 1849.

DEAR FRANK :—I am just starting for Philadelphia, having been delayed one day by means of a severe storm, which swept over New York Bay, and probably the entire Atlantic coast, last evening. The Telegraphs all failed during the storm, and when they are in working condition will doubtless bring in news of some disasters. I have preached in New York in all four Sundays, and eight or ten other days. There are regularly established two week day meetings, as well as the Sunday meeting, and on the whole the church is prospering. Bro. Hess has just sent a most cheering account of the church in Philadephia to Bro. Royce of this city. Bro. Graham is progressing at Boston. But it is at and around Baltimore that the cause is prospering most. I have not heard one word from the brethren preaching in the British Provinces, and hope that on reading this they will every one of them write to me at New York City, and inform me how the work prospers. Truly and sincerely,

JAMES J. STRANG.

YEARS.—Neither rouge, artificial ringlets, nor all the resources of the toilet, can retard the relentless progress of that terrible foe to beauty, time. But every one must have noticed how lightly his hand rests upon some, how heavily upon others. Whenever you see in an old person a smooth, unwrinkled forehead, a clear eye, and a pleasing, cheerful expression, be sure her life has been passed in that comparative tranquility of mind, which depends less upon outward vicissitudes than internal peace of mind. A good conscience is the greatest preservative of beauty. Whenever you see pinched up featnres, full of lines, and thin, curling lips, you may judge of petty passions, envy and ambition, which have worn out their owner. High and noble thoughts leave behind them noble and beautiful traces; meanness of thought and selfishness of feeling league with Time to unite age and ugliness together. Fresh air, pure, simple food, and exercise, mental and bodily with an elevated ambition, will confer on the greatest age a dignified beauty, in which youth is deficient. There are many men and women, at sixty, younger in appearance and feeling than others at forty.—*Ex.*

HOW MANY MILES A PRINTER'S HAND TRAVELS.

Although a printer may be sitting all day, yet in his own way he is a great traveler, or at least his hand is, as we shall prove. A good printer will set 8,000 ems a day, or abont 24,000 letters. The distance traveled over by his hand will average about one foot per letter going to the boxes in which they are contained, and of course returning, making two feet for every letter he sets. This would make a distance each day of 48,000 feet, or a little more than nine miles, and in the course of a year, leaving out the Sundays, that member travels about 3,000 miles!

ferior to him, was the Medo-Persian, ruled by Cyrus. He fought and subdued the king of Babylon, and ruled over his kingdom.

He was not so rich and voluptuous as Nebuchadnezzar, who was represented by the head of gold, and therefore he is compared to the breast and arms of silver. The third kingdom is the Grecian or Macedonian. This kingdom was commenced by Phillip, and finally established by Alexander the great. Alexander, after the death of Philip, his father, was intent upon honor and glory, regarding the laurels of the conqueror more than justice or the fruits of conquerors. He, therefore, went on from one kingdom to another, conquering all that he found, till at last he ruled nearly the whole of the then known globe. He is represented by the belly and thighs of brass.

The fourth kingdom is the Roman. We learn it consisted of two distinct divisions, called the eastern and western empires. It was in this time and age of the world that our Savior came into the world: was born a child of earthly parents: lived a man; became the Son of God by obeying the law of God; preached to a gainsaying and guilt stricken world; was buffeted and ill treated in every possible manner; suffered, died, and arose again the third day, for the redemption of poor guilty man. He did not set up his kingdom upon the earth when he was here, therefore it was yet in the future.

This Roman kingdom was the strongest one ever known; it both ruled and broke down all other kingdoms. It is, therefore, compared to the legs of iron, as iron is the strongest thing known. Instead of this kingdom remaining as it was then, it has divided and split up into different parts and kingdoms, ruled by different men and by different laws. It has not been subdued by any one king, as the former kingdoms, but bodies have risen up in rebellion against the former Roman kingdom, and established governments of their own. It is now divided into some ten different kingdoms, where there was only one before. Where a kingdom is divided into so many different parts, and under so many different laws, it cannot be strong as when united under one general government. It became weak and confused, generally quarreling one against the other. Therefore, instead of its being strong like iron, it is mixed with miry clay; and it is partly strong and partly weak.

When we look into the different kingdoms of Europe if we cannot see these represented by the feet and toes of the image, which was part of iron and part of miry clay, I say it never was seen nor ever will be seen hereafter. In the days when these kings shall reign the God of heaven shall set up a kingdom which shall never be destroyed. All scripture must be fulfilled to the letter, therefore this kingdom of God must shortly be established to fulfill the scripture. You know what constitutes a kingdom. In a kingdom there must be a king, laws, officers to execute those laws, dominion, or a certain extent of country to rule, and subjects, people under the law, ruled by the king, punished by the officers, if they commit crimes. This constitutes a kingdom.

Now the Lord of heaven has commenced to make preparations to set up that kingdom on the earth. He has given his law unto the people of the earth, that will serve to unite them in one body. He has sent his angels again upon the earth to establish the pure principles of the gospel among men. He has ordained and authorized them to establish the church of God, and bring subjects unto the law of God.

When people get so that they will not spurn at the idea of keeping the commands of God as he has laid them down, and not run after the commands of men, then God will establish his kingdom literally on the earth, set every thing in order in it, and then when the law is given out it will be heard and obeyed. If the subjects of that kingdom get stubborn and will not obey at any one time, they then have officers to execute the law upon them, and make them obey. This kingdom, when established, will keep increasing until it becomes a great nation, and fills the whole earth. It will break down

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"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heavens hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh to pieces and subdueth all things; and as iron that breaketh all things, shall it break in pieces and bruise.

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken, [weak.] And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of [other] men; but they shall not cleave one to another, even as iron is not mixed with [or joined to] clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

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The next day he went to Norwich, Conn., where he had another revelation, which he sent in writing to me, that whoever followed the pernicious ways of G. J. Adams and J. J. Strang should be damned. He wrote also that he had sent the revelation to Bro. Hess.—But it would seem from what you write that my name was left out there. No matter. Bro. Hickey tells me that some sister there has filled up the revelation. These men and women have set up their idols in their hearts, and put the stumbling block of their iniquity before their faces, and the Lord has "answered them according to the multitude of their idols." And according to the promise that God made to the prophet, (Ezek. xiv. 7,) he has answered them by himself, and not by the mouth of his prophet. If these persons had the slightest understanding of the ways of God would they understand that when God answered them according to their wicked imaginations, by himself and not by his prophet, that he "will set his face against them, and make them a sign and a proverb." (Ezek. xiv. 8.) Moses the prophet trangressed, and was not suffered to enter into the land of pomise, but God declares that fact by Moses and not by a rebel. Eli was removed from being prophet, and Samuel planted in his stead, but God revealed the matter to Eli, as well as to his successor. (1 Sam. iii. 13.) Joseph Smith, for transgression, was removed from the earth, and left to fall by the hand of his enemies. But God revealed that judgment to him, that he and not a rebel, should be the witness to the church that another was planted in his stead. But these persons are getting revelations like Korah, and the thousands other vile rebels against God's church, The end of all which is their own destruction.

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If any one will apostatize on any tales whatever, they will hear the tale. The Devil will find somebody to do his dirty work, when it requires nothing more difficult than tale telling. I shall not come to Philadephia to go around and convince men and women that such foolish stories are false. I have other business to do, and of more consequence. I expect to be there a week from next Sunday.—Though if I had nothing to do there but to falsify the lies of apostates, I should not think of coming at all. Well, this is rather a cheerless letter, yet I cannot but think our work is prospering, and destined to be successful. I cannot get low spirited. By some means my courage, faith and patience are braced up. None of these things move me. I have more to write but no time to write it. It seems that a pretty general scheme has been set on foot to get up a muss. Much calculation was made of getting Appleton to join it, and they are evidently chagrined in the failure. I write this for all the church, including the women that had the dreams. And will simply add for their consolation the words of Solomon, "He that trusteth in a dream is not wise." Truly and sincerly, J. J. STRANG.

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ferior to him, was the Medo-Persian, ruled by Cyrus. He fought and subdued the king of Babylon, and ruled over his kingdom.

He was not so rich and voluptuous as Nebuchadnezzar, who was represented by the head of gold, and therefore he is compared to the breast and arms of silver. The third kingdom is the Grecian or Macedonian. This kingdom was commenced by Phillip, and finally established by Alexander the great. Alexander, after the death of Philip, his father, was intent upon honor and glory, regarding the laurels of the conqueror more than justice or the fruits of conquerors. He, therefore, went on from one kingdom to another, conquering all that he found, till at last he ruled nearly the whole of the then known globe. He is represented by the belly and thighs of brass.

The fourth kingdom is the Roman. We learn it consisted of two distinct divisions, called the eastern and western empires. It was in this time and age of the world that our Savior came into the world; was born a child of earthly parents; lived a man; became the Son of God by obeying the law of God; preached to a gainsaying and guilt stricken world; was buffeted and ill treated in every possible manner; suffered, died, and arose again the third day, for the redemption of poor guilty man. He did not set up his kingdom upon the earth when he was here, therefore it was yet in the future.

This Roman kingdom was the strongest one ever known; it both ruled and broke down all other kingdoms. It is, therefore, compared to the legs of iron, as iron is the strongest thing known. Instead of this kingdom remaining as it was then, it has divided and split up into different parts and kingdoms. ruled by different men and by different laws. It has not been subdued by any one king, as the former kingdoms, but bodies have risen up in rebellion against the former Roman kingdom, and established governments of their own. It is now divided into some ten different kingdoms, where there was only one before. Where a kingdom is divided into so many different parts, and under so many different laws, it cannot be strong as when united under one general government. It became weak and confused, generally quarreling one against the other. Therefore, instead of its being strong like iron, it is mixed with miry clay; and it is partly strong and partly weak.

When we look into the different kingdoms of Europe if we cannot see these represented by the feet and toes of the image, which was part of iron and part of miry clay, I say it never was seen nor ever will be seen hereafter. In the days when these kings shall reign the God of heaven shall set up a kingdom which shall never be destroyed. All scripture must be fulfilled to the letter, therefore this kingdom of God must shortly be established to fulfill the scripture. You know what constitutes a kingdom. In a kingdom there must be a king, laws, officers to execute those laws, dominion, or a certain extent of country to rule, and subjects, people under the law, ruled by the king, punished by the officers, if they commit crimes. This constitutes a kingdom.

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"The Eureka, a vessel from the upper lakes, passed through this city yesterday, bound with passengers and goods for California". *Civis.*

NOTE.—Of this vessel the Montreal Pilot says :—

"This is the first American merchant vessel that has ever sailed below Montreal; she has been allowed to do so by special authority from England. The Eureka is 375 tons burthen, 137 feet keel, 26 feet beam, and can carry 1,000 barrels flour. She drew 7 feet 9 inches water, and had no difficulty in coming from the upper lakes, except in the Welland Canal. The locks in this canal are of two sizes, 45 feet and 26½ wide. One of the smallest size, No. 24, was found to be only 26 feet 4½ inches wide, and the sides of the Eureka had to be cut away to enable her to pass through."

☞ Some of the saints living in the seaboard towns are projecting emigrating to Beaver in companies, in vessels belonging to them; and for this purpose two different persons have inquired by what route they could come, and with what size vessels. We publish the foregoing for their information, adding that the route from any part on the seaboard to Beaver is by sea to the gulf of St. Lawrence; up the gulf and river St. Lawrence, passing around the rapids by the *Lachine* and *Long Sault* Canals, up lake Ontario, through the Welland canal, and up Lake Erie, &c., by the Chicago route.

If we are not mistaken one or two American vessels have taken this route for the upper Lakes to California previous to the Eureka. A project has also been set on foot to send out the Helfenstein and the Propeller Genesee Chief by the same route. During the Irish famine it was a common event to see Liverpool ships taking in wheat at Chicago, arriving and going by this route, and we believe it is spoken of as an excellent sailing route. The only difficulty in the way is that permission must be obtained from the British government to navigate the St. Lawrence in American vessels. A class of small lake or bay boats could go up through the Erie canal by unshipping the masts. Small sailing vessels will be excellent property at Beaver in carrying on the fishing trade.

THE WEEKLY REPUBLIC.

The undersigned will commence the publication of a new Democratic Weekly Newspaper, bearing this title, on the 14th November, 1849.

It will be of large size; printed on good, stout paper, from handsome new type. It will be mailed to subscribers at the low price of ONE DOLLAR A YEAR—in advance. In addition to strong, sound Democratic original articles, it will contain selections from all the best Democrtic journals in the country, showing the state of public feeling on every topic of interest that attracts the attention of the public.

All the Local News of the City of New York will be fully given in the columns of the Weekly Republic, as well as the General News—both Domestic and Foreign. A writer who wields a powerful pen, will furnish us, by every steamer, a letter from London, which will keep the readers of the Republic fully apprised of the state of Europe, and give a truthful account of the progress of liberal opinions in all parts of the Old World; unwarped and unbiased by passing through the tory journals of England or the papers of the Continent; emasculated by the rigors of the censorship.

A full and truthful account of the state of the produce Market will also be given, and the state of the Money Market and Sales of Stocks, will likewise be accurately chronicled in The Weekly Republic.

Letters containing subscrption, or any other buisness—in all cases post paid—to be addressed to

E. P. WILLIAMS, Republic Office,
82 Nassau street, New York.

New York City, Oct. 30th, 1849.

DEAR FRANK :—I am just starting for Philadelphia, having been delayed one day by means of a severe storm, which swept over New York Bay, and probably the entire Atlantic coast, last evening. The Telegraphs all failed during the storm, and when they are in working condition will doubtless bring in news of some disasters. I have preached in New York in all four Sundays, and eight or ten other days. There are regularly established two week day meetings, as well as the Sunday meeting, and on the whole the church is prospering. Bro. Hess has just sent a most cheering account of the church in Philadelphia to Bro. Royce of this city. Bro. Graham is progressing at Boston. But it is at and around Baltimore that the cause is prospering most. I have not heard one word from the brethren preaching in the British Provinces, and hope that on reading this they will every one of them write to me at New York City, and inform me how the work prospers. Truly and sincerely,

JAMES J. STRANG.

YEARS.—Neither rouge, artificial ringlets, nor all the resources of the toilet, can retard the relentless progress of that terrible foe to beauty, time. But every one must have noticed how lightly his hand rests upon some, how heavily upon others. Whenever you see in an old person a smooth, unwrinkled forehead, a clear eye, and a pleasing, cheerful expression, be sure her life has been passed in that comparative tranquility of mind, which depends less upon outward vicissitudes than internal peace of mind. A good conscience is the greatest preservative of beauty.—Whenever you see pinched up features, full of lines, and thin, curling lips, you may judge of petty passions, envy and ambition, which have worn out their owner. High and noble thoughts leave behind them noble and beautiful traces; meanness of thought and selfishness of feeling league with Time to unite age and ugliness together. Fresh air, pure, simple food, and exercise, mental and bodily with an elevated ambition, will confer on the greatest age a dignified beauty, in which youth is deficient. There are many men and women, at sixty, younger in appearance and feeling than others at forty.—*Ex.*

HOW MANY MILES A PRINTER'S HAND TRAVELS.

Although a printer may be sitting all day, yet in his own way he is a great traveler, or at least his hand is, as we shall prove. A good printer will set 8,000 ems a day, or abont 24,000 letters. The distance traveled over by his hand will average about one foot per letter going to the boxes in which they are contained, and of course returning, making two feet for every letter he sets. This would make a distance each day of 48,000 feet, or a little more than nine miles, and in the course of a year, leaving out the Sundays, that member travels about 3,000 miles!

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"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heavens hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh to pieces and subdueth all things; and as iron that breaketh all things, shall it break in pieces and bruise.

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken, [weak.] And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of [other] men; but they shall not cleave one to another, even as iron is not mixed with [or joined to] clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

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Minutes of a General Conference, held in the City of New York, on the 5th, 6th, 7th and 8th days of October, 1849, by appointment of the First Presidency.

(*Concluded.*)

Bro. Blakeslee spoke from these words:—"Hear ye that are far off, and ye that are near acknowledge my might. The sinners in Zion are afraid, fearfulness hath surprised the hypocrite. Who can dwell in devouring fire?" It is said of the Savior, that a fire shall devour before him, and it shall be very tempestuous round about. It is said of the Ancient of Days, that a fire was round about him. There is a baptism of fire spoken of, as well as water and the spirit. The prophet declares that certain characters shall abide the devouring fire, so that it shall only purify and try as gold is tried and purified. They shall see the king in his beauty, and behold the land that is very far off. Bro. B. continued his remarks at some length, ably sustaining the idea that all things are cleansed, sanctified and glorified by the word and law of God.

Bro. L. D. Hickey then arose, and spoke in a glowing manner of the divinity of the word of God, showing that the word of God given to the saints now is as important as it was in ancient times. The revelations of Joseph or James are as good as the revelations of Peter or Paul, and more binding on the saints. Bro. Hickey said that he would take the revelations of Joseph and prove the revelations of James. He knew that James was a prophet, as he knew that Joseph was a prophet.—It pleased God to show him the fact that Jesus had come in the flesh, and he could testify as an Apostle of the Lord Jesus Christ. God by his spirit has shown me that James was a prophet, and on examining the revelations I found the law and testimony to agree with the testimony of the spirit. You have heard edifying teachings during this Conference, and you will hear good things which will warm your hearts and induce you to form resolves for good. Do not let those resolutions cool. Do not grow luke warm.

Bro. Adams said that the saints were to be gathered and organized according to principles of universal brotherhood, and there the power of God would be manifested, and all who had departed from the truth would be suddenly and miserably destroyed. The development of the power of God will be a gradual development, which will be continually augmenting, until it shall swallow up all opposing influences. What is G. J. Adams to do in the dispensation of love and mercy in the last times? He is going with the Twelve to the eastern continent, to Russia, to Palestine, and to England. The church in England has not been rejected.

Bro. Samuel Bennett, of the quorum of the Twelve, arose and spoke in a plain, sympathetic and soul-stirring manner of the past, the present and the future. He spoke of his faith in Bro. Strang, his determination to do his duty, and to magnify his high and holy calling.—He spoke of the growing desire in the city of New York to hear and obey the truth. He knew that God would bear off Bro. Strang in triumph over all his enemies. He declared he never had a doubt of the great work of the last days. He said his highest ambition was to help bear off the kingdom of God in this last time. He said no men can teach the principles that have been taught this day in this hall except they have both the "Father and the Son."

Bro. Bennett declared his utmost confidence in the church in its present authority and administration, and declared with all the feeling of his soul his determination that no power that sways the will of man shall stay his hand from carrying out this work, till the dominion of all the earth is given to the saints.

Bro. Bassett desired to thank God for all the patience he had given to him to listen to the teachings of the Elders, and the zeal which he had given to establish the truth. Faith is only predicated aright on the word of God, which he could only express when God touches his lips with coals from off the altar.

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OCT. 7TH.—Conference assembled at the usual hour. Prayer by Pres. Adams. Singing —"Who are those arrayed in white?" Pres. Strang addressed the Conference on the great subject of the kingdom of God. He said the Jews and Gentiles were both right in the things they believed, and wrong in the things they disbelieved. The Jews expected the Redeemer of Israel to come as a prince and political ruler, but did not see or credit the mission of the crucified Lamb of God, that taketh away the sins of the world. The Gentiles now believe the mission of redemption performed by Jesus the Nazarene, but do not credit the testimony of every prophet that he will come as the prince of the kings of the earth; the lion of the tribe of Judah.

Indeed the ignorance of the christian world is so profound as to extend to almost every point of faith. The things which they should understand best they seem to know nothing of. In the prayers repeated every day of their lives by pratling infancy, manhoods vigor and decrepit old age, as in the creeds and catechisms of Bishops, D. D.'s and ECCLESIASTIC COUNCILS, their want of godly knowledge equally appears. Three times a day they lift up their hands to God, and pray, "Our Father who art in heaven, thy kingdom come, thy will be done on earth as it is in heaven." And yet maintain that the kingdom of God was established in the days of Christ and Peter.

The next thing in importance in all their teachings is the ten commandments, one of which was lost wholly by Jews, Catholics and Protestants. What is the reason that the christian world, with its hundreds of thousands of clergymen, do not know that they have but nine of the ten commandments? Simply because no man can teach the things of God save by the spirit of God, which they have not got. After showing the fact that the second commandment was wanting, and that the 20th of Exodus and the 5th of Deuteronomy contain but nine commandments, and that the whole christian world were ignorant as to what was the other commandment, and even that they lacked one, he proceeded to show that the first commandment was, "thou shalt love the Lord thy God with all thy heart, might, mind and strength, and him only shalt thou serve." And the second is, "thou shalt love thy neighbor as thyself," and upon the first of these hangs or depends the commandment to "not take the name of God in vain," and the commandment to "keep the Sabbath day;" and upon the second hang or depend the other six commands in the decalogue.

Pres. S. exemplified the ignorance of the sectarian world in all their various tenets of faith. He referred to the fruits of the sectarian's kingdom, which has reigned in the earth for centuries, and now reigns, and pointed to the condition of the nations under its influence as in Poland, Ireland, Russia and Hungary, where the iron heel of oppression is trampling the poor in the dust. He then proceeded to show the testimonies contained in the prophets of the purposes of God, covenanted to the fathers, to establish the throne of righteousness in the house of David forever.

The kingdom of heaven was not established in the days of Peter, James or John, as is clearly shown in the teachings of the Savior after his resurrection, viz.: that it was not for them to know when the kingdom was to be established. The objection urged that the kingdom of God was in the midst of or among the Israelites in the days of Jesus was shown to refer to the king, territory and the law, and officers being among them, and only required their obedience to set up the kingdom, to establish it forever.

He also showed that the sectarians involve themselves in the grossest absurdity in endeavoring to escape these conclusions. They claim that the kingdom of God was within them; that is, in their hearts; and as this language was addressed to unbelieving Pharisees, by

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The Zion at Jerusalem is not the Zion from which the deliverer is to come. That was to be ploughed as a field. But the Zion out of which the law shall go forth is established upon the hills, and exalted upon the mountains.—This Zion is established upon a land clearly designated in the Bible (read the last of the 17th and first of the 18th chapt. of Isaiah) as a land in the shape of wings, beyond the rivers of Ethiopa, as a land made of sprigs and branches from all other lands, that sent messengers in haste in rushing vessels, (steam vessels,) to a nation meeted out, trodden under foot, and terrible from their beginning, (the house of Israel.) This Zion is distinguished from the ancient Zion in that the kings of the earth shall assemble and go round about her, and fear shall take hold of them there. Bro. Adams spoke of the testimony which the prophets give of the apostacy of the last days. The sacrament of the Lord's supper was administered by Elders Leech and Foster. Benediction by Pres. Adams. Adjourned till 6 o'clock.

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THE GLOBE:

A CONGRESSIONAL, AGRICULTURAL, AND LITERARY NEWSPAPER.

The approach of Congress calls out the Annual Prospectus of the GLOBE Establishment.

The time is full of interest. The coming in of a new Administration—the consequent broaching of a new policy touching the internal concerns of the country—the new and most important issues arising from the late vast accession to the public domain, and the great national objects associated with it—the impending difficulty in our relations with France, and the possible complication of our affairs with the troubles of Europe,—conspire to create great expectation as to the proceeding of the next Congress. The approaching Session will probably continue till late in the summer of 1850. The debates, from the agitation of so many questions of vital interest to the Republic, will draw forth all the talent of the National Legislature.

To become a useful instrument, however humble, to assist the working of the admirable machinery of our popular institutions, is the ambition of the conductor of the GLOBE. Extraordinary preparations have therefore been made to meet the increasing demands of our rapidly improving and growing country for Congressional intelligence.

The GLOBE Press has already enlisted the ablest Reporters yet known to Congress; its materials and machinery are of the best sort; and the exclusive devotion of the individual who for so many years has made it his study to embody and publish the labors of Congress, give reason to hope that an advance will be made in the accomplishment of this undertaking commensurate with its increased importance. But the accumulation of expense consequent on the additional number of Reporters required—the extra charges incurred in printing at night the debates of the preceding day—the vast addition made to the mass published, by the protracted sessions and the fuller reports given,—will render our enterprise a failure, unless Congress shall so far patronize it as to become a purchaser of such portion of the daily sheets issued as shall contribute to make the reports that fill them. The undersigned has ventured on the preparation he has made for as many daily sheets for each Member, at the subscription price, as will, in part, defray the expense of reporting, and give them circulation as Congressional documents in their several districts. This will enable the Publisher to bear the charge of reporting, and it will give an impulse to the circulation of the Congressional Print, which, although the cheapest in the Union, (the expense of preparation considered,) will yet yield sufficient profit to make the system permanent.

JOHN C. RIVES having purchased the interest of F. P. BLAIR in Jackson Hall—the printing office machinery and material—becomes the sole proprietor thereof, and will give his exclusive attention to the Congressional Department. J. C. PICKETT will conduct the Miscellaneous Department of the Newspaper. F. P. BLAIR retires from both concerns, with prayers for their permanent usefulness and prosperity.

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For the Daily Globe for less than a year, at the rate of 84 cents a month.	
For one copy of the Weekly Globe for one year	1 00
For one copy of the Congressional Globe during the session	3 00
For one copy of the Appendix during the session	3 00
For four copies of either, or part of both during the session	10 00
For ten copies of either, or part of both during the session	20 00

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JOHN C. RIVES.

WASHINGTON CITY, *October* 9, 1849.

MARRIAGE WITHOUT LOVE.

The worst of all mockeries is a marriage without love; yoking together, but not a union; bondage without a bond; a multiplication of all the burdens of life for both parties, without a mutual life interest, and like the offering of a whole family to false gods, whose demands are never satisfied, because, whatever the sacrifice, there is still no atonement. Too many matches are made in confusion, they have no faith in their composition, and, therefore an abundance of sin. There may be sincerity enough in them, but too often it is sincere selfishness.—*Ex. paper.*

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THE GLOBE:

A CONGRESSIONAL, AGRICULTURAL, AND LITERARY NEWSPAPER.

The approach of Congress calls out the Annual Prospectus of the GLOBE Establishment.

The time is full of interest. The coming in of a new Administration—the consequent broaching of a new policy touching the internal concerns of the country—the new and most important issues arising from the late vast accession to the public domain, and the great national objects associated with it—the impending difficulty in our relations with France, and the possible complication of our affairs with the troubles of Europe,—conspire to create great expectation as to the proceeding of the next Congress. The approaching Session will probably continue till late in the summer of 1850. The debates, from the agitation of so many questions of vital interest to the Republic, will draw forth all the talent of the National Legislature.

To become a useful instrument, however humble, to assist the working of the admirable machinery of our popular institutions, is the ambition of the conductor of the GLOBE. Extraordinary preparations have therefore been made to meet the increasing demands of our rapidly improving and growing country for Congressional intelligence.

The GLOBE Press has already enlisted the ablest Reporters yet known to Congress; its materials and machinery are of the best sort; and the exclusive devotion of the individual who for so many years has made it his study to embody and publish the labors of Congress, give reason to hope that an advance will be made in the accomplishment of this undertaking commensurate with its increased importance. But the accumulation of expense consequent on the additional number of Reporters required—the extra charges incurred in printing at night the debates of the preceding day—the vast addition made to the mass published, by the protracted sessions and the fuller reports given,—will render our enterprise a failure, unless Congress shall so far patronize it as to become a purchaser of such portion of the daily sheets issued as shall contribute to make the reports that fill them. The undersigned has ventured on the preparation he has made for as many daily sheets for each Member, at the subscription price, as will, in part, defray the expense of reporting, and give them circulation as Congressional documents in their several districts. This will enable the Publisher to bear the charge of reporting, and it will give an impulse to the circulation of the Congressional Print, which, although the cheapest in the Union, (the expense of preparation considered,) will yet yield sufficient profit to make the system permanent.

JOHN C. RIVES having purchased the interest of F. P. BLAIR in Jackson Hall—the printing office machinery and material—becomes the sole proprietor thereof, and will give his exclusive attention to the Congressional Department. J. C. PICKETT will conduct the Miscellaneous Department of the Newspaper. F. P. BLAIR retires from both concerns, with prayers for their permanent usefulness and prosperity.

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GOSPEL HERALD.

VOL. IV. No. 36.] VOREE, WIS., THURSDAY. NOV. 22, 1849. [WHOLE No. 152.

GOSPEL HERALD,
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TERMS:
TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.
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PHRENOLOGICAL DESCRIPTION OF JAMES J. STRANG,

AS GIVEN BY S. R. WELLS, 131 NASSAU STREET, NEW YORK, SEPT. 11TH, 1846.

Your brain is quite large, full as much as you have physical power to sustain. Your mental temperament predominates, giving you a desire to exercise your brain more than your body, and hence will be liable to exhaust your strength, unless you take especial care of your health. You have more energy and activity of character than power of endurance. You have strong attachments to friends and home, yet you are fond of traveling for the sake of seeing the world and gaining knowledge. You are fond of variety and change. It is difficult for you to keep your mind on one thing long at once, but it flies from one thing to another without waiting to finish up a subject. Thus giving you versatility of talent, which enables you to attend to a variety of things without confusion.

It would be well if you had more of this quality of mind in order to connect and complete your thoughts more perfectly. All your feelings are positive. You are never half way, but either the one thing or the other. You should be known among your acquiantances for your energy and perseverance, so long as you are engaged in a cause. You are never lazy, but on the contrary are apt to work too hard. You have been thrown upon your own resources, I should judge, and hence have cultivated force of character. You have a great deal of the feeling of resistance; are very fond of debate; like to take up on the opposite side for the sake of argument, if it does not come in your way otherwise, but you could not take pleasure in being unkind or injuring the feelings of another. It would be far more natural for you to relieve pain than to create it. You have less stern executiveness than spirit and courage.

Your appetite is not extravagant, yet quite strong enough for your digestive apparatus. You should not use stimulous of any kind, as you are already too excitable, and they would only increase it. You are very sensitive to the opinions of others—cannot bear blame, particularly from your friends—have a high sense of honor, a good deal of independence, love of liberty, and self-respect. You are very tenacious and unyielding in your views and opinions, after you have once decided in your own mind. You are anxious to do right and to know the truth, and then hold fast. It is easy to persuade you, but you will not be driven by any one. You have not a miserly disposition, but want property for what it will accomplish; not to hoard up. You are frank and open hearted in the expression of your feelings—say just what you think—are sometimes too plain and blunt in your remarks, though this tendency of mind is modified by your ability to judge of the character and motives of others and adapt yourself to their peculiarities.

Should you undertake to play the hypocrite, "lay low and keep dark," you would very soon expose yourself in some way, for you have not tact and cunning enough to enable you to carry it out into any great speculation or enterprise. Yet at the same time you are impulsive, and inclined to act upon the spur of the moment. It is well that you have cautiousness

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so strongly developed in order to guard your impulsiveness. You are very much inclined to think and investigate for yourself, and form your own opinions—are quite radical in your notions, slow to believe, unless you think you have good witness. You respect persons in proportion as their conduct and talent merit it, rather than on account of wealth, station or title.

You have some reverence for sacred things, but are not particularly devotional. You are not extravagant in your anticipations, but generally realize more than you expected. You have very strong sympathies and desire to do good, and spread happiness not only around you, but on a more extensive scale, so that it may reach all human beings. You may feel a good deal of indignation for a time, but it would be contrary to your nature to be cruel or revengeful. Your principles are averse to war. You would do all your fighting with your tongue and pen. It is hard for you to say "no," even when your judgment would dictate it, especially if a friend should ask a favor. You are fond of children or pets; are warm-hearted and ardent in your social feelings, fond of home and the social circle. You are not wanting in refinement of feelings, yet have not a very brilliant imagination. You appreciate the grand and sublime more than the merely beautiful. You can adapt yourself very well to the manners and customs of others, yet you have a character peculiar to yourself rather than copied from others. You have a very quick perception of the absurd and ridiculous—can enjoy jokes much, but yours are apt to be sarcastic. You could ridicule to pretty good advantage, if you should allow yourself to do so. You have better mechanical judgment than ability to execute—are not so skillful in the use of tools as many. You have a good memory of places, faces, forms and outlines, ideas and general events, but poor of details and particulars, and also of colors. You are very neat and systematical. You have a comprehensive mind—are capable of thinking and reasoning closely and clearly, and are very good at drawing inferences. You are more theoretical than practical. You need to cultivate the perceptive faculties in order to balance the reflections. You identify things better than you remember them. You have more ideas than capacity to communicate what you know. Your temperament is such as to make you talk rapidly, especially when excited, but you have not that full, free, copious command of language that would do justice to your thoughts.

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Gananoque, C. W., Nov. 6th, 1849.

DEAR BROTHER COOPER :—As you will perceive, by the date of this, I am at Gananoque, within fifteen miles of my former residence. When I left Voree it was not determined where I would go, and the morning we reached Buffalo this place appeared before me. And I immediately arranged to part with my dear Bro. Briggs. We gave each other the parting hand with feelings known to none save those who experience them. And each took our course. I arrived at Kingston Saturday evening pennyless, among strangers, with the thoughts of home bearing heavy upon me, and greatly enfeebled by the journey and corroding cares. I obtained lodging for the night, and in the morning started on my journey towards this place. After walking some ten miles I found my strength failing, and being faint for want of food, and in the name of my Master asked them for some thing to eat. My request was readily granted. Several present seemed to take a deep interest in my welfare, and every means in their posession was used to make me comfortable. After enjoying their temporal things I felt a strong desire to administer to them in spiritual things, consequently I left an appointment for to-morrow evening. I then proceded on my journey to Mr. Firman's, an old acquaintance, where I was made welcome.

Yesterday I came to this place, and am now with Bro. White, a liberal, whole minded man. Oh! that there were many such. From him I learn that Bro. Phineas Wright is on Kingston road or in Bastard, laboring hard. Bro. Savage has not yet joined him. I shall probably go in quest of him this week. As to our journey to Buffalo, we stayed two days at a branch some twenty-two miles from Voree. We held two meetings. Bro. Briggs preached one of the best sermons I ever heard. The brethren are very zealous, and forwarded us on our way to Milwaukee, which greatly relieved our poor blistered feet. On our arrival we immediately went in search of a boat, and found several that were going down the Lake, but none seemed disposed to favor us until we reached the Alleganey, Propeller. When we got on that boat we both felt at home. They abated our fare three dollars, and would more, but they are in debt for the boat. They used us very kindly. We held meetings aboard which I hope will do good. In short we were used more like brethren than strangers.

We had a very quick run. The wind changed three times in our favor, and I heard one of the officers say in a joke to some of the passengers that he supposed our quick run was owing to their having two Mormon preachers aboard. He says, I suppose they have been praying for a fair wind. I answered, we most assassuredly had, whether our prayers were answered or not. I would recommend that boat to all the saints crossing the Lakes. When they make application let it be known that they are Mormons.

Times are very hard in Canada. Money is very scarce. A laboring man cannot realize but a trifle for his work. Provisions are very scarce, and I pray God to make it a help to us. May it be a means of causing many to awake to a sense of their best interest. That our call may not be to them in vain, I ask the brethren and sisters in a particular manner to pray for the laborers in the vineyard. May God bless and prosper the saints.

And now, O Lord, to close my prayer,
I offer up my heart's desire,
For Zion and her chosen few,
Who have so much, so much to do.
Be thou our strength, be thou our power,
Help, Oh help us, Lord, in this our hour,
To build the Temple, preach thy word,
Until Enoch's Order is restored;
When none need borrow, none need lend,
But meet every where a brother, friend

Farewell.

Z. H. GURLEY.

Voree, Wis., October 15th, 1849.

BRO. STRANG,—DEAR SIR :—I received a letter from sister Bennett, who is eighty years old and very infirm, and she requests me to be baptized for eight of her relations, as she could not be on account of her feeble state of health, even if she was at Voree. This is to ask you what can be done in the premises, or if there be any word of the Lord on the subject. I feel anxious on the subject, as she is very solicitous. It also contained $10,00 to me, which I consecrated to the building of the Temple. Bro. Hartley also requests me to say to you that he dreamed of a Medthodist Bro., an acquaintance of old who asked him to baptize him. He wishes you to say whether he can be baptized for him.

A. HALE.

ANSWER.

Baltimore, Md., Nov. 8th, 1849.

DEAR BROTHER :—You say "Bro. Hartley dreamed of an old Methodist acquaintance, who (in the dream) asked him to be baptized for him," and wants to know whether he can be baptized for him. If this man is not a relation of his within the enumerated degrees he cannot. It is only by the priesthood that he can claim the redemption of those who are not thus related to him, and the priesthood does not claim the redemption of the dead by dream. (See the revelation.)

The question concerning your being baptized in the place of sister Bennett for her deceased relatives is a very grave one. I do not know whether she has paid a tenth according to the law, but presuming that she has, I see nothing in the word of God authorizing the transfer of this right to redeem the dead to another. The right belongs to her for herself, not another. If she passes it by, then it belongs to the next kindred. If none of the kindred look to their redemption, God has provided for them by authorizing the priesthood in its several quorums to stand up for them. Truly and sincerely,

JAMES J. STRANG.

Philadelphia, Pa., Nov. 7th, 1849.

DEAR FRANK :—I am just starting for Baltimore, having been in Philadelphia seven days, preached eight times to respectable and attentive congregations, and baptized one, besides sowing the good seed in many hearts, where it must spring up and produce abundantly.—Truly and sincerely,

JAMES. J. STRANG.

(*Continued from page* 191.)

house of sister Heely, at whose house the meeting was held. Sister Heely testified to his coming to her house shortly after leaving Bro. Canney's. Bro. Royce testified that he had heard the letters read by Hickey, and they did not mention Bro. Strang's name, or speak of him in any way.

It was motioned by Elder L. R. Foster, and carried unanimously, that this church, so far as she has power, withdraw all confidence and fellowship from L. D. Hickey, and that a statement of the case be sent to the proper authorities for further action.

SAMUEL BENNETT, Pres.

JACOB W. JENES, Clerk.

Gananoque, C. W., Nov. 6th, 1849.

Dear Brother Cooper :—As you will perceive, by the date of this, I am at Gananoque, within fifteen miles of my former residence. When I left Voree it was not determined where I would go, and the morning we reached Buffalo this place appeared before me. And I immediately arranged to part with my dear Bro. Briggs. We gave each other the parting hand with feelings known to none save those who experience them. And each took our course. I arrived at Kingston Saturday evening penniless, among strangers, with the thoughts of home bearing heavy upon me, and greatly enfeebled by the journey and corroding cares. I obtained lodging for the night, and in the morning started on my journey towards this place. After walking some ten miles I found my strength failing, and being faint for want of food, and in the name of my Master asked them for some thing to eat. My request was readily granted. Several present seemed to take a deep interest in my welfare, and every means in their posession was used to make me comfortable. After enjoying their temporal things I felt a strong desire to administer to them in spiritual things, consequently I left an appointment for to-morrow evening. I then proceded on my journey to Mr. Firman's, an old acquaintance, where I was made welcome.

Yesterday I came to this place, and am now with Bro. White, a liberal, whole minded man. Oh! that there were many such. From him I learn that Bro. Phineas Wright is on Kingston road or in Bastard, laboring hard. Bro. Savage has not yet joined him. I shall probably go in quest of him this week. As to our journey to Buffalo, we stayed two days at a branch some twenty-two miles from Voree. We held two meetings. Bro. Briggs preached one of the best sermons I ever heard. The brethren are very zealous, and forwarded us on our way to Milwaukee, which greatly relieved our poor blistered feet. On our arrival we immediately went in search of a boat, and found several that were going down the Lake, but none seemed disposed to favor us until we reached the Alleganey, Propeller. When we got on that boat we both felt at home. They abated our fare three dollars, and would more, but they are in debt for the boat. They used us very kindly. We held meetings aboard which I hope will do good. In short we were used more like brethren than strangers.

We had a very quick run. The wind changed three times in our favor, and I heard one of the officers say in a joke to some of the passengers that he supposed our quick run was owing to their having two Mormon preachers aboard. He says, I suppose they have been praying for a fair wind. I answered, we most assuredly had, whether our prayers were answered or not. I would recommend that boat to all the saints crossing the Lakes. When they make application let it be known that they are Mormons.

Times are very hard in Canada. Money is very scarce. A laboring man cannot realize but a trifle for his work. Provisions are very scarce, and I pray God to make it a help to us. May it be a means of causing many to awake to a sense of their best interest. That our call may not be to them in vain, I ask the brethren and sisters in a particulat manner to pray for the laborers in the vineyard. May God bless and prosper the saints.

And now, O Lord, to close my prayer,
I offer up my heart's desire,
For Zion and her chosen few,
Who have so much, so much to do.
Be thou our strength, be thou our power,
Help, Oh help us, Lord, in this our hour,
To build the Temple, preach thy word,
Until Enoch's Order is restored;
When none need borrow, none need lend,
But meet every where a brother, friend
Farewell.

Z. H. GURLEY.

Voree, Wis., October 15th, 1849.

Bro. Strang,—Dear Sir :—I received a letter from sister Bennett, who is eighty years old and very infirm, and she requests me to be baptized for eight of her relations, as she could not be on account of her feeble state of health, even if she was at Voree. This is to ask you what can be done in the premises, or if there be any word of the Lord on the subject. I feel anxious on the subject, as she is very solicitous. It also contained $10,00 to me, which I consecrated to the building of the Temple. Bro. Hartley also requests me to say to you that he dreamed of a Medthodist Bro., an acquaintance of old who asked him to baptize him. He wishes you to say whether he can be baptized for him.

A. HALE.

ANSWER.

Baltimore, Md., Nov. 8th, 1849.

Dear Brother :—You say "Bro. Hartley dreamed of an old Methodist acquaintance, who (in the dream) asked him to be baptized for him," and wants to know whether he can be baptized for him. If this man is not a relation of his within the enumerated degrees he cannot. It is only by the priesthood that he can claim the redemption of those who are not thus related to him, and the priesthood does not claim the redemption of the dead by dream. (See the revelation.)

The question concerning your being baptized in the place of sister Bennett for her deceased relatives is a very grave one. I do not know whether she has paid a tenth according to the law, but presuming that she has, I see nothing in the word of God authorizing the transfer of this right to redeem the dead to another. The right belongs to her for herself, not another. If she passes it by, then it belongs to the next kindred. If none of the kindred look to their redemption, God has provided for them by authorizing the priesthood in its several quorums to stand up for them. Truly and sincerely,

JAMES J. STRANG.

Philadelphia, Pa., Nov. 7th, 1849.

Dear Frank :—I am just starting for Baltimore, having been in Philadelphia seven days, preached eight times to respectable and attentive congregations, and baptized one, besides sowing the good seed in many hearts, where it must spring up and produce abundantly.—Truly and sincerely,

JAMES. J. STRANG.

(*Continued from page* 191.)

house of sister Heely, at whose house the meeting was held. Sister Heely testified to his coming to her house shortly after leaving Bro. Canney's. Bro. Royce testified that he had heard the letters read by Hickey, and they did not mention Bro. Strang's name, or speak of him in any way.

It was motioned by Elder L. R. Foster, and carried unanimously, that this church, so far as she has power, withdraw all confidence and fellowship from L. D. Hickey, and that a statement of the case be sent to the proper authorities for further action.

SAMUEL BENNETT, Pres.

Jacob W. Jenes, Clerk.

New York City, Oct. 22d, 1849.

DEAR BRO. COOPER:—I heretofore sent you for publication a copy of part of one of Bro. Strang's letters, giving a history of some strange proceedings of Van Dusen and Hickey. Beginning as near as I can recollect where that account left off, I write for the benefit of your readers another chapter in the same rather serious farce. But, first, let me remind your readers that Van Dusen is the man who, being sent out to preach several years since, was bribed, *as he says*, by a Methodist minister to get up and publish an account of the Brighamite endowment at Nauvoo, which he has been engaged in publishing and hawking about the streets for three years.

Since our arrival here he came and asked to be forgiven, and restored to the church.—After having the matter twice under consideration, and hearing a string of confessions from him, in which he told us that he could find no language sufficiently strong to express his views of the meanness and criminality of his past course, and gave repeated promises of future amendment, he was restored to standing, not by a very unanimous vote, but by the vote of some and the silence of those who knew him best.

Hickey is an Apostle, who came down from Beaver to preach through the winter; attended the Conference here during its sitting, and gave more and stronger testimonies of the integrity, sound morals and correct principles and deportment of Bro. Strang in particular, and the saints in general, than any other person attending the Conference. He has just settled his family at Beaver, and bore witness that he was associated with a people whose virtues he knew, and that for once he could leave his family with the fullest confidence that no one would seek to wrong him in his absence.

Well, after the preparation he and V. D. had made for mischief, on Saturday they narrowed down their avowed hostility to Pres. Adams alone. Hickey said he had a testimony from God that Bro. Strang was not rejected, but would stand and come out right. Still they both had many things to say against Bros. Strang, Graham and Blakeslee, as well as several others. Sunday as we went to meeting, they, especially Hickey, greeted Bro. Strang and myself very cordially. The cloud which had rested on Hickey's brow for several days was gone, but a kind of nervous twitching, which sometimes marks incipient insanity, and not unfrequently follows great mental excitement, remained. Pres Strang preached with great spirit and power from the text, "I will not know a wicked person." Psalm ci. 4. In the beginning of his discourse they seemed to be in ecstacies, evidently thinking that his scathing rebuke and deep toned admonition of the wicked was designed for each man they in their wickedness had privily slandered, and falsely taken up reproaches against. But when with burning and matchless eloquence, in words that seemed to fall from angels' lips, and drop with inspiration from heaven, he portrayed the character and declared the end of those who backbite and take up a reproach against their neighbor; who make a man an offender for a word; of liars and deceivers; of the haughty, the proud, the obdurate, they of a high look, who regard not covenants, and depart from the word of God and contemn his servants, the smiling demon in them was roused to fury: sitting on their seats in the congregation, they writhed, changed color, and gesticulated like the infuriated in the fierce encounter, when life is the stake and death the doom.

Pres. S. concluded his remarks with a manly statement of his toils, sufferings and perils in his ministry, and of the assurance he had that God would give him the victory over all the enemies of righteousness. Trembling with rage, while Bro. Samuel Bennett was giving out a hymn, Hickey commenced to speak.—Pres. S. forbade him, saying that he would have no disorder in the meeting. He said he had something to tell to the church. Pres. S. said they would have a meeting of the church in the evening, when he could present whatever he had to say. He sat down, saying he was satisfied. But as soon as meeting was dismiss-

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ed he called the attention of the congregation, and told them he had something interesting and important to communicate.

He went on to say that he " was an Apostle, and that he denounced Mr. Strang as a liar, an impostor, a false prophet and dangerously wicked man. He charged him with being guilty of all the abominations which ever existed in Nauvoo, and he would prove it by letters he had in his pocket, which he had just received from his wife on Beaver Island." As soon as he was done, Pres. S. tried to speak, but the confusion was so great that he could not get a hearing. Van D. thrust his hands in his face, repeatedly seized hold of him, and, with Hickey, kept up such a screaming that his voice was drowned out, and he, with a large share of the congregation, withdrew.

After he left some of the brethren succeeded in establishing order in some degree, when Bro. Samuel Bennett stated that he was in possession of the contents of the letters Hickey referred to; that they did not contain any evidence of the charges Hickey had preferred against Pres. S. or of either one of them; that they did not speak of or mention Pres. S. in any manner whatever, directly or by inference, and that they did not show or assert that any such state of things existed at Beaver, or elsewhere, as Hickey had represented. And he challenged the production and reading of the letters before the congregation. Hickey refused to produce them, or allow them to be read.

At the opening of the afternoon meeting Pres. Strang alluded to the disturbance apologetically, saying that it was a kind of disorder which rowdies and wicked men could get up any where, and which nothing but the strong arm of law could put down or prevent; and not having anticipated it, no provision was made against its occurrence. He then recapitulated the charges made against him by Hickey; referred to the fact that Hickey had based his accusations solely and entirely on three certain letters, recently received from his wife: said that Hickey had read these letters to him, and that they did not speak of nor allude to him in any manner whatever; that they did not contain one word concerning him, either his person, his conduct, his character, his sentiments, his administration or anything else whatever pertaining to him.

He said that every one of the assertions of Mr. Hickey were lies, utterly without the shadow or pretence of foundation in truth, and that to make good his assertions he wanted no evidence whatever but the very letters Mr. Hickey referred to, and then had in his pocket.—. Then turning to Mr. Hickey he called on him to produce the letters to be read entire before the congregation. Hickey acknowledged having the letters with him, but refused to produce them, saying that he had a right to do as he pleased with them.

Pres. S. proceeded to say that he had no fear of all the lies that evil men and apostates could invent against him, so he could have the opportunity of meeting them in any well ordered assembly; that there was a consistency in plain spoken truth that would abundantly justify itself, and an inconsistency in any lie, no matter how cunningly devised, that the wise man could forever detect it; that he could not only prove every assertion of Mr. Hickey false by the very letters which he had refused to have read, allowing the letters to be entirely true, but he could do more. He could prove the *letters false* by their own words, without any other evidence; and said that the letters were not even on the subject that Hickey had pretended. They were merely the letters of a homesick woman, complaining of the hardships she suffered and *feared* during the absence of her husband.

And she complains in one place of the toil she will incur in taking care of two girls her husband had agreed to board through the winter, but that she could not refuse to take them in, *because they were needy little children*, with no other protector. And almost in the next line says that the sailors tried to get them to go off with them. Now every one knows that if the girls were large enough for the sailors to want

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them, they were plenty large enough to work for their living, and to get a good home and wages in any new country, where womens' work is always in demand.

After convincing, I doubt not, every person present that Hickey's accusations were all utterly false; the mere ebullitions of violent passions; and that he refused to produce the letters merely because they would prove him a liar and and a base slanderer, Pres. S. proceeded to read letters from Beaver just received by him, showing that the settlement there was in a prosperous condition, and the church strong in the faith, having peace and universal confidence, and a good report both within and without. But, like a true gentleman, as he is, (and a little over fastidious at times,) he omitted to read a single paragraph saying that one Horton had left the settlement in anger, accusing this same Hickey of stealing money from him.

This difficulty and the row that it got up has caused the saints some grief and sorrow; indeed I think much heaviness of heart. But I am not aware that it has shaken the faith of a single individual. Certain it is that it did not stop nor sensibly check the very strong spirit of inquiry which has grown up, and that the expression was strong and general among all classes that Pres. Strang had successfully vindicated himself and his people. He speaks of the matter as of no moment, and seems to feel no concern about it. Yet I could not but think it had roused in him an unusual degree of vigor.

Certainly I had not before heard him preach with such power and eloquence. Seeming utterly unconscious (except for the few moments that he spoke directly on that subject) that he had an enemy or an accuser on earth, he continued in two discourses upon the "putting down of the wicked" and the "salvation of the dead," to pass under burning review every position and foothold of his enemies, literally driving them from the house in the fire of his eloquence, without seeming to know that they had ever obstructed his path. To him they were as musketoes, unconsciously crushed by a wave of the hand before the sting is felt.

C. J. DOUGLASS.

PROCEEDINGS OF A MEETING IN NEW YORK CITY ON THE CASE OF HICKEY AND VAN DUSEN.

At a meeting of officers and members of the Church of Jesus Christ of Latter Day Saints, held at the house of sister Heely in the City of New York, pursuant to previous call and public notice, Pres. Strang stating that part of the business of the meeting being to investigate charges made against him, requested that some other person be appointed to preside. Whereupon Bro. Samuel Bennett, one of the Twelve, was appointed President, and J. W. Jenks, High Priest, Clerk.

On motion of Bro. Walker it was voted that we proceed to investigate the conduct of Increase Van Dusen at the place of meeting on Sunday and previously. Bro. Strang testified that immediately after dismissing the forenoon meeting yesterday a disorder and general confusion having been got up by Hickey, that Van Dusen assaulted him by thrusting his hands into his face and breast, and screaming to the highest pitch of his voice, "you are guilty, you are guilty, you are guilty," insulting and grossly abusing him, (Bro. Strang,) and drowning his voice so that he had to leave the house to avoid further insult.

Bro. L. R. Foster testified that the conduct of Van Dusen was the most abusive he ever saw; that Van Dusen committed an assault upon himself and Bro. Strang. Bro. Canney testified to the same fact in relation to Bro. Strang, and also that he flagrantly assaulted Bro. Bennett by putting his hands into his face and upon his person, continuing to use the most violent and abusive language, and that he feared Bro. Bennett might be provoked to resent it. His conduct was evidently intended to provoke retaliation, and thereby get up a general row.

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color sustained to society it was not expected of them to behave with equal decorum with white men, but he must say he never knew a colored person to behave in such a shameful manner, and so abusive and insulting.

Van Dusen then arose and said that he was not aware he was going to be tried, but must acknowledge that he had not acted with the right spirit. The brethren knew that he was very violent when excited, and when under the influence of passion could not control himself. The reason of his then excitement was that Bro. Hickey had been informing him of some very wicked things in respect to Pres. Strang, and went on to say that he had engaged his wife and Bro. Hickey in case he should undertake to speak in the meetings to stop him, and requested Bro. Hickey not to speak lest that should get him into such an excitement. The brethren ought not to have provoked him. He was ashamed of his conduct, and if they would not provoke him again he would go along quietly, and would not again disturb their meetings.

Bro. Jenks raised the question whether Bro. Van Dusen could be forgiven, referring to Heb. vi., &c. Bro. Jenks then testified to the things by him seen and heard. I have, on two or three different occasions, been present and heard Van Dusen state that Joe Smith and J. J. Strang and the Twelve were all of a piece; that Mormonism and the Book of Mormon was a humbug; that it was all a humbug from beginning to end. Bro. Canney testified to his having heard him say the same thing on another occasion. Bro. Walker testified to his having heard him say the same thing on still another occasion.

Van Dusen who, at first, disputed Jenks' testimony, now acknowledged that he might have said so for the purpose of selling his books, but he never designed it in heart. Bro. Bassett raised a question whether we could go back beyond the proceedings had at the Conference when Van Dusen made a confession.—Pres. Strang spoke in answer to that objection by showing that when a man returned to his former sins the sins which had once been forgiven should come in remembrance again; that we might investigate his former conduct to test the sincerity of his confession, and to determine whether he was a subject of forgiveness.

Several items of testimony were given, among which one may be named: that Van Dusen had pretended to receive divers revelations, some of which had already proved false. Increase Van Dusen spoke in his own defence, and Elder Hickey in his behalf, whereupon it was resolved that Increase McGee Van Dusen be excommunicated from the church of Christ and delivered over to the buffeting of Satan until the day of redemption.

It was then presented that L. D. Hickey had the previous day in a public meeting after the benediction was pronounced charged Pres. Strang with adultery, fornication, spiritual wifery, and all the abominations that were ever practiced at Nauvoo, and denounced him as a deceiver, an impostor and a false prophet, and stated that he could prove all these charges by three letters, which he had lately received from his wife at Beaver Island. Pres. Strang replied that he was not guilty of any of the charges of Hickey, in whole or in part; that he had heard Hickey read the letters, and that they did not contain any evidence whatever on either of these charges, and did not speak of or allude to him or to his conduct in any way whatever, directly or indirectly, and challenged the production of the letters to test that fact.

Whereupon it was resolved that we proceed to investigate these charges, and the conduct of Hickey in the premises. Hickey being called upon to produce the letters and any other evidence, refused, saying that he had not the letters with him, and abruptly left, alledging that he wanted to go to bed; that it was getting late, and if they (the church) wanted to try him they must come together to-morrow night, he should not stop now. Bro. and sister Canney stated he had the letters with him on his way to the meeting about dusk. It was a short distance from Bro. Canney's to the

(*Concluded on page* 187.)

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Van Dusen then arose and said that he was not aware he was going to be tried, but must acknowledge that he had not acted with the right spirit. The brethren knew that he was very violent when excited, and when under the influence of passion could not control himself. The reason of his then excitement was that Bro. Hickey had been informing him of some very wicked things in respect to Pres. Strang, and went on to say that he had engaged his wife and Bro. Hickey in case he should undertake to speak in the meetings to stop him, and requested Bro. Hickey not to speak lest that should get him into such an excitement. The brethren ought not to have provoked him. He was ashamed of his conduct, and if they would not provoke him again he would go along quietly, and would not again disturb their meetings.

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Van Dusen who, at first, disputed Jenks' testimony, now acknowledged that he might have said so for the purpose of selling his books, but he never designed it in heart. Bro. Bassett raised a question whether we could go back beyond the proceedings had at the Conference when Van Dusen made a confession.—Pres. Strang spoke in answer to that objection by showing that when a man returned to his former sins the sins which had once been forgiven should come in remembrance again; that we might investigate his former conduct to test the sincerity of his confession, and to determine whether he was a subject of forgiveness.

Several items of testimony were given, among which one may be named: that Van Dusen had pretended to receive divers revelations, some of which had already proved false. Increase Van Dusen spoke in his own defence, and Elder Hickey in his behalf, whereupon it was resolved that Increase McGee Van Dusen be excommunicated from the church of Christ and delivered over to the buffeting of Satan until the day of redemption.

It was then presented that L. D. Hickey had the previous day in a public meeting after the benediction was pronounced charged Pres. Strang with adultery, fornication, spiritual wifery, and all the abominations that were ever practiced at Nauvoo, and denounced him as a deceiver, an impostor and a false prophet, and stated that he could prove all these charges by three letters, which he had lately received from his wife at Beaver Island. Pres. Strang replied that he was not guilty of any of the charges of Hickey, in whole or in part; that he had heard Hickey read the letters, and that they did not contain any evidence whatever on either of these charges, and did not speak of or allude to him or to his conduct in any way whatever, directly or indirectly, and challenged the production of the letters to test that fact.

Whereupon it was resolved that we proceed to investigate these charges, and the conduct of Hickey in the premises. Hickey being called upon to produce the letters and any other evidence, refused, saying that he had not the letters with him, and abruptly left, alledging that he wanted to go to bed; that it was getting late, and if they (the church) wanted to try him they must come together to-morrow night, he should not stop now. Bro. and sister Canney stated he had the letters with him on his way to the meeting about dusk. It was a short distance from Bro. Canney's to the

(*Concluded on page* 187.)

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WASHINGTON CITY, *October* 9, 1849.

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GOSPEL HERALD.

VOL. IV. No. 37.] VOREE, WIS., THURSDAY. NOV. 29, 1849. [WHOLE No. 153.

GOSPEL HERALD,

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TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

Jefferson County, Va., Oct. 10th, 1849.

PRSIDENT G. J. ADAMS,—

DEAR BROTHER IN THE LORD:—It would be useless for me to attempt to tell you, by any selection of words, the satisfaction which I feel, in consequence of the perusal of the tracts and pamphlets you sent me. Joseph's letter of appointment is enough. I had not read many lines, before I felt in spirit that it is truth. Who, that understands anything about the order of the church, would in conscience ask for anything more? Yes, while I write, my mind is filled with peace, and my soul rejoices in Christ, my spirit seems to burn within me, and long to be in the joyous work of proclaiming the Gospel according to the commandment. Dear brother, I cannot express my feelings. You may conceive them, but I cannot write them. But let me say, that I am filled with the desire of being again at my business in the priesthood. My mouth has long been shut, and my feelings unsettled, for I was well aware of the revelations in regard to Joseph's having to appoint one in his stead, should he be removed.

I indeed knew that the Twelve had undertaken to rule the church, but this never seemed proper. I knew of no appointment made by proper authority, and yet I could not leave my faith, hoping that in some way, in God's time, I would know the truth, and be guided in the proper path. I accordingly have waited until now; and, thank God, I now feel again satisfied. Oft in my lonely condition have I thought on the blessing I enjoyed while in Philadelphia. I have indeed felt the want of the society of the saints. And indeed I have been preserved, only by the hand of the Almighty, from returning to my former notions of sectarianism. I acknowledge the great goodness of our heavenly Father, in preserving me from the powers of darkness, and leading me in the way of truth.

When I view my time of service, and the little use I have made of my talent given me in the priesthood, I appear to have done nothing, when compared with my duties as an Elder, and the words spoken at my ordination under the hands of Bros. E. Snow and L. D. Barnes. It is true, I have some witnesses of my labors, who long since have gone to the west; but the crowd might have been hundreds to one there. I hope they are in Voree. I now feel the force of difficulties much greater than in years gone by. I am poor, and my family is large, but my master must be obeyed. What at first may appear a difficulty may turn out to be a very great blessing, as often has happened to me. I am so situated, that, in all probability, the first time I should bear testimony to the truth, I would raise up a host of enemies in my immediate vicinity, if I should not be turned out of my employment as teacher.

Will you pray for me, that my faith may be strong? I long to meet once again with the church and enjoy the company of the saints. None are able fully to appreciate the society of the brethren, but those who have for a long time been deprived of this privilege. If I were sure of getting employment in the city, I would almost be induced to remove thither, but I suppose this could hardly be, as all places of any worth are immediately filled by some one watching for vacancies. But I must, if possible, pay

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How different is the design of the Almighty in bringing about the rest which is promised to the earth, to the narrow minds of our modern sectarian infidels, who will not even dare express full faith in the scriptures they pretend so much to revere, vainly thinking the Bible means something quite different to that which it expresses. While the Apostle would have us believe the scriptures to be a light to our feet, a light which shineth in a dark place, men now would have us believe them all mystery, incomprehensible, and liable to all kinds of interpretation, just as hireling priests may let their fancies run.

But why need I thus write to you, who are a scribe well instructed in the law, while I am a mere babe in the knowledge of divine things? You will not think me presumptious, I pray, or overly inquisitive, when I ask you to send me the translation of those records found by Bro. Strang. If you have the translation, please send it. If you are going to have a Conference this fall, please let me know, as I would like to be there.

Tell if you have preaching in Baltimore every Sabbath, where the church meets, and when I would be likely to meet you, if I were to visit you. The cars leave the Ferry (Harper's) every morning, and return in the evening. I might come to your place on Saturday morning, and return on Sabbath evening, and thus cause no lost time in my school. I am going to visit Elder Jones at Harper's Ferry, and lay the appointment of Bro. Strang before him. He is a sensible man, and, according to appearances, may be useful; he is a powerful speaker; his faith may, however, be weak. I have not seen him for a year. I know he would be pleased to see you at any time you would come to the Ferry, and would treat you well.

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DEAR FRANK:—The foregoing letter was not written for publication, but I think it is well worth it, for it shows plainly that God is working. Well, who can hinder? Yours truly, G. J. ADAMS.

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PERFECTION OF NATURE.—Upon examining the edge of the sharpest razor or lancet with a microscope, it will appear fully as broad as the back of a knife—rough, uneven and full of notches and furrows. An exceedingly small needle resembles an iron bar; but the sting of a bee seen through the same instrument exhibits every where the most beautiful polish, without the least flaw, blemish or inequality, and it ends in a point too fine to be discerned. The threads of a fine lawn seem coarser than the yarn with which ropes are made for anchors. But a silk worm's web appears perfectly smooth and shining, and every where equal. The smallest dot that is made with a pen appears irregular and uneven. But the little specks on wings or bodies of insects are found to be the most accurately circular.—How magnificent is the system of nature!—*Ex. paper.*

CORRECT VIEW.—Mankind might do without physicians, if they would observe the laws of health; without lawyers, if they would keep their tempers; without soldiers, if they would observe the laws of christianity; and perhaps without preachers, if each one would take care of his own conscience; but there is no dispensing with the newspaper.—*Ex. paper.*

☞ A member of the Darcy Overland California Company, writing to the Newark Advertiser from the City of the Great Salt Lake, thus describes that rendezvous of the Mormons:—

The valley of the Great Salt Lake is some 200 miles long and ranges from 15 to 25 in width, but is without timber, except a few scattered cotton woods. It has a luxuriant, fertile soil, and is well watered by the River Jordan and its tributaries, with many springs and smaller streams. It produces well the crops of the middle States. The climate, though much warmer than the temperature of the mountains we have been traveling in, is very agreeable; so refreshing are the breezes from the snow-capped mountains on the East and the Great Lake on the South. This lake is 60 miles long by 20 broad, and contains salt in such abundance that it can be shoveled up like sand.

The number of Mormons in the valley is supposed to be about 10,000; and those in the city which is regularly laid out 2½ miles square are reckoned at 5000 to 6000; I think these are over estimates. The first settlement was made in the Valley two years ago this month; and in September, 1848, when the large emigration arrived, there was not a house or fence standing within the present limits of the town. The houses are built of mud-brick, dried in the sun, are of one story, and contain but one room. They are comfortable dwellings for this location, being cool in summer and warm in winter, and as it seldom rains here, there is little inconvenience from the porous material.

Each family is allowed an acre and a quarter of land in the city limits, and as much outside as it chooses. The lands have to be irrigated, and several of the mountain streams have been brought into town by trenches. As yet they have no stores or taverns, and their house of worship is a rude shed entirely unprotected at the sides. It stands on an eminence overlooking the city and River Jordan. The effect of a visit to the Sulphur Spring is so delightful and refreshing to me that I must describe it. The spring is situated three miles from town, near the base of a high mountain, and is strongly impregnated with mineral. It is about 90 deg. Fah.—quite warm enough to be agreeable. The water pours out of the mountain through a natural tunnel in the rock the size of a man's body, emptying into a basin some 20 feet square, the sides of which are of rock and the bottom of pure grey sand pebbles; the average depth being two and a half to three feet. Thursday and Friday of each week are reserved for female bathers. We all took a bath, and the effect was most healthful and invigorating. I would ask no greater fortune for myself than to own such a fountain of healing waters in New York or New Jersey.

There is another spring of much higher temperature four miles beyond this one; eggs are cooked in a short time in it, and the Indians who inhabit this valley drive the large crickets which abound here, and which they esteem a great luxury, in the hot water, and they are soon cooked. The Indians also set fire to the grass in the vallies for the sake of crickets. By the time the grass is consumed the crickets are well roasted, and are eagerly devoured. They are about eight times as large as the crickets of the States.

JEWS IN THE UNITED STATES.

Dr. Lilienthal, the Chief Rabbi in the United States, represents the prospects of Judaism there as most encouraging, and promises for it, that, in the course of years, it will obtain a firmer footing than in Europe. The principal congregations are in N. York, Philadelphia, Baltimore, Charleston, Albany, Richmond, Cincinnati, and New-Orleans. Dr. Lilienthal himself is indefatigable in his endeavors. He thus describes the process by which new Jewish congregations are formed: "A single Jew settles in a small town, and there lives, separated from Jews, and everything that is Jewish. No one knows that he is a Jew, for he does not observe any Jewish commandment, or ceremony. In process of time, another Jew settles there, and then a third. The sacred period of a New Year arrives, and the day of atonement draws nigh; the people think of God, look at their prosperity, and at him whom they have to thank for it, then cast a glance on their irreligious life, and are ashamed of it. The desire to return to God rises in their hearts; they count themselves and find that their number amounts to ten; they can form a minyan; one of them proposes that they constitute themselves a congregation, the others cheerfully agree; money is raised, a letter is written to New York, or some other large congregation; they buy a sepher torah, tephilin, mezuzoth and talethim, appoint a chasan, and in the course of five years, a congregation is perfectly organized, a synagogue is erected and a burial-place established."

The number of Jews in North America is estimated at five thousand, and in the West Indies seven thousand more.

EXPLANATION.—*Minyan*, the number required; *sepher torah*, book of law; *tephilin*, phylacteries; *mezuzoth*, pieces of parchment, containing portions of Scripture, and fastened to the door post; *talethin*, four-cornered vestments, in which every Jew must be attired at the time of prayer; *chasan*, reader.

will do so. This Bro. has shown his faith by sending on his tithing. If all the saints would manifest a like faith, the house of the Lord would progress more rapidly.

PERFECTION OF NATURE.—Upon examining the edge of the sharpest razor or lancet with a microscope, it will appear fully as broad as the back of a knife—rough, uneven and full of notches and furrows. An exceedingly small needle resembles an iron bar; but the sting of a bee seen through the same instrument exhibits every where the most beautiful polish, without the least flaw, blemish or inequality, and it ends in a point too fine to be discerned. The threads of a fine lawn seem coarser than the yarn with which ropes are made for anchors. But a silk worm's web appears perfectly smooth and shining, and every where equal. The smallest dot that is made with a pen appears irregular and uneven. But the little specks on wings or bodies of insects are found to be the most accurately circular.—How magnificent is the system of nature!—*Ex. paper.*

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MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD AT BALTIMORE, Nov. 10TH AND 11TH, 1849.

Opened by singing. Pres. Strang read the 1st and 11th Psalm. Prayer by Pres. Strang. Singing. Pres. Strang stated the object of the Conference, and the end to be accomplished by this dispensation; showing by contrast with the work of God in past ages, that the means now at work are commensurate to the end to be accomplished, and that the servants of God were to be gathered out from Babylon, and established in places appointed and consecrated of God, separate from the rest of the world.—C. J. Douglass was chosen Secretary.

G. J. Adams spoke of some of the leading purposes of the Conference. Spoke of what age and dispensation we lived; alluded to the great and glorious things that God will work in this present age, and showed how it was so. Spoke of the thrones that God would set up. Contrasted the officers and governments of this present sectarian generation with the government of God. Made a few remarks on the Brighamites, showing them to be the people who trusted not in the Lord, and went into a salt land not before inhabited. Jer. xvii. 5, 6. No priesthood and nothing but the arm of flesh to sustain them; having established and placed themselves under Gentile government, and yielded themselves servants to obey it. Ridiculed their folly in trying to get a State of their own; said they were not of God, and could not apply to him, or claim his promises, and showed how they would come to an end. He also gave an account of the church at Voree, and their strong hold. And showed what restoration God would accomplish in the last days.—Adjourned until 3 o'clock, P. M. Benediction by A. N. Hosmer.

AFTERNOON.—Met pursuant to adjournment. Pres. Strang read the 84th and 85th Psalm.—Prayer by G. J. Adams. Singing. William Grady and Peter Jones, Elders, who had supposed the church had gone into the wilderness, asked the fellowship of the Conference, and offered to go into the work of the ministry. On motion, it was unanimously resolved that we receive, fellowship and sustain Wm. Grady and Peter Jones as Elders in the church.

The case of Bro. Lehman being called up for consideration, Pres. S. stated that he had a mission given him at the July Conference at Beaver Island, which he did not fill, and was now at Philadelphia waiting to raise a noise the first opportunity, and was rebelling against the authority of the church. Pres. Adams testified that he (Lehman) had been in rebellion from time to time for twelve years, and that as long as we keep him in the church we are nursing a viper. He also testified that Lehman went to Beaver, saying he had provided for his family, and was prepared to stay as long as he liked up to two years; appeared to be very much pleased with the church, and said he was ready to do anything, or go anywhere that the authority of the church sent him; but as soon as he had received his mission he began to rebel, and has been in rebellion ever since. Bro. Lower and Grady gave concurring testimony.

On motion, it was unanimously resolved that we take from Bro. Lehman all priesthood, authority and jurisdiction in the church of God; and because he is disobedient and rebellious, and utterly neglected his mission to preach the gospel according to the appointment of the July Conference, admonish him to repent and make satisfaction; and until he does so be deprived of all privilege in the church but the hearing of the word.

G. J. Adams said he had a sorrowful case to being before the Conference—C. W. Appleton—painful because he had loved him. He testified that he had been a good faithful man formerly, but liquor had ruined him; also testified that he had spent very much money and property in drinking. Spoke of different times when he had seen him intoxicated, and how they had tried to keep him sober, but it all proved vain, for he would get drunk. Much testimony was introduced showing his wayward course under repeated admonition, and

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VOREE.

It is not at all strange for our brethren abroad to wish to know concerning the prosperity of the saints of God in the stakes of Zion. I must say, then, with regard to Voree that the saints are in the "unity of the spirit, in the bond of peace," of one heart and of one mind in the purposes of God, to work with all their might in the great work of the last days. Indeed I may say there is such a unity here as seldom has been witnessed among the saints. The warm season of the year has passed away, and very little time has been misspent or unimproved. The fore part of the season was spent in repairing and making fences, assisting brethren in emigrating to Beaver, at work on the Tower upon the Hill of Promise, putting our seed in the ground, expecting by the blessing of God to reap a rich harvest, when the har-

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The Tower has been raised one and a half stories high for about twenty-five feet in length, a roof put on, lathed, plastered and finished up for habitation the coming winter. The Temple has progressed more this season than it has before since Voree became a place of gathering; and although there is but little done compared to what there is to do, yet we think that our brethren abroad would not consider us slothful, if they knew the poverty and want that their brethren here had passed through. Yet the day of trial in Voree seems to be over.

We find ourselves now in as good circumstances as most of our Gentile neighbors, the saints in good spirits, and others coming up to assist them. Our meetings are held on the Sabbath twice, at eleven o'clock and in the evening, and also on Thursday evening. The spirit of truth whispers peace to the saints in their assemblings, and the spirit of God is in their midst. Besides religious meetings we have business meetings of the Order of Enoch frequently, also a lyceum held every Saturday evening, where questions of importance are handed in by members of the lyceum, and a selection made by the judge, who is appointed at each meeting. This is also somewhat interesting, as well as instructive. The last question discussed was this: "Resolved, that the works of nature are better proof of the existence of a God than revelation."

Preparations are being made to quarry a large quantity of stone before the quarry freezes hard, in order that the stone masons may cut and dress a large quantity of them during the winter, and be ready in the spring to place in the Temple and Tower, and thus the coming season push these buildings ahead with all speed. I may say of a truth concerning Voree and her inhabitants, the place is improving faster now than ever before. There is more unity of faith and oneness of feeling at present than ever was before manifested in the place.

S. P. BACON.

A LONDON GRAVE YARD.

An inquest was held on Wednesday by Mr. H. M. Wakely, at the Crown, Clerkenwell-green, on Lousia Mary Price, aged 16, supposed to have died from cholera. As the disease was believed to have been caused by malaria from Spafield burial ground, the inquest excited the greatest interest. Mrs. Price, the mother of the deceased, after giving evidence of the death of her daughter from cholera, stated that in the kitchen where her daughter worked in the service of Mr. Watt, jeweler, Exmouth street, there was a bad smell, which greatly affected her. Mr. Watt, the master of the deceased, stated that the Spafields graveyard was obnoxious, especially lately, some of the old ground having been re-opened and pits dug for the reception of the dead. In the ground, which measured 72 feet by 72, there had been lately buried, at several depths not far removed from the surface, at least 3,000 bodies. Each grave contained seven or eight bodies. How space was made for new comers he could not say, unless by the destruction of the bodies and coffins. He was aware that coffins had been made away with. In consequence of the effluvia from the graveyard he had been compelled to send his children to boarding schools, and remove the other members of his family. He went to the vestry clerk to complain, but found him out of town. It was well known that the same grave had been fifty times opened for bodies, and by the systematic destruction of bodies and coffins room was easily made for new comers. The witness did not know what became of the bodies, but it had been stated some years ago that they and the coffins were burned. Mr. Bird, the proprietor, drove a good trade there. The fees for burial were 9s., and the undertaker got 1s. for every body he brought. The coroner thought this was a premium for crime. Mr. Watt said the system was little short of legalized

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S. P. BACON.

A LONDON GRAVE YARD.

An inquest was held on Wednesday by Mr. H. M. Wakely, at the Crown, Clerkenwell-green, on Lousia Mary Price, aged 16, supposed to have died from cholera. As the disease was believed to have been caused by malaria from Spafield burial ground, the inquest excited the greatest interest. Mrs. Price, the mother of the deceased, after giving evidence of the death of her daughter from cholera, stated that in the kitchen where her daughter worked in the service of Mr. Watt, jeweler, Exmouth street, there was a bad smell, which greatly affected her. Mr. Watt, the master of the deceased, stated that the Spafields graveyard was obnoxious, especially lately, some of the old ground having been re-opened and pits dug for the reception of the dead. In the ground, which measured 72 feet by 72, there had been lately buried, at several depths not far removed from the surface, at least 3,000 bodies. Each grave contained seven or eight bodies. How space was made for new comers he could not say, unless by the destruction of the bodies and coffins. He was aware that coffins had been made away with. In consequence of the effluvia from the graveyard he had been compelled to send his children to boarding schools, and remove the other members of his family. He went to the vestry clerk to complain, but found him out of town. It was well known that the same grave had been fifty times opened for bodies, and by the systematic destruction of bodies and coffins room was easily made for new comers. The witness did not know what became of the bodies, but it had been stated some years ago that they and the coffins were burned. Mr. Bird, the proprietor, drove a good trade there. The fees for burial were 9s., and the undertaker got 1s. for every body he brought. The coroner thought this was a premium for crime. Mr. Watt said the system was little short of legalized

murder. He had spent £70 in endeavoring to put it down, and had memorialized the Board of Health and Sir James Graham on the subject. Sir James Graham authorized him to proceed against the proprietor, who pleaded guilty to 1,000 bodies having been annually buried there. The Court of Queen's Bench referred the case to arbitration, and the result was an order for closing of the old ground; but the effluvium was now much worse than it ever had been. Mr. Dove, whose house abuts upon the graveyard, corroborated the above evidence. Six of his children had been poisened by the effluvium from the graves. His wife and himself had been seized with diarrhea from the same cause, and he was obliged to remove his family to save their lives. 50,000 bodies had been buried there, and the ground had been raised to the level of the wall, six feet high. Other witnesses corroborated these statements; and the coroner, after observing that this was really a frightful state of things, expressed his readiness to forward a written statement of the facts to the proper authorities, in order to have the ground closed. The jury found that the deceased had died of Asiactic cholera, and accompanied their verdict with an expression of their opinion that the Spafields burying ground was most injurious to public health, and ought to be closed.

WATER AND ITS EFFECTS.

Water covers the greater part of the earth's surface, and penetrates its most hidden recesses. It circulates through the veins of the various minerals, forming, changing, perfecting them. Petrifactions of wood and animals are its work. Ever in motion, it purifies whatever it comes in contact with, and by its motion restoring its own purity and gathering strength. If confined, it swells the globe—splits the rock—lifts the greatest weight—turns the wheel—bursts the dam—or sends the iron horse snorting through the forest.

Water frozen in the clouds, purifies the air; in the form of snow and ice, it enwraps the earth in a "fleecy mantle," keeping it warm, and preparing it for sustaining vegetable and animal life. Through its virtues the trees grow, the flowers bloom and smell, and the grass springs fresh and green. It develops the garden, the field, the forest. It is the natural drink of all animals—the fleetest, the most sagacious, the strongest, most ferocious, and most gentle. It supplies the wants of birds of the finest plumage and the sweetest song.

Man, in a state of innocence, in Eden, needed no other drink but water, and men used it as their principal beverage till within about one thousand years, and in some countries till the present time. Some of the ancients worshiped water, and it has been used in the most sacred ceremonies of all religions, in all ages and countries; by some as an emblem of purity, by others as possessing sanctifying virtues. Jews, Pagans, Mahometans and Christians still continue to venerate it.

Modern science acknowledges its redeeming power in giving vigorous health, cheerful spirits, public comfort, and social peace and happiness. Hydropathy performs its wonders in curing and preventing diseases. Legislation defends its cleansing effects in cities where crime abounds or cholera threatens. Man has long refused to be blessed by it. Though it gave strength to the lion, fleetness to the deer, sagacity to the hog, docility to the lamb, and innocence to our first parents, yet he disbelieved its strength, disregarded its universal goodness.

What christian needs a stronger argument in favor of total abstinence, than that the parents of the human family had no other drink than cold water bestowed on them? If it was necessary for man then, how much more so now, when the world is deluged with liquid poison—when the cheek of innocence blushes, and the eye of virtue and beauty weeps over its devastating effects?

Like the silent dewy shower which is now falling on the physical world, water will descend on the moral world, dispersing its fogs of gloom, refreshing the landscape of society, revealing the sun of temperance, and reviving the withering flowers of humanity.—*Mass. Cataract.*

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THE OVERLAND EMIGRANTS.

SUFFERING AND WINTERING AT THE MORMON SETTLEMENT AT SALT LAKE.---The St. Louis Republican has a letter from Green River, California Territory, dated Aug. 19th, and another from Fort Larami, Indian Territory, dated Sept. 18th, which give some interesting news from Salt Lake respecting the overland emigrants for California. It is anything but flattering. There is every probability that fifteen to twenty thousand persons will be compelled to pass the winter at the Mormon settlement of Salt Lake, owing to the grass being consumed by fire for two hundred miles beyond, rendering it impossible to subsist the animals in the train of the emigrants. The supplies at Salt Lake are limited, and there will be much suffering unless the emigrants themselves are provided, which is not likely, as they have thrown away everything that could impede their travel.

It is evident that a great want of foresight has characterized this overland expedition.--- The country was but little known, and the difficulties to be encountered not at all understood. First the emigrants overloaded themselves with every useless kind of articles---furniture of no possible use to them, and household luxuries that could well be dispensed with in the new country they were going to. These they were compelled to abandon in a very short time, and subsequently, when their horses, mules and oxen were broken down by this unnecessary lumber, they were compelled to part with more valuable things. About one thousand wagons have been burnt or abandoned on the road. Along the banks of the North Platte to where the Sweetwater road turns off the amount of valuable property thrown away is astonishing---iron, trunks, clothing, &c., lying strewed about to the value of at least fifty thousand dollars in about twenty miles. Five hundred dead oxen, one writer says, he counted on the road.

Those who will succeed in getting across to the land of their hopes will scarcely be much better off than their companions at Salt Lake. They will arrive so late that the season for working the mines will be over, and they will be compelled to pass in idleness a long winter in California, many of them destitute of money or other of the necessaries of life, and compelled to subsist upon the charity and benevolence of those who are better provided. With these prospects before them, we must expect to hear of much suffering among them. The difficulties to be encountered will probably deter any further emigration by the land route.---*Philadelphia Ledger.*

☞ We have seen letters from the Brighamite Presidency forbidding their brethren at Council Bluffs and in England to bring on any of the poor unless they provide for their support, and saying that wheat will be worth eight dollars per bushel till next harvest. Articles of that import have appeared in the Frontier Guardian and Millenial Star. If that was the prospect before, what chance is there for them now, with a crowd of hungry emigrants unexpectly quartered upon them, who are not only destitute of all faith in the dispensatiou, but look upon Mormons as lawful plunder?

☞ A weak mind sinks under prosperity, as well as under adversity. A strong and deep mind has two highest tides---when the moon is at the full, and when there is no moon.

☞ Men should labor zealously for the community, strenuously for their friends, and sufficiently for themselves.

☞ All letters and communications intended for James J. Strang should be directed to Washington, D. C., until further notice.

MARRIED,

In this place, on the 28th ult., by Gilbert Watson, Bishop, Mr. ANDREW J. PORTER, to Miss ELIZABETH A. WHITCOMB, both of Voree.

RECEIPTS FOR THE HERALD.

Samuel Williams, $2,00 to Vol. IV No. 52
Henry Glidden, 1,00 to Vol. IV No. 38

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GOSPEL HERALD.

VOL. IV. No. 38.] VOREE, WIS., THURSDAY, DEC. 6, 1849. [WHOLE No. 154.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

For the Gospel Herald.

"LEAD US NOT INTO TEMPTATION."

LUKE XI. 4.

Here is a fair specimen of the idea the Protestant professing christians have of the attributes and principles as taught by Jesus Christ, of "Our Father, who art in heaven." The first thing which presents itself to our minds when we hear the self-called orthodox pray, "Our Father who art in heaven, hallowed be thy name, thy Kingdom come," is the idea of praying for something to come which all the D. D.'s, Bishops, Elders, Priests, and in fact all of the great divines of the sectarian world, say has come and was set up eighteen hundred years ago by Christ and the Apostles, and has rolled, and continues to roll onward, from that time to this by the means of the hireling clergy, called according to the law of their particular creed, to which they individually stood connected.

What! praying for the kingdom of God to come when it has come, and been progressing for upwards of eighteen hundred years? Where has it been that you learned doctors of mens' souls should be calling for it to come again? Where is the Kingdom of God, if it is to come? A very religious set of people called Pharisees, whose history very much resembles the character of the very pious of our day, asked Jesus, "when the Kingdom of God should come?" He answered, and said, "The Kingdom of God cometh not with observation; neither shall they say, lo here, or lo there; for, behold, the Kingdom of God is *within* you." Luke xvii. 20. 21. O how that would have suited them, if Christ had said what King James' translators said he did—the Kingdom of God in those Pharisees' hearts, according to the sectarian Pharisees of our day.

But what said Christ of them? Matt. v. 20: "For I say unto you, (disciples,) that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the Kingdom of heaven." Here we have in one place the Kingdom of God in the hearts of the Pharisees, and in the next place if the righteousness of the disciples did not exceed the righteousness of the Scribes and Pharisees, they could in no wise enter into the Kingdom of heaven. Why do we wonder that infidelity moves forward with such gigantic strides, when men so pervert the word of God? If the translators had rendered it the "Kingdom of God is among you," instead of "within," and that you are so blind you cannot observe it, or do not know it, through selfish ignorance, they would have come nearer the real meaning.

But to see men willfully blind and ignorant on the subject now, is absolutely disgraceful to human intellect, and grossly wicked. But if the Kingdom of God is on the earth, and has been ever since Christ, where is the consistency of praying for something to come which is here already? Is not this using "vain repetitions, as the heathens do," which Christ commanded his disciples not to do? If the Kingdom has come, has "God's will been done on earth as it is done in heaven?" Again, "Lead us not into temptation." Just as if God, whose essence is "love," would lead men into temptation, and thus make himself a tempter.

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But, says one, is not that the word of the Savior? I answer, emphatically, no! and shall prove it by "the scriptures, which were written aforetime for our edification and learning," &c. In the first place, Christ says, instead of "lead us not into temptation," "*Leave us not in temptation.*" This translation of the word the French versions use exclusively. This idea of the matter is rational, whereas the English or common version is repugnant to the attributes of Deity and the word of God.—"Leave us not in temptation, or in the time of temptation, and deliver us from evil, or the cunning, crafty," &c.

But what says the "Law and the Testimony" on the subject? "for if I speak not according to this word there is no light in me."—Saint James says: "Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love him." Now here comes the commandment from God, through his servant James, long before Christ's words were perverted into poor English: "Let no man say, when he is tempted, I am tempted of God." Why not, I ask? "For God cannot be tempted with evil." Well, will he tempt any man? thus be a tempter of poor frail humanity?

"Neither tempteth he any man." But, Bro. James, how is a man tempted? "But every man (none excepted) is tempted when he is drawn away of his own lusts, and enticed.—Then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth death." Here we have it then: "Every man, any man, all men, are tempted when they are drawn away of their own lusts." Amen. Protestants, so-called orthodox, do not try to palm off any more of your false translations, and perversions of the word of God; for, remember, "there is a God in Israel," and we must stand before our Judges to render an account of our doings here in this life.

And ye latter day saints, I ask of you one thing: receive truth wherever you find it, embrace it, obey it, and live by it, and pray God to "leave you not in temptation," and God will deliver you from the "cunning;" and after you are tried and found faithful, he will give you a crown of life, if you "love the Lord your God with all your mind, might and strength, and your neighbor as yourself." H. P. BROWN.

Baltimore, Md., Nov. 22d, 1849.

DEAR FRANK:—I thought I would give you a few ideas of Baltimore. Bro. George J. Adams has raised up a very fine branch here.—They are about forty in number. They are all engaged heart and hand in the work. One Nixon, and another by the name of Brown, have been here trying to get some followers, but they have not succeeded in making one pseudo, and have left the city. Meetings are held nearly every night. Last Sunday Bro. Adams preached three sermons in Washington. to large congregations.

Bro. Grierson, one of the Seventies, lives there, and is laboring constantly to get up an interest of hearing. There was a Brighamite there, but Bro Adams brought him over to the faith, so we have now a good beginning. Bro. Strang has had an invitation to take up free lodging with one of the most worthy citizens. He preached two sermons last Sunday, and Bro. Braidwood (from Philadelphia) one. The congregations were large in the day, and in the evening there were hundreds who went away because they could not get into the hall, although it is very large. There are some baptized nearly every week. All have an interest to hear, and many appear to believe.

Last Monday evening Bro. Strang lectured to the Marrion T. A. Society, by special request. Next Sunday there will be three sermons at the Mechanic's Hall, three at the Eastern Hall, and one at the Marrion Hall, making seven sermons in the city in one day; and I do not think it will diminish the number at the Mechanic's Hall (the usual place of meeting) in the least. There is a great field open for labor here, and in this vicinity. I am truly and sincerely your brother, &c.,

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CHARLES J. DOUGLASS.

Salem, Mass., Nov. 22d, 1849.

DEAR FRANK:—I am now at Salem, where there are all kinds of spirits that ever had an existence since the world was. But I find but few that are decided in favor of any party or sect, but are most all saying the Irish sailor's prayer: "Good God, good Devil; for I do not know whose hands I may yet fall into, and it is a matter of uncertainty." The Millerites are now certain that the Lord will come next spring, or within the next twelve months. But I will tell you what will come more certain, and that is shame on them as usual, for deceiving and being deceived.

I here find some people who do not believe that Brigham Young and his coadjutors can be bad men, and perhaps will not believe it till they find themselves in the parched places in the wilderness, in a salt land, not inhabited; and then, because their trust is in man, and not God, they cannot see when good comes. They are not very anxious to know the truth now. They are hardly willing to hear the word of God read, much less spoken. I find day after day that those who had once known the way are standing as stumbling blocks in the way of this generation, and many will go to hell because others go there. Well, broad is the way that leads to death, and many will go therein; but straight is the way and narrow the gate that leads to life, and few there be that find it.

Truly yours in Christ, S. GRAHAM.

☞ The Warsaw Signal, after noticing the organization of the Brighamite State government at the Salt Lake, breaks out in the following tantalizing strain:—

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SCRAPS.

Be no flatterer, neither play with any one that delights not to be played with.

Read no letters, books or papers in company.

Come not near the books or papers of another so as to read them.

Look not over another when he is writing a letter.

Let your countenance be cheerful, but in serious matters be grave.

Show not yourself glad at another's misfortune.

Let your discourse with others on matters of business be short.

Salem Mass., Nov. 22d, 1849.

DEAR [illegible]:—I am now at Salem, where there are [illegible]ds of spirits that ever had an existence [illegible] the world was. But I find but few that are [illegible]eid. I in favor of any party or sect, but am almost [illegible] saying the Irish sailor's prayer: "Good Devil, good Devil; for I do not know what [illegible] may yet fall into, and it is a matter [illegible]ncertainty." The Millerites are now [illegible] the Lord will come next spring, or within the next twelve months. But I will tell you what will come more certain, and that is shame on them as usual, for deceiving and being deceived.

I here find some people who do not believe that Brigham Young and his coadjutors can be bad men, and perhaps will not believe it till they find themselves in the parched places in the wilderness, in a salt land, not inhabited; and then, because their trust is in man, and not God, they cannot see when good comes. They are not very anxious to know the truth now. They are hardly willing to hear the word of God read, much less spoken. I find day after day that those who had once known the way are standing as stumbling blocks in the way of this generation, and many will go to hell because others go there. Well, broad is the way that leads to death, and many will go therein; but straight is the way and narrow the gate that leads to life, and few there be that find it.

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BAPTISM A SAVING ORDINANCE,

AND METHODISM TO PROVE IT.

In the M. E. Discipline, section 17, it is said, "Baptism is a sign of regeneration, or the *new birth*" This section asserts also the validity of infant baptism. Chapter 3, section 2, it is also taught as being indispensable; for none can enter the kingdom of heaven without water baptism. This applies in particular to infants. But on page 109 of the same chapter language verbatim is applied to adults; that is, without water baptism it is not possible for man to be saved in the kingdom of God. That the ordinance of baptism is a saving one is true in the case of adults. But in the case of infants it is false, foolish and unfounded in scripture.

I shall now inquire, who are the subjects of this ordinance? We have the answer obviously in the language of the Apostolic commission: "Go ye, therefore, and teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Matt. xxviii. 19, 20. None will deny that the word corresponding to teach in the first instance, in which it occurs in this passage, signifies to disciple all nations; that is, to bring them by faith into the school of Christ, in which they are to learn his will.

The persons, then, whom this commission warrants to be baptized are scholars of Christ, having believed in him for salvation. If this needed confirmation, it has it in the record of the commission by Mark, xvi. 15, 16: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned." Here the persons whom Matthew calls disciples, Mark calls believers.

According to this commission, then, none are warranted to be baptized but believers, or disciples. But our Methodist friends, as also some others, affect to treat this passage as not at all to the point, alledging that, though it commands believers to be baptized, it does not exclude the infants of believers; assuming this as common ground, and as teaching a doctrine which has become very popular in the world. However if there was not another passage in the word of God, this commission alone forbids the baptism of any but believers. It is impossible that a command to baptize believers can be extended to include any but believers.—This cannot be done by inference. Nor by express command. No explanation of command can bring unbelievers into the commission that enjoins the baptism of believers.

Even if there could be found another command enjoining the baptism of infants, I would still say this is not included in the Apostolic commission. This would be another commission, independent of the former, and in no wise connected with the gospel; for the gospel was not said to be the power of God unto the salvation of any but believers. It saves no others. It is good news to those who believe, but to infants it is no news at all. What would be thought of an officer in our army, who should receive a commission from the proper authority to go out and collect a company of men six feet high for the United States service, if, when his company was brought to the inspector's standard of heights, three of every five would measure only five feet and six inches, would this officer receive the "well done good and faithful" from the commander in chief? No, the government's money is expended, and the object for which this commission was given is not accomplished; and, what is worse, the order is disregarded.

But, says the recruiting Sergeant, let me explain. My conduct is consistent with our former practice. I thought that, although the standard mentioned six feet, it did not forbid my receiving those that come under that standard; and, sir, I am prepared to justify my course by reference to the standard christian writers of the day, in their interpretation of the commission given to the Apostles by our Lord. The command to baptize believers does not forbid the baptism of infants, and I reasoned as their custom has taught me to reason. I thought that, though the standard mentioned six feet,

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it did not forbid others.

But, says the inspector, you thought, you reasoned: who told you to reason on the subject? Your business, sir, was to obey. Your orders were so plain that you could not mistake. Your conduct is unsoldierly, and would subvert all discipline. Drop your sword, take your musket, and return to the ranks.

Well, does the priest of this age expect a well done good and faithful servant for conduct that would degrade a recruiting sergeant?—Cease to pervert the word of the Lord. Cease to teach his children how to evade his injunctions. Cease to justify as an institution of Christ the inventions of men. Cease to force a commission enjoining the baptism of believers to sanction the baptism of infants. Cease to loose the subject of Christ from the first law of his kingdom. Not only does this commission exclude infants from the baptism it enjoins, but if there were even another commission enjoining the baptism of infants, when these infants who have been baptized in infancy according to this supposed commission believe the gospel, it is their duty to be baptized according to the commission in Matthew xxviii. 19, without any regard to their baptism in infancy.

The commission commands all men to be baptized on believing the gospel. Had there been even a divinely appointed baptism for them in infancy, it cannot interfere with this baptism nor excuse from obedience to the command that enjoins believers to be baptized. The command of Jesus to every believer to be baptized stands engraven in this commission in indelible characters. Till the trump sounds for judgment it cannot be effaced. Then let all believers on their allegiance to the Son of God submit to this ordinance of his kingdom. Heaven and earth will pass away before it will cease to be the duty of believers to be baptized.—No, it is impossible for any explanation or even a command for another baptism to excuse men from obedience to this command.

There is no power on earth to abrogate this command. No, till the end of the world it will remain a duty for all who believe to be baptized on their confession of sins and belief in the gospel. And I will further add, that no man has ever yet entered the celestial glory of God the Father, without faith, repentance and baptism for the remission of sins. And I may further say that no man ever will enter there. As many as attempt to climb up some other way will be esteemed as thieves and robbers. Let all the world know that this is the command of him that sweareth and changeth not; that man must be born of the water and of the spirit, and that too on a belief of the gospel, and continue to walk in all the commandments blameless, or he cannot be saved in the glory of the sons of God. SAMUEL GRAHAM.

Boston, Oct. 14th, 1849.

THE SEVEN CHURCHES OF ASIA.

Ephesus.—The church of Ephesus, the first mentioned by St. John, still maintains its ecclesiastical superiority in giving a title to the Greek Archbishop, while the others have only bishops at their head, though it is low in statistical importance. The port of Ephesus is now choked up by a pestiferous morass, and lonely walls, tenanted only by the jackal, occupy the site of the once populous city. The village of Ayasalux stands about a mile from the ruins, and contains about forty scattered cottages, one only tenanted by a christian. The mosque of the village contains only four granite columns, said to have belonged to the great temple of Diana, whose ruins are still visible near the port. The mosque is going to decay, like the christian church, and everything appears to be in the last stage of dissolution.

Smyrna, the most flourishing of the whole, is an increasing city, its population, which twenty years ago was about 77,000, is now 130,000, and is rapidly increasing. There are five Greek, three Latin and two Protestant churches. The Greeks have numerous schools, and the Latins a large college; but the Protestant schools have failed. The Greek church at Smyrna continues in a flourishing condition.

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THYATIRA is still a flourishing town. It had been lost to the christian world from the fall of Constantinople, under the Turkish name of Alkhissar, until brought to light in the seventeenth century. The population is above 19,000, of whom 2,000 are Greeks, and 12,000 Armenians, each having a church; the former said to be on the site of the Apocalyptic church.

SARDIS, the ancient capital of Cresus, is now more desolate than even Ephesus. Scarcely a house remains. The melancholy Græcan Lake, the swampy plain of the hermus, and the thousand mounds forming the metropolis of the Lydian monarchs, among which rises conspicuously the famed tumulus of Alyattes, produce a scene of gloomy solemnity. Massive ruins of buildings still remain, the wall of which is made up of sculptured pieces of Corinthian and Ionic columns, that once formed portions of the ancient temples.

PHILADELPHIA has a population of 10,000 Turks, and 3,000 Greeks. It contains 25 churches, all small and mean, but containing fragments of ancient sepulchers. A massive ruin is pointed out as the church of the Apocalypse.

LAODICEA, whose fate had been forgotten for centuries, was brought to light in the seventeenth century. It was and is a mass of desolate ruins.—*Church of England Magazine.*

STATISTICS OF LONDON.

The statistics of London are, in many repects, curious. There are for example, in that city of two millions and a half of inhabitants: 1,511 butchers, 260 sausage makers, 58 tripe dealers, 2,256 bakers, 464 pastry cooks, 15 muffin bakers, 2,746 grocers, 856 cheese and butter dealers, 385 fishmongers, 1,108 fruit and vegetable dealers. There are 793 boarding and lodging houses. 330 dining rooms, 883 coffee shops, 398 hotels, 126 breweries, 4,247 publicans, (and sinners,) 790 beer shops, 770 wine merchants. There are, also, 1,795 surgeons, 718 chemists, and 137 hospitals. There are also, 3,191 attorneys, 1,692 barristers, 127 special pleaders, and conveyancers, and 112 proctors. The progress of art and invention is attested by new occupations. There are 16 dealers in gutta-percha, 11 average slaters and adjusters (railways.) Education is not without its representatives. There are 851 private academies, 129 district and parochial schools, 50 collegiate institutions, and 76 other schools. There are 55 teachers of dancing, 83 of drawing, 4 of elocution, 54 of language, 9 of mathematics, 251 of music, 3 of navigation, and 18 of writing. There are 421 master printers, 760 publishers, and 281 book binders.

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LAMARTINE.—A letter from Constantinople, dated 5th October, states that the Sultan has granted to M. de Lamartine, gratuitously, an immense tract of country, situated in a fertile plain, within a few miles of Smyrna, and forming part of the domains of the crown, and which, it is said, Lamartine will make his residence in the course of the ensuing spring.

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THE FASHION.

Deformity is as often the fashion as beauty; yet the world in general see no other beauty than fashion, and their vanity, or complaisance, bribes their understanding to disbelieve even their senses. If cleanliness is the fashion, then cleanliness is admired; if dirt, hair powder, and pomatum, are the fashion, then dirt, hair powder,

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and pomatum are admired just as much, if not more, from their being disagreeable. The secret is, that fashion is imitating in certain things that are in our power and that are nearly indifferent in themselves, those who possess certain other advantages that are not in our power, and that the possessors are as little disposed to part with, as they are eager to obtrude them upon the notice of others by every external symbol at their immediate control. We think the cut of a coat fine, because it is worn by a man with ten thousand a year, with a fine house, and a fine carriage; as we cannot get the ten thousand a year, the house or the carriage, we get what we can —the cut of the fine gentleman's coat, and thus are in the fashion. —*The Lady's Dollar Newspaper.*

INTERMENTS IN CITIES.

This subject has caused great excitement in London; and this excitement has produced inquiry, which inquiry has disclosed revolting facts and enormous abuses. Without giving details, we may truly say that every graveyard in London has long been a slaughter-house of the living, and through abuses that could have occurred *only* in a civilized and Christian country. No savage tribe has ever exhibited so much stupidity, no Pagan or Mahommedan community such profane desecration of the dead, such callous indifference to the living, as our Transatlantic cousins of that most intellectual of races, the *Anglo-Saxon*, in their administration of cemeteries. Much, if not most of these abuses, were the work of that *blessing* (!!!) under any form, the established Church; for as the revenues of its clergy depended partly on interments, and as this monopoly of the grave depended upon the clerical necessity of burying in "consecrated ground," they continued to pile coffins upon each other, until every grave and literally became a mountain of corruption for the infection and premature destruction of the living. Whoever supposes that this picture is overcharged, is referred to official reports in the journals of London. And while the political clergy were thus taking fees for promoting disease, they gravely undertook to remove the cholera by a—*national fast!*

Do these abuses in England inculcate a lesson to their cousins of this side? They do; for though we do not pile corpses in our cities till they rise above ground, we still bury within the limits of cities, and neglect some precautions, even when burying in the country. We should not bury in cities at all, nor in cemeteries without their limits which will probably be overtaken by the tide of our urban population. Every city and town should have its cemeteries in the fields, the open country, and, so far as foresight can judge, in fields sufficiently remote to be secure against the invasion of brick and mortar. But for additional security, we would recommend some practices of the "Ancients," or a practice of the modern French. The Egyptians embalmed corpses; and though modern writers ascribe the practice to superstition, *we* are quite as much inclined to the hypothesis of scientific knowledge and sound philosophy. Embalming prevented all farther decomposition, and whether the Egyptians knew it or not, enveloped the remains in substances replete with oxygen. Hence every catacomb was a *disinfecting agent*, a purifyer of the atmosphere. The modern Egyptians do not embalm; and hence Cairo and others of their populous cities are hotbeds of the plague. The Greeks, Romans, and other civilized nations of antiquity *burned* corpses, and probably derived the practice, through various channels, from the Hindoos. The French, since about 1770, have consumed corpses with quick lime, and were driven to the practice by horrors in Paris, similar to those which are now exciting so much remonstrance in London. Why should not we follow some one of these examples? Embalming would be impracticable through expense and other obstacles, and burning would be inconvenient. But quick lime, thrown into the coffin, is cheap, accessible, and very soon decomposes and consumes all parts excepting the bones, and those eventually, and thus completely prevents all putrefaction, and consequently all danger to the living.—*Phil. Ledger.*

SELF-RESPECT.

Every one has some sort of opinion, more or less distinct, of all persons with whom he is acquainted. This opinion may embrace intellect, disposition, virtues, vices, personal appearance, deportment, condition in life. So also every one has some opinion of himself on the same, and on many other subjects best known to himself.—When one examines his own opinion of himself, he seems to do it as though he were another person. He uses the eyes of others. He turns aside, as it were, by the way, to see himself pass by. The judgment which one forms of himself is often much more unsound than that which he forms of others. The eye cannot see itself; so neither can any one see himself. He must use a mirror. There are many of these: history, books, daily example, his own experience, every person he comes in contact with, are mirrors. If he sees himself in these, and thereby corrects his own errors and follies, and gives himself reasonable and just credit for his attainments, he may come at length to be entitled to entertain a respect for himself. There is a certain best thing to be done, and a certain best manner of doing it in all possible circumstances, in which one may find himself. Nothing is entitled to be considered best which does not conform to natural law, the law of God, the positive law of the land, the conventional laws of society, (so far as they are founded on reason and good sense,) and to the decencies of life. To that best thing, and that best manner, no one, perhaps, ever perfectly attains; but it cannot be doubted that there is such a standard. He who comes the nearest to it is he who is best entitled to entertain a respect for himself.—*Ex. paper.*

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and pomatum are inhaled just as much, if not more, from their being disagreeable. The secret is, that fashion is imitating in certain things that are in our power and that are nearly indifferent in themselves, those who possess certain other advantages that are not in our power, and that the possessors are as little disposed to part with, as they are eager to obtrude them upon the notice of others by every external symbol at their immediate control. We think the cut of a coat fine, because it is worn by a man with ten thousand a year, with a fine house, and a fine carriage; as we cannot get the ten thousand a year, the house or the carriage, we get what we can —the cut of the fine gentleman's coat, and thus are in the fashion. —*The Lady's Dollar Newspaper.*

INTERMENTS IN CITIES.

This subject has caused great excitement in London; and this excitement has produced inquiry, which inquiry has disclosed revolting facts and enormous abuses. Without giving details, we may truly say that every graveyard in London has long been a slaughter house of the living through abuses that could have occurred *only* in a civilized and Christian country. No savage tribe has ever exhibited so much stupidity, no Pagan or Mahommedan community such profane disregard of the dead, such callous indifference to the living, as our fellow-Christians, the cousins of that most intellectual of races, the *Anglo-Saxons*, in their administration of cemeteries. Much, if not most of these abuses, were the work of that *blessing* (!!!) under any form, the established Church; for as the revenues of its clergy depended partly on interments, and as this monopoly of the grave depended upon the clerical necessity of burying in "consecrated ground," they continued to pile coffins upon each other, until every grave and literally became a mountain of corruption for the infection and premature destruction of the living. Whoever supposes that this picture is overcharged, is referred to official reports in the journals of London. And while the political clergy were thus taking fees for promoting disease, they gravely undertook to remove the cholera by a—*national fast!*

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The Mormons.—Considerable interest and sympathy begin to prevail in favor of the Mormons. For a long time their peculiar religious tenets, the strange origin of their faith, the singular personages selected for their prophets and temporal guides, and the books published against them, produced in public opinion a most unfavorable impression. They were represented to be utterly immoveable in their habits and dishonorable in their practices, and it is a remarkable circumstance that the Mormons themselves never opposed to these charges any serious remonstrance. When a lawless mob broke into prison and murdered Joe. Smith, their leader, and his brother Hyrum, the act shocked the community for a while, but it was soon forgotten. A number of persons in the State of Illinois subsequently organized themselves into bands under the name of anti-Mormons, to drive them out of the State and compel them to abandon their farms, their homes and the costly temple which they had erected. For this purpose, the anti-Mormons armed themsilves, obtained cannon and munitions of war and marched into Nauvoo for the purpose of attacking and driving the people out of the city. The position of the Mormons attracted the attention of citizens of other States, but as the State of Illinois itself did nothing for their protection, on the contrary rather permitted the outrages to be perpetrated upon them, it was believed that their characters were so bad and their morals so impure as to justify the determination to drive them to seek some other place of residence.

The Mormons defended themselves and their homes as well as they could, but being overpowered by numbers, having the State against them, having public opinion to contend against, and no aid and no protection, they said "We will go." And they did go, leaving a few friends to take care of their property, their farms and Temple, to sell all at any sacrifice. Men, and women and children, some on foot, some in wagons, carrying with them the remains of their household furniture, left their homes. Thus some 12,000 or 15,000 persons, from a state of comfort and prosperity, were driven from their homes to lie down on the banks of sickly rivers or to encounter the more savage Indians on the vast prairies of the West — It now appears from the testimony of persons worthy of credit, from those who are intimate with the Mormons, and have closely observed their habits and pursuits, that great injustice has been done to the character of those unfortunate people, so treated, so wronged and so abandoned by a sovereign State which was bound to protect them. The late Capt. Allen of the U. S. Dragoons, who had a body of 500 under his command, not only represented them as spirited and patriotic, good and faithful, but describes them "as wonderfully pure and unexceptionable in their moral conduct; frugal, industrious and self-denying, manifesting patient heroism in the endurance of suffering worthy the noblest christian character." And a correspondent of the United States Gazette, of character and veracity, who has traveled and lived among them, declares that the "virtues of the family, chastity, affection, and the spirit of united effort for the advancement of family happiness, form absolute characteristics of this outcast people; together with temperance, frugality, industry, energy, and constancy of purpose." If this be so, words are inadequate to portray the gross injustice and cruelty practiced towards them in the State of Illinois. Some excuse can be found for the religious and personal outrages of the Goths and Vandals, or for the cruelties and persecutions of the darker ages, but in these enlightened times, in a country of laws and free institutions, where the largest liberty is secured to every citizen, that a community of 12,000 or 15,000 people, without having been charged with any legal delinquency, should be driven by force of arms from their homes and property, as outcasts, and that the strong arm of the State should not be held forth for their protection, is a stain on our annals and our country at large, which we apprehend will take years to wash out.

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"But," observed the Banker, interrupting him, "do you pretend there is then no difference between a beggar and a banker?"

"Not in the least," rejoined the other, with the utmost readiness; "not in the least, as to essentials. You swagger and drink wine, in company of your own choosing; I swagger and drink beer, which I like better than your wine, in company which I like better than your company. You make thousands a day, perhaps; I make a shilling: if you are contented, I am; we're equally happy at night. You dress in new clothes; I am just as comfortable in old ones, and have no trouble in keeping them from soiling. If I have less property than you, I have less to care about. If fewer friends, I have less friendship to lose; and if I do not make as great a figure in the world, I make as great a shadow on the pavement; I am as great as you. Besides, my word for it, I have fewer enemies, meet with fewer losses; carry as light a heart, and sing as merry a song as the best of you."

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GOSPEL HERALD.

VOL. IV. No. 39.] VOREE, Wis., THURSDAY. DEC. 13, 1849. [WHOLE No. 155.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

Boston, Mass., Nov. 8th, 1849.

DEAR FRANK:—I am now about to treat the readers of the Herald with something rich, a small slice from the loaf served up at the Melodeon, in this city, by the Rev. Theodore Parker, hoping that some one may season it up a little if I should fail to do so. The following I quote from the fifteenth page of his sermon: "That this body which we bury in the dust, shall one day be raised again, the living soul joined on anew, and both together live the eternal life."

This he thinks preposterous, and asks, "Where is the soul all this time between our death day and day of rising?" Then he gives the answers of several orthodox creeds, as destitute of a knowledge of the true God as himself, and then says: "It seems to me this notion is absurd and impossible—impossible in what it teaches of the resurrection of this body. If my soul is to claim the body again, which shall it be? the body I was born into, or the one I died out of? If I live to the common age of man, changing my body, as I must, dying daily, then I have worn some eight or ten bodies. So at the last which body shall claim my soul, for the ten had her? The soul herself may claim them all.

"But to make it still more intricate, there is in the earth but a certain portion of matter out of which human bodies can be made. Considering all the millions of men now living, the myriads of millions that have been before, it is plain, I think, that all the matter suitable for human bodies has been lived over many times. So if the world were to end to-day, instead of each old man having ten bodies from which to choose the one that fits him best, there would be ten men all clamoring for each body. Shall I, then, have a handful of my former dust, and that alone? That is not the resurrection of my body. This whole doctrine of the resurrection of the body seems to me impossible and absurd. I find no evidence that Jesus taught the resurrection of the body, but rather evidence that he did not."

Is not this rich? I wonder that Jesus had not said something on the subject. But I suppose if he had it would not have been reasonable, and, therefore, he was careful. But yet he did did say something, intimating very strongly that the dead should rise again. I will quote a few passages on the subject:—

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. xxvii. 52, 53.

"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of, life; and they that have done evil, unto the resurrection of damnation." John v. 25 to 29.

"But if the spirit of him that raised up Jesus from the dead dwell in you, he that raiseth up

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Is not this rich? I wonder that Jesus had not said something on the subject. But I suppose if he had it would not have been reasonable, and, therefore, he was careful. But yet he did did say something, intimating very strongly that the dead should rise again. I will quote a few passages on the subject:—

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared nnto many." Matt. xxvii. 52, 53.

"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 25 to 29.

"But if the spirit of him that raised up Jesus from the dead dwell in you, he that raiseth up

Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. For we know that the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 11–22, 23.

These passages seem very much like favoring the idea of a literal resurection, and taken in connection with the circumstance of the resurrection of Christ, and his presentation to Thomas, most certainly are very strong evidences in favor of the resurrection of the body. But there seems to be a fear that there will not be matter enough to make bodies for all men, nor territory enough for them to stand upon. Well, it would be a pity indeed if the Lord God had made such a great mistake as here seems to be contemplated. But let us look at this matter a little, and see if we cannot find a way to get along with this, and not have our whole gospel hope upset at this late period, and thus prove all our sacrifice for the gospel vain and useless to us. For if the dead raise not, then is our preaching vain, and our hope vain, and we are, of all men, the most miserably taken in.

But suppose we make an estimate, and see how it will come out. There is now perhaps one thousand million who people the globe. And a generation passing of once in thirty years, since the creation to this present year, might all stand on less than two-thirds of the State of Ohio, allowing four men to stand on one square yard. This is but a small place to be compared with the great city New Jerusalem, that is to come down from God out of heaven. Surely "the wisdom of the wise shall perish, and the understanding of the prudent shall be hid."

The other difficulty in regard to the existence of the soul is about of the same nature, and simply wants the rule of common sense applied to it and then that is all perfectly right. The spirit and the body joined together form the soul of man; but death having obtained a commission from the Son of the Morning to end the first partnership between the spirit and the body, of course the soul is taken care of, until, in Christ, it is raised, incorruptible, and then immortalized, organic matter quickened by Jehovah's life infusing breath, is prepared for the society of God the Father, and his Son Jesus Christ, and the church of the first born, and the great company of angels, and the just made perfect.

S. GRAHAM.

IMAGINATION.

The influence of imagination upon the physical powers is well known. It has often been known to cause disease, and sometimes to furnish the most effective remedy.

Some years ago, the people in a manufactory at Preston, Lancashire, England, were very much alarmed by an uncommon distemper breaking out suddenly among the women and girls employed in the spinning department, and spread with great rapidity. A healthy young woman dropped down suddenly in a convulsive fit, and remained in that situation for nearly 36 hours, with only a few slight intervals of about ten minutes each. After this time the convulsions returned for several days in fits of a quarter of an hour, and four hours' continuance, but with much longer intervals. Two days afterwards a person who had worked with this woman, was also affected in the same manner; upon the following day eight more; the next day, six; the next day, four. The patients had little or no warning of the approach of the fits, but fell down speechless, and remained perfectly delirious during their continuance, with the body bent backwards, and so powerfully convulsed that five or six people were scarcely sufficient to prevent a young girl from biting or tearing herself, or dashing her head against the wall or floor. In a few days the terrors of these people, and all around them, were increased to the highest pitch by the spreading of the complaint, and still more by the inefficiency of all the means tried for their recovery, and the dread-

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ful idea that the disease was the plague, or some similar infection introduced by the cotton.

A physician of the place being consulted, declared that the disease was entirely nervous; and upon careful investigation ascertained that the person first affected had been thrown into that situation by the wanton application of a living mouse to her cheek; an animal which excited in her a kind of horror; and that the rest, who were chiefly young women, had been affected merely by a kind of *sympathetic* epidemic. The application of electricity, of soothing medicines, but above all, the separation of the patients, and the quelling of their apprehesions by assurances of a speedy recovery, soon put a stop to the progress of the disorder, and effected a cure, insomuch that in a few weeks they all went to work again, and had no return of the complaint.

It is also related that in 1774, in the parish of Unst, a shocking distemper prevailed among the young women. It began with a palpitation of the heart, then swooning fits followed, and they would fall down, toss their arms about, and twist their bodies into very odd shapes, crying out most dismally. They were commonly seized at church, and when one was seized others would follow. On sacramental occasions, fifty or sixty were carried out into the church yard, where they struggled and screamed for five or ten minutes, and then rose up without any recollection of what had happened to them. A cure was effected by the rudeness of a church officer, who, provoked at the increase of his labors in taking care of those who were under this species of illness, threw one into a ditch of water. The fear of being served in the same manner prevented any other swoonings.

GODEY'S LADY'S BOOK FOR 1850.

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Some of our peculiar embellishments. Ladies' Work Table—which comprises every kind of Needlework, Embroidery, Knitting, Netting, Crochet, Patterns for Caps, Chemisettes, Children's Clothes, Wedding Dresses, In-door and Out-door Costumes; Birds of America; Colored Flower Plates; Model Cottages and Furniture; Fashionable do.; Lace-Work; Vignette Plates at the head of articles, etc. etc. All the above are illustrated by engravings.—And, in 1850, will also be given a set of engravings, illustrative of the costumes of all nations, with descriptions by Mrs. Hale.—Most of the old features of the Book that were so poular last year, will be retained, and new ones added as they may suggest themselves to the publisher. A new novel, by W. Gilmore Simms, will be one of the features for 1850.

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SECRET SOCIETIES.

The city of Baltimore probably contains more secret societies than any other city in America, possibly than any in the world. It also contains less of poverty and want than is common in cities of the same class, and suffers as little from the oppression of the poor. If, in this respect, it does not stand in the very front rank of the American cities, it certainly has few equals. Whether there is any connection, any mutual dependence, in these two facts, I leave to those who are better able to determine than I am.

Probably not one evening in the week passes without the assembling of one or more of the societies of the eight different secret orders found here. But the recent assembling of the Grand Chapter, and the coming session of the Grand Lodge of Free Masons, the oldest and most influential secret order generally known in the country, has called a drift of thoughts on the subject which possibly may not be profitless.

It is certain that the greatest movements which mark the history of the world have been the work of secret societies A secret society is a combination of a certain number of men, bound to each other by a common obligation, usually dignified and strengthened by ceremonial rites, and having for its object some great action in politics, religion, morals, or trade. It is certain that secret societies produced and directed the American revolution. A secret society, working under ground for twenty years, prepared the grand explosion of the French revolution. A series of secret societies dethroned Charles the tenth. Louis Phillippe, backed by 100,000 soldiers, saw his power crumbled into dust in a moment. A secret society had dug the mine, and at its watchword his throne sank into the abyss.

A secret society promulgates truth which cannot be uttered in public. Sometimes tyrants would kill the public utterers of these truths: sometimes wealthy men, made wealthy by bad laws, would kill both truth and speaker; sometimes the age is not prepared for the full force of truth, and men require to become accustomed to it amidst the shades of mysteries, under the obligations of solemn vows, and by the force of a glittering and awful ceremonial.

In Europe kings have assailed and endeavored to crush every form of secret society. In any country were a public society to speak the same truths which have been uttered in secret societies, in both Europe and America, it would at once be proscribed by the threefold tyranny of CAPITAL, FANATICISM and the COMMON LAW.

These truths do not relate merely to acts of benevolence and charity, so well manifested in the Masons of America; nor to a mutual insurance against sickness, so nobly embodied in Odd Fellowship; nor in a mutual pledge against the evils of intemperance, so ably embraced in the order of the Sons of Temperance. These truths are a declaration against the evils of the social system. These evils are manifested every where; as much in the new world as in the old. Not indeed crying so terribly to God for redress, because God has blessed the new world with abundance of cheap land, with rich harvests, and with the germ of complete social regeneration.

The evils of our social system are manifold. Such is the order established in society, that reward is continually offered for dishonesty; penury and neglect for truth and fairness. All the different ranks and professions of men are set at war with each other, and thrive continually by injuring one another. The wealth of the merchant depends on his successfully disposing of his wares at exorbitant prices; the broker by the distress of tradesmen, and the ruin of business; the farmers by famine and suffering in other countries; judges, lawyers, and bailiffs, by quarrels and litigation; and physicians by wasting pestilence. And in a great variety of cases it is in the power of the very persons interested to produce the calamities out of which they are to grow rich.

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In the attempt to establish free government upon the basis of universal suffrage, the control of national affairs has passed into the hands of

the vicious. The more virtuous part of community are more or less divided in opinions on various subjects. Vicious men seek to widen every such breach; because where parties are violent they can be received as partisans, who would otherwise be rejected for their vices.—And having balanced the virtuous men against each other, a few vicious men control appointments and elections to all public places. They can resort to falsehood and every wicked means to secure their ends. The upright man is left to honest measures alone, and is constantly astonished to see the government pass into the hands of men worse qualified in every way than himself.

The degradation of labor is another consequence of this vicious system. You can degrade labor in many ways. You can rob it of its fruits by making laws solely through and for the wealthy classes; by giving one man a charter to rob a hundred of his fellows; by punishing the laborer for a crime, which a rich man may commit with perfect impunity. You can degrade labor by depriving the laborer of an education which will enable him to battle with his educated oppressor. You can degrade labor by making the doctor, the preacher, the lawyer, the office vampire and the stock gambler more honorable in a social point of view than the man who works—who produces with hand and brain that which society needs for its subsistence or its comfort.

To tell a working man that he is free—that he has a right to vote according to his own will—that he is equal before the law with the wealthiest man in the land—is a bitter mockery; when he knows that his voice is not heard in the formation of government; that his profession is a barrier to his being made a legislator; that the wealth of his rich neighbors will buy a verdict against him in court, or stay the judgment in his favor; subject him to insult in public places; cross him in love, and take his wife or his daughter from him, leaving him a remedy which his enemies will laugh at.

Not now need we touch upon the constantly increasing degradation of the workers of America. To remove this degradation, to elevate the worker to his true pasition, to give him the power of capital, you must teach him the great mystery of COMBINATION. The rich man has a hundred rods in his hand; they are very strong; they can easily crush the single rod which the poor man holds. But let an hundred poor men join their rods together, and then the poor man is on the level with the rich.

The mystery of combination is well learned by studying the secret societies of the past—of the old world, and of the new. An hundred thousand individuals, combined for a common object, bound together by holy pledges, their union strengthened by religious ceremonies, would do more for the cause of human progress than all the external societies in the world.—These external societies are but loosely bound together; they are ruled by mediocrity; they are either very fanatical or very weak.

In the secret society the great purpose of the entire order is the supreme ruler. The hundred thousand minds of the secret society, form one great mind; their hundred thousand arms, one great arm; their hundred thousand separate dollars, one great purse. It is a secret society which must bind the masses together; which must link every true man to his fellow; which must pervade this nation with one great idea, manifested in the actions of a million advocates. The idea is feasible. It is eminently practical.

The Sons of Temperance exist. The Odd Fellows exist. The Masons exist. Suppose a society arises having all that is good in Odd Fellowship and Masonry, with the addition of a certain great idea, which has not yet been embodied in either Odd Fellowship or Masonry. Suppose this idea threefold. 1. The elevation of the man who works. 2. The organization of the workers into a compact, one-minded body, working in silence, in order that it may reap the harvest when the time comes. 3. The establishment and perpetuation of such forms of government as will secure these ends.

Such a society already exists. Its rites, ceremonies and pledges are religious, grand and

the vicious. The more virtuous part of community are more or less divided in opinions on various subjects. Vicious men seek to widen every such breach; because where parties are violent they can be received as partisans, who would otherwise be rejected for their vices.—And having balanced the virtuous men against each other, a few vicious men control appointments and elections to all public places. They can resort to falsehood and every wicked means to secure their ends. The upright man is left to honest measures alone, and is constantly astonished to see the government pass into the hands of men worse qualified in every way than himself.

The degradation of labor is another consequence of this vicious system. You can degrade labor in many ways. You can rob it of its fruits by making laws solely through and for the wealthy classes; by giving one man a charter to rob a hundred of his fellows: by punishing the laborer for a crime, which a rich man may commit with perfect impunity. You can degrade labor by depriving the laborer of an education which will enable him to battle with his educated oppressor. You can degrade labor by making the doctor, the preacher, the lawyer, the office vampire and the stock gambler more honorable in a social point of view than the man who works—who produces with hand and brain that which society needs for its subsistence or its comfort.

To tell a working man that he is free—that he has a right to vote according to his own will—that he is equal before the law with the wealthiest man in the land—is a bitter mockery; when he knows that his voice is not heard in the formation of government; that his profession is a barrier to his being made a legislator; that the wealth of his rich neighbors will buy a verdict against him in court, or stay the judgment in his favor; subject him to insult in public places; cross him in love, and take his wife or his daughter from him, leaving him a remedy which his enemies will laugh at.

Not now need we touch upon the constantly increasing degradation of the workers of America. To remove this degradation, to elevate the worker to his true pasition, to give him the power of capital, you must teach him the great mystery of COMBINATION. The rich man has a hundred rods in his hand; they are very strong; they can easily crush the single rod which the poor man holds. But let an hundred poor men join their rods together, and then the poor man is on the level with the rich.

The mystery of combination is well learned by studying the secret societies of the past—of the old world, and of the new. An hundred thousand individuals, combined for a common object, bound together by holy pledges, their union strengthened by religious ceremonies, would do more for the cause of human progress than all the external societies in the world.—These external societies are but loosely bound together; they are ruled by mediocrity; they are either very fanatical or very weak.

In the secret society the great purpose of the entire order is the supreme ruler. The hundred thousand minds of the secret society, form one great mind; their hundred thousand arms, one great arm; their hundred thousand separate dollars, one great purse. It is a secret society which must bind the masses together; which must link every true man to his fellow; which must pervade this nation with one great idea, manifested in the actions of a million advocates. The idea is feasible. It is eminently practical.

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imposing. It has no vague and bombastic titles. It proscribes no race of men. It does make war—war by night and day—and war to the last extremity, against every form of oppression. This society, once well organized, will extend over the whole union. It will comprise every honest man in its fold. The Jesuitical politician, the dishonest capitalist, the criminal land speculator, the fraudulent banker—these, and such as these, will fear THIS society. Not yet will we reveal the name of the society; there is a time for all things. Let every man in the land, who works with his hands or his brain, carefully reflect upon this statement. One of the most interesting books the world ever saw might be written upon this subject.

Secret societies have for countless ages been the lever by which the poor and the oppressed have moved the world. They are the relics commonly known of that great system of religion, which, in the days of Abraham and Melchisedec, embraced among its believers the pure and virtuous throughout the habitable globe. The learning of the Hebrews, as well as Egyptians, was taught in the solemn twilight of a secret society. That this wisdom developed the mind and shaped the purposes of Moses, the Hebrew legislator, cannot be denied. At the time of our Savior a secret brotherhood, known as the Essenes, was in existence in Palestine. The Divine Master passed a portion of his life among the brothers of this fraternity.

Following the progress of time, we meet the various chivalric and religious orders which were established in the middle ages. The vow of some of these pointed to the rescue of the holy sepulcher, as the object of the holiest efforts of the brethren: others had in view the inculcation of some peculiar tenet of faith, or the accomplishment of some deed of active benevolence. It was in the dark ages that the WORKMEN of the world began to build those orders which are now known under the general title of Masonic. Despised, oppressed and crushed in the outer world, the workman retreated to the shadows of his Lodge, and there became the equal of the rich and proud, who had ground him to the dust.

The next phrase of the secret society appeared in the creation of the order of Jesus, by Ignatius Loyola—an order which, though engaged in a bad cause, has given half its strength to the Roman church. The order of Rosicrucians, (Brothers of the Rosy Cross,) of which so much is surmised, and so little known—whose existence has often been deemed fabulous—is, in fact, the great fountain head of nearly all the secret societies which now exist throughout the globe. It is the grand source of the rites, signs and ceremonies of other secret societies. Its existence has been deemed fabulous, because its members were forbidden to speak of the order at all, even in the most distant manner. It comes the nearest to the great secret society, which, in the days of Melchisedec, embraced in its shadows all the pure and virtuous throughout the globe.

Taking all these facts into consideration, let us suppose the foundation of an order which shall embrace all that is good in all other orders, and, at the same time, be thoroughly imbued with the idea of human progress—of the rights of labor—of the sanctity of the American continent, set apart by God for the homestead of the redeemed of his people, and of the necessity of establishing the law of God as the only fountain of real justice, and what shall we not hope for in its success and progress?

Such a society, when in full operation, must contain in it all that belonged to its predecessor in the days of the patriarchs; and, consequently, the substance of all those things of which most secret societies have something of the shadow. And it must contain also what that did not contain—a ritual founded on modern events, of which that had not the shadow. A few things only in any ritual have no reference to the time of the event on which they are founded. It is true that Melchisedec administered the bread and wine before the anointed was a broken and bleeding sacrifice. But the mimic fire was never raised till God met Moses in the bush. The pot of manna and

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Thus each great event in the history of God's people is repeated either in form or symbol in the constantly accumulating ritual of those who, in the light of God's throne, are constantly seeking for the divine perfection. Nearly all the secret societies in existence are in advance of the age in intelligence, and are distinguished for their unostentatious benevolence, and their boundless charity. They contain in their imposing ceremonies the evidence that they were once administered by an authorized priesthood, or are patterned after those which were so administered.

In the days when the sons of God presented themselves before the Lord, one great congregation included all who were initiated into the sacred mysteries. But every temple had, in addition, its peculiar ritual; and every profession its Lodges; all bound by common bonds, yet each its separate mysteries. And though the parent society has been swallowed up in the universal wreck of all that God has instituted among his people, yet among other relics of olden time the mysteries of the societies of workmen who constructed the two temples at Jerusalem have survived. Hence the Masonic order, with its symbols founded on a single profession; though its votaries are found in all, and its chastity is general.

It was not alone in the Lodge of the architects, but in the congregation of the saints that Solomon presided; and St. John, though a fisherman, filled the same place with honors, distinguished like the chastened rays of the setting sun. When God brings again Zion; calls a nation into the glorious liberty of the gospel; cuts off the tongue of the Egyptian sea; smites the river in the seven streams thereof, and restores Israel to the land he gave to their fathers by revealing himself as in the early days, when he led his people by his holy prophets, it is not too much to say that the congregation of the faithful shall hear again the mysteries of the kingdom in secret places, which the world will hear of only in parables.

CHARLES J. DOUGLASS.

Baltimore, Nov. 17th, 1849.

THE PRESENT AGE.

We see in the intellectual movements of our times the tendency to expansion, to universality, and this must continue. It is not an accident, or an inexplicable result, or a violence on nature; it is founded in eternal truth. Every mind was made for growth, and for knowledge, and its nature is sinned against when it is doomed to ignorance. The divine gift of intelligence was bestowed for higher uses than mere bodily labor, than to make hewers of wood, drawers of water, plowmen or servants. Everything so gifted is intended to acquaint itself with God and his works, and to perform wisely and disinterestedly the duties of life.—Accordingly, when we see the multitude of men begin to thirst for knowledge, for intellectual action, for something more than an animal life, we see the great design of nature about to be accomplished; and society, having received this impulse, will never rest until it shall have taken such a form as will place within every man's reach the means of intellectual culture. This is the revolution to which we are now tending; and, without this, all outward, political changes, would be but children's play, leaving the great work of society yet to be done.—*Half hour with the best Authors.*

GODEY'S LADY'S BOOK.—This week we publish the prospectus of this splendid monthly Magazine for 1850, the January number of which is on our table. It contains eighteen magnificent engravings, which are nearly worth the subscription price for one year. Its mechanical execution is equaled by few, and surpassed by none. The reading matter cannot fail of being relished by those who are fond of fashionable light reading.

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GOSPEL HERALD.

VOL. IV. No. 40.] VOREE, WIS., THURSDAY. DEC. 20, 1849. [WHOLE No. 156.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

☞ The following article, on the organization of the State of Deseret in the Salt Lake Valley, we take from the St. Louis Republican of October 1st, which will clearly show whether the Brighamites are trusting in the arm of flesh or in God :—

It has been already announced that the people residing in the Valley of the great Salt Lake had instituted for themsevles a form of government, which is to be submitted to Congress at its next session. We have been permitted to look at certified copies of the constitution thus established, and of the proceedings of the Legislature under it, and of the reason which led to these movements. The new State is quaintly styled the "State of Deseret," which implies, according to the Mormon history and interpretation, the "honey bee," and is significant of industry and the kindred virtues. It is scarcely necessary to say to our readers, that the population of this new State is composed altogether of persons professing the Mormon faith, of whom the number is rapidly increasing every year, that being the State to which all their emigration is tending. In these proceedings, as in everything else, the peculiarities of this people are preserved, though we cannot see that this will offer any good bar to their application for admission into the Union.

In one respect, at least, the convention which formed the constitution of the new State has set a good example. They were employed only one week in action upon it, and we do not see but what it is as good a one as some of our States have been able to form after months of deliberation. We proceed to give some of its main features.

In February last, notice was given to all the citizens of that portion of Upper California, lying east of the Sierra Nevada mountains, that a convention would be held at the great Salt Lake City, on the 5th of March, for the purpose of taking into consideration the propriety of organizing a territorial or State government.

Accordingly, on the day appointed, the convention met, "consisting of a large portion of the inhabitants of that portion of Upper California, lying east of the Sierra Nevada mountains." Daniel Spencer was elected Chairman; William Clayton, Secretary; Thomas Bullock, Assistant Secretary; and Horace S. Eldridge, Marshal.

After several addresses, a committee of ten was appointed to draft a constitution, under which they could govern themselves until the Congress of the United States should otherwise provide. COMMITTEE: Alfred Carington, Joseph L. Heywood, William W. Phelps, David Fullmer, John S. Fullmer, Charles C. Rich, John Taylor, Parley P. Pratt, John M. Birnhisel, Erastus Snow.

The Convention then adjourned to Thursday, the 8th, when they met to receive the report of the committee.

This report was then made, in the shape of a Preamble and Constitution for the government of the new State. The first clause is as follows:—

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GOSPEL HERALD.

VOL. IV. No. 10.] VOREE, Wis., THURSDAY. DEC. 20, 1849. [WHOLE No. 156.

GOSPEL HERALD.

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

☞ The following article, on the organization of the State of Deseret in the Salt Lake Valley, we take from the St. Louis Republican of October 1st, which will clearly show whether the Brighamites are trusting in the arm of flesh or in God:—

It has been already announced that the people residing in the Valley of the great Salt Lake had instituted for themsevles a form of government, which is to be submitted to Congress at its next session. We have been permitted to look at certified copies of the constitution thus established, and of the proceedings of the Legislature under it, and of the reason which led to these movements. The new State is quaintly styled the "State of Deseret," which implies, according to the Mormon history and interpretation, the "honey bee," and is significant of industry and the kindred virtues. It is scarcely necessary to say to our readers, that the population of this new State is composed altogether of persons professing the Mormon faith, of whom the number is rapidly increasing every year, that being the State to which all their emigration is tending. In these proceedings, as in everything else, the peculiarities of this people are preserved, though we cannot see that this will offer any good bar to their application for admission into the Union.

In one respect, at least, the convention which formed the constitution of the new State has set a good example. They were employed only one week in action upon it, and we do not see but what it is as good a one as some of our States have been able to form after months of deliberation. We proceed to give some of its main features.

In February last, notice was given to all the citizens of that portion of Upper California, lying east of the Sierra Nevada mountains, that a convention would be held at the great Salt Lake City, on the 5th of March, for the purpose of taking into consideration the propriety of organizing a territorial or State government.

Accordingly, on the day appointed, the convention met, "consisting of a large portion of the inhabitants of that portion of Upper California, lying east of the Sierra Nevada mountains." Daniel Spencer was elected Chairman; William Clayton, Secretary; Thomas Bullock, Assistant Secretary; and Horace S. Eldridge, Marshal.

After several addresses, a committee of ten was appointed to draft a constitution, under which they could govern themselves until the Congress of the United States should otherwise provide. COMMITTEE: Alfred Carington, Joseph L. Heywood, William W. Phelps, David Fullmer, John S. Fullmer, Charles C. Rich, John Taylor, Parley P. Pratt, John M. Birnhisel, Erastus Snow.

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This report was then made, in the shape of a Preamble and Constitution for the government of the new State. The first clause is as follows:—

"We, the people, grateful to the Supreme Being for the blessings hitherto enjoyed, and feeling our dependence on him for a continuation of those blessings, do ordain and establish a free and independent government, by the

name of the State of Deseret, including all the following boundaries, to wit:—Commecing at the 33d deg. north latitude, where it crosses the 108th deg. longitude, west of Greenwich; thence running south and west to the northern boundary of Mexco; thence west to a d down the main channel of the Gila rive., on the north rn line of Mexico, and on the nothern boundary of Lower California, to the Pacific ceau; thence along the coast northwesterly to the 118th deg. 30 min. of west longitude; thence north to whe e said line intersects the divid ng ridge of the Sierra Nevada mountains; thence norh along the summit of the Sierra Nevada mountains to the dividing range of mountains that separate the waters flowing into the Columbia river from the waters running into the Great Basin; thence easterly along the dividing range of mountains that separate said waters flowing into the Columbia river on the north from the waters flowing into the Great Ba in on the south, to the summit of Wind river chain of mountains; thence south-east and south by the dividing range of mountains that separate the waters flowing into the Gulf of Mexico from the waters flowing into the Gulf of California, to the place of beginning, as set forth in a map drawn by Charles Preuss, and published by order of the Senate of the United States, in 1848."

The powers of the government are then divided into three apartments—Legislative, Executive, and Judicial.

The article in relation to the Legislative Department is not essentially different from the constitution of the several States. Members are required to be free white male citizens of the United States, and to take an oath to support the constitution thereof. The first Senate is to consist of seventeen members, and the House of thirty-five members.

In the Executive Department, provision is made for the election of Governor, Lieutenant Governo , Secretary of State, Auditor of public accounts, and Treasurer. The judicial power is vested in a Supreme Court and such inferior tribunals as the Legislature shall establish A Chief Justice and two associates compose the Supreme Court.

The fifth article provides for the election of all the officers named in the constitution, on the first Monday of May, [last,] and for a vote for, or against, the adoption of the constitution, "and if a majority of all the legal votes shall be in favor of its adoption, the same shall take effect from and after said election."

In the Declaration of Rights, it is declared "that all men have a natural and inalienable right to worship God according to the dictates of their own consciences, and the General Assembly shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, or disturbing any person in his religious worship or sentiments—provided he does not disturb the public peace nor obstruct others in their religious worship."

This Constitution was adopted on the 10th of March, 1849.

The first General Assembly met on the 2d of July. Speaker of the House Millard Snow. Clerk, Frederick Carrington. Assistant Clerk, John D. Lee. Sergeant at Arms, George D. Grant. After the organization, the Chairman announced to the House, that a majority of all the votes of the people had been for the adoption of the constitution. The following persons were announced as elected State officers:—

Governor, Brigham Young. Lieutenant Governor, Heber C. Kemball. Secretary of State, William Richards. Auditor of public accounts, William Clayton. Treasurer, Joseph S. Heywood.

On the 3d a resolution was passed providing for a joint committee to memoralize Congress for a State or Territorial Government, which was afterwards reported and adopted.

On the 5th inst. according to previous resolutions, the Legislature met in joint session, and proceeded to ballot for a delegate and Representative to Congress, when Almon W. Babbitt, Esq., having received a majority of all the votes, was declared duly elected.

On the 9th the Legislature adjourned sine

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die. Before doing so, they adopted a memorial to Congress, in which they set forth the reasons which have induced them to organize a State government. They cite the failure of Congress to provide a government for the territory acquired from Mexico, the abrogation of the Mexican law, the anarchy which has followed; "the revolver and the bowie-knife, (they say,) have been the highest law of the land--the strong have prevailed against the weak--while persons, property, character and religion have been unaided, and virtue unprotected." Finally, they represented that there is now a sufficient number of inhabitants residing within the State of Deseret to support a State government, and to relieve the general government from the expense of a territorial government; and they therefore ask that the constitution accompanying this memorial be ratified, and that the State of Deseret be admitted into the Union on an equal footing with the other States, or that such form of government may be given to them as may be deemed expedient; and that their delegate may be received, and their interests properly represented in the Congress of the United States.

Not a word is said in the constitution about slavery or the Wilmot proviso, such things not having entered into the imaginations of the lawgivers as important for their welfare. The constitution will be pressed upon Congress, and, if ratified, two new Senators and a representative will soon appear in that body from the State of Deseret—a State which was without a settled inhabitant four years ago, and which is some twenty-five hundred miles from the seat of the Federal Government.

BE NOT UNKIND.

It strikes us that there can be nothing more hard to bear than unkindness from those we have labored to benefit. If we have watched for opportunities for doing good to others—if we have befriended them in days of poverty, or in hours of distress—how hard will an unkind look from such fall upon the sensitive heart!—When we have spared no effort to assist and bless them---when our purse has been opened and our hearts enlarged---what will pain the heart like harsh treatment? An angry word from those we have taken to our bosoms in the hour of adversity, is like a poisoned arrow to the heart.

Reader, have you a friend? One who has assisted you; who has stood by you in the midst of darkness and danger; who has poured out the richest treasures of his heart---the warm impulses of his soul, to bless and make you happy? Then be careful how you wound his feelings by lifting your heel against him and uniting with those who would destroy his reputation and his influence. If he has been kind and indulgent to you---if every thought of his heart and every act of his life, were promotings for your happiness, no matter how he may have erred in other respects, turn not against him. If he has enemies, be his friend; stand firmly and faithfully by him. Let him feel there is one heart that sympathizes with him---one soul drawn out in love and kindness---one bosom ever open to his misfortunes, and ever ready to shield him in the dark hours of adversity.--- This is kindness---true kindness, that will not be found lacking in "that day for which all other days were made."

SCOTT'S WEEKLY PAPER.—A few weeks since the prospectus of this elegant family paper appeared in the "Lady's Dollar Newspaper," with a notice that all papers publishing the prospectus entire, or abridged, or making an editorial notice of the same were entitled to an exchange. We accordingly published it abridged at the time, and sent it marked, addressed to "Scott's Weekly Paper, Philadelphia, Pa.," but as yet have received nothing in exchange. What is the matter?

RECEIPTS FOR THE HERALD.

Ruth Foster,	$1,00 to Vol. V No. 13
Jesse Seely,	1,00 to Vol. V No. 4
Elias Downing,	2,00 to Vol. IV No. 26
H. P. Brown,	3,00 to Vol. III No. 40
Judah Wear,	2,00 to Vol. III No. 52

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A SHORT SERMON.

BY J. S. C.

"For God is not the author of confusion, but of peace, as in all churches of the saints." 1st Cor. xiv. 33. The assertion here made by the Apostle is by way of concluding the argument previously adduced, as may be seen by consulting the epistle. Particular reference is had in this chapter to the gift of tongues, together with the superior gift of prophecy. And Paul exhorts to covet the one and encourage or forbid not the other, but to observe order as a leading principle established by God, "as in all churches of the saints."

My object in discoursing from this text will be to compare this fundamental principle of divine truth with the present state of affairs as they exist in the nominal religious world, as also to offer some remarks in confirmation of this truth by an appeal to the works of creation and the established laws of God. 1st. God is not the author of confusion. Need I ask, who will deny this truth? If there are none to deny in word or deed, then no plea is necessary to defend it. Perhaps few individuals will volunteer publicly to controvert this principle by oral or written discussion. But many and even most the wide world over are living in confusion and disorder, both by precept and example. And, what is still more to be wondered at, by far the greater part of the enlightened community, professedly religious, are living as foreign from that order that heaven has established as true solid peace is absent from the wicked.

To prove that God is not the author of confusion we need only appeal to the works of his hands, where free moral agents have had nothing to do. Here his works have not been marred by human skill. Here vain sophistry stands apparent, contrasted with divine logic. Here, when men are required to reason with God, he cries out, I am vile, I am a worm, and no man. The perfect order of time, place, distance, sixe and connection, and revolution, together with all that is necessary to the perfection of his works, is clearly apparent. So that he that denies this doctrine charges God foolishly, and is in danger of eternal death.

Words are said to be cheap things, but the scripture saith by thy words thou shalt be condemned. But words which do not embody a principle of good or evil weigh nothing in argument. Every word is useful in its proper place, and weighs in proportion to the principle it stands connected with. For instance, sun, the fountain of light, standing in its proper place and order as a principle established by God, weighs not only in proportion to its size, but to its place and to the several bodies with which it stands connected. And probably without that word or its substance in its proper place we could not long survive in this state of being; and universal disorder must take place, and confusion throughout the solar system. So perfect is every principle established by God, that each part is always essential to the perfection of the whole.

Before God made man he made him an abode or place of habitation, with all things necessary to his happiness or perfection, with a perfect rule of life to extenuate his bliss. He made him lord over this lower world; of course free to break, or capable of breaking, the laws of his God, and of legislating for himself, and lording it in unrighteousness over this portion of his maker's creation to a certain extent. So that whatever man does in disobedience God is not the author of, as in the language of the text. And, consequently, God's being the origin of man's creation does not make him the author of confusion. For we see God's works are all perfect, which are found beyond his influence, (that is, man's influence.)

The critic may say we behold confusion among the sinless brutes, and imperfection through inanimate creation. True; but is it not clear that the sin of man has introduced this disorder and confusion also? There might not have been an imperfect tree, thorn or thistle but for man's disobedience; no stagnant swamps or sluggish streams, or cragged hills and mountains. The waters were gathered together into one place, and the dry land ap-

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peared, and presented one beautiful vast extended plain, without the least disorder or confusion. It was all pronounced good by an allwise and perfect God. It continued good until new and contrary precepts were listened to.

Here is the origin of confusion. And will any man say that God was the author of it?—God forbid. The law of the Lord is perfect, making wise the simple, and converting the soul. It appears after man had broken the law of his God, there was no salvation for him. He could not possibly mend it. He was out of order, confused, and sought to hide from the threatened judgment. But, alas! he could not. Not only his nakedness was felt, but his shame also. Like a plant disconnected from its sphere and hurled amidst universal systems into unknown regions of darkness, where naught but confusion and death in silence reigned, appeared in the dark prospect and wild maze of confusion before him.

Here love unbounded, here mercy pleads, and here infinite wisdom institutes a new order; creates, as it were, a new sun to this disordered system, and new laws and new ordinances, by obedience to which lost man might be saved, and confusion eventually restored to order. Some have supposed that the penalty was death eternal. If so, (and it is plain that no promise of life was offered, even in the most remote distance in the provision then made known,) it would appear that God is able to save where he has promised no salvation; provided he has not set bounds beyond which he can never go, and so we are informed by Jesus Christ himself, that whoso sinneth against the Holy Ghost hath no forgiveness in this world nor in the world to come, but is in danger of eternal death. So that to venture upon the mercy of God in disobedience is almost as much as hoping that God will lie to spare the sinner, as some men threaten to punish their children, and repent. But God is not a man that he should lie, or the son of man that he should repent.

The denunciation upon man's disobedience appears evidently fulfilled to the letter, as days were counted before the fall, even one day as a thousand years. And so death has reigned from Adam to the present time. And thus we have it fulfilled continually and indisputably, and if any have returned they have given us no certain information of the destiny of the departed. But life and immortality are brought to light by the gospel. Christ himself hath shown us the way, the means, the end. He has even become the end of the law for righteousness, to every one that believeth, both Jew and Greek. And God out of Christ is a consuming fire.

Christ came to restore order; to bring order out of confusion. He died and rose to establish himself the triumphant king over death and the grave. All power is given to him. He can create and he destroy. By him kings reign and princes decree justice. He putteth down one and setteth up another. He reigneth over kings. He must reign till all enemies are put under his feet; even till death is swallowed up in victory, and universal peace, harmony and perfect order be restored throughout the universe of God, and peace supply the place of confusion.

But, first, let us consider a little of the consequences of breaking God's law, as it has already been developed in the history of the almost six thousand years that are past. Had the consequence of Adam's breaking over the order that God instituted ended with his death, it would have been a small affair compared with what has been the result. Here is an idea that aught to be called to mind by every individual who dares violate a known command of his maker, seeing he visits the iniquities of the fathers upon their children, as a natural consequence, and the evil may be increased in that same ratio that the parent bears to the number of his children. And who can know where the influence of a bad example will end? And, coming in contact with varied dispositions, who can know the excesses to which it may be carried?

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has since followed. Her fear of punishment did not overbalance her thirst for knowledge, and participation of joy in things forbidden.—And this same want of fear, to an alarming degree, is witnessed in her posterity. Even at the present time many seem to be wholly destitute. Their continued transgressions say there is no fear of God before their eyes. But among those who profess to fear and to love God, we see most are willing to swerve at least a little from the plain commandment, as though a little deviation would not be noticed. Remember it was but a little honey taken from the end of his staff that Jonathan forfeited his life. And cursed is every one that continueth not in all things that are written in the book of the law to do them. From these remarks, and many other arguments that might be drawn, we see the importance of close attention to the laws and ordinances of the gospel of Jesus Christ, by which we are to escape death, and be saved in his kingdom.

I now come to speak more particularly in reference to the perfect order of the church of God, and to compare it with that which assays to be his church. And if the difference is not plainly discernible, methinks the devil can deceive much easier than when he had to dispute plain commands to offer an inducement to break the order that God had established, and thus introduce confusion and every evil work. There are many ways to detect a counterfeit in this matter. A bill being perfect excepting one counterfeit word would be sufficient to condemn it.

It would seem as though no argument were necessary to convince any individual that the church of God, in an organized state, is sought for in vain in the confused mass of Roman Catholic or Protestant sectarian divisions. But seeing that some, and not a few only, are thus bewildered, or are in fellowship with darkness and confusion, being ignorant of God's righteousness, and going about to establish a righteousness of their own, and have not submitted to the righteousness of God, which is by faith, it may be here proper to set forth the church of God in the order set up by Jesus Christ, with its officers and authorities, together with its ordinances specified, and unchangeable doctrine.

1st. The order: Apostles and prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? Were these questions put to the sectarian churches, how many or which among them could answer to the Apostolic church in reference to the several grades of officers?

And then, again, if, as some pretend, they have only changed the name and not the character, in what do their official duties consist? And why are men more competent to fill the dignified station of prophet and apostle than formerly, while destitute of the functions of that or those offices? Suppose a man assumes to be cashier of a certain bank bill by answering to the name of the real cashier. When the bill is presented to be footed, and the cash equivalent demanded, what will the mere name amount to?

So also of the present day, heaps of teachers that swallow up the name of prophet under the name of diviners, and so on. When the official duties of the prophet's office are called for, what answer do we get? And what but confusion of face and confusion of language might we reasonably expect from such a mass of disorder and confusion? God is not the author, or any church destitute of the officers and authorities and gifts by which he honors his church. God never honors a people who reject his prophets.

The present is not the first time that men have despised those officers and that office work that God has employed in his vineyard. And God is unchangeable. As he has done he will do again. He will miserably destroy all pretenders who assume to fill offices to which God appointed not. We will admit of course that there might be a counterfeit where the real

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Who for one moment will hold his peace, when thus imposed upon? And are we thus involved? Are we so easily duped? so completely covered with sectarian churches upon churches that we are shut out from the light of common sense, as well as the light of revelation? Need we any further refutation?—Need we further to examine for evidence to condemn? Shall we withhold our judgment in this case for fear of opposing truth or things sacred? If we cannot tell truth from error, let us give up the search, and make the best of the present time.

But there is none occasion for despairing in this matter. God is the author of his church and of its order, and of its doctrine, and of its ordinances; and they are all plain and easy to be understood, and never was and never can be successfully counterfeited so as to make it difficult to detect the fraud. So perfect is the work of God in the redemption of mankind and in the establishment of his kingdom among men, that it is decreed by the Almighty that it shall be diverse from all churches and kingdoms upon the earth, having in it those principles of holiness and that perfect order which are essential to its perfection and eternal duration. Even so. Amen.

LABOR AND CAPITAL.

The extremes of society in England are awful and threatening, foreboding a speedy crisis, if not averted by conciliatory, equitable and vigorous measures—measures that will place the laboring man nearer on a level, as respects his worldly position, with those who profit by his industry and luxuriate on the fruit of his toil. We are the richest, and at the same time the poorest nation on the face of the earth. Palaces with fragrant odors are surrounded with cellars and garrets, deadly with typhus; the opera-clad dandy steps from his magnificent mansion, and passes unheedingly by the shivering, half-naked, famished wretch, whose only couch is the flagstone of the pavement, and his pillow the stepping-stone of the door. The contrast is too great to last, and too much for human endurance to prolong. But it is not the poor—in the commonplace acceptation of the word—nor is it the simply destitute who are to be dreaded, but those are to be feared who are reduced to want by no fault of their own, whilst they behold interests flourishing—interests they have been led to believe identified with their own, but which they afterwards discover are separated by the overwhelming control exercised by capital over labor.

Then comes the natural and oft repeated question—"Why should others reap all the benefits of labor, and revel in luxury, whilst the producers are perishing from want?" One day this problem must be solved, and then wo to the tyrannical oppressors who have fattened by trafficing on the labor of their fellow men! At present capital and labor regard each other with jealous looks; the proprietor of the former characterizes the latter as belonging to one of the dangerous, discontented, and turbulent class that must be put down; while the working man justly regards with a dissatisfied eye the product of his own soil swelling the revenues of a master who scarcely grants the originator of his wealth sufficient for the decencies and necessaries of life. This must shortly be altered, or what would now be considered as a concession, will, in a little time, be converted into compulsion. Social reforms are daily becoming the most pressing of all reforms, and the great, the all-absorbing question must be—postpone it as you will for a time—the condition of the working classes. Land was at first the capital that swept everything before it, then came capital, and now must come labor—the only real and permanent capital—the only currency upon which society can with safety calculate for its endurance, and which must before long assert its supremacy and independence. It is a notion, then, too absurd to entertain that the possessors of this only genuine and legitimate capital are forever to remain crushed to the earth and borne down by abject misery and neglect, whilst they possess in their sinews the wealth of the nation.

It is because the working men of England have never raised the cry of "down with the rich," or put forth their tremendous and overwhelming power to crush an impotent minority—is it for that reason the cry of "down with the poor" is to be persisted in, and carried out to the very letter—that barracks are built in our manufacturing towns to contain soldiery, sufficient to suppress, by the bayonet and the sabre, the voice of remonstrance and complaint—and that the petitions of the poor are of no value or weight with the legislature of the country, unless backed by the influence of wealth, or that of political interest? There is no country in the world that has reaped such immense benefit from the exertions of the working classes as England, and in no other country on the face of the earth are they so neglected and contemned.

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To spots in life's variegated track,
Where hope—a pearl drop'd here, another there,
Till bankrupt prov'd—she left us to despair.
Staid retrospection lends a soothing view,
Of blooming flow'rs, that by the way-side grew,
And buds of promise, lovely, sweet and fair,
E'er blooming, perish'd from the heart's parterre.
The spoiler comes—exempt are no home bow'rs;—
He culls and takes from all our darling flow'rs—
Bears them in triumph from our sight away,
The yearning soul cries out where—where are they?
Time has its signals all along the road,
That tells us where his reckless agent strode.
Yet those mark'd bounds thought dearly traces,
And loves to linger near those sacred places.
The past! the past! my soul is with the past!
The unwearied stream of time flows on so fast,
To-morrow and to-morrow—as to day—
Can scarce be greeted ere they're pass'd away.
All life that is can but a moment last,
And quick as thought the present is the past.
Time, the extinguisher, makes no delay,
Then let us trust in God, on Him rely,
That we may dare to live, nor fear to die.
While Faith points upward 'yond the silent tomb,
Where bright as stars in sweet perennial bloom,
And in their native soil, with angels fair,
Do our own blossoms thrive 'neath heav'nly care,
Forever green where sweet life-fountains play,
Where shines Infinite Love with joy-inspiring ray.

THE BEGGAR.

At the time of the great famine, on a cold winter's day a poor woman came to a village and began begging for charity. Her clothes were clean, but torn and patched in many places. The snow was falling fast—her head was wrapped in a handkerchief; in one hand she had a stick and with the other she carried a basket. From most of the houses she received only a very scanty succor: even some rich persons drove her away with harsh words. There was but one poor peasant who invited her into his house, where there was a good fire in the grate, and his wife took a cake out of the oven and gave the woman a large slice.

The next day every one where this stranger had asked for charity was invited quite unexpectedly, and to the general surprise, to sup at the castle. When all the guests were arrived, they proceeded to the dining room, where they saw two tables laid out. One was very small, but upon it were many exquisite dishes. The other was large and magnificent, had a great number of plates, but they held but scanty nourishment—such as a piece of half musty bread, a couple of potatoes, a handful of brand, and some held nothing at all.

Whilst the guests were wondering what this meant, the lady of the castle spoke thus:—"The beggar who passed through the village was myself, in order to judge for myself, of your charity in this time of need. The two poor people whom you see here, took me in and treated me the best they could. In consequence they will eat at my table to-day, and I will give them a pension. As to you, regale yourselves with the offerings you gave me yesterday, and which you see here upon your plates; and fail not to reflect while you do honor to the good cheer, that thus you may be treated in another world.

This story is not fabulous; the heroine of the adventure is Lady Grey.—*Ex paper.*

I HAVE NO TIME TO STUDY.—The idea about the want of time is a mere phantom. Franklin found time in the midst of all his labors to dive into the hidden recesses of philosophy, and to explore the untrodden path of science. The great Frederick, with an empire at his direction, in the midst of war, on the eve of battles which were to decide the fate of his kingdom, found time to revel in the charms of philosophy and intellectual pleasures. Bonaparte, with all Europe at his disposal, with kings in his anti-chamber begging for vacant thrones, with thousands of men whose destinies were suspended on the brittle thread of his arbitraty pleasures, had time to converse with books. Cæsar, when he had curbed the spirits of the Roman people, and was thronged with visitors from the remotest kingdoms, found time for intellecual cultivation. Every man has time if he improves it as well as he might, he can reap a three-fold reward. Let mechanics then make use of the hours at their disposal, if they want to obtain a proper influence in society. They are the life-blood of the community; they can if they please hold in their hands the destinies of the nations; they are numerous, respectable, and powerful; and they have only to be educated to make laws for the nations rightly.

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GOSPEL HERALD.

VOL. IV. No. 41.] VOREE, WIS., THURSDAY. DEC. 27, 1849. [WHOLE No. 167.

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PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

BY THEIR FRUITS YE SHALL KNOW THEM.

It is common to judge of systems by their adherents; and with proper qualifications this is right. "By their fruits ye shall know them," is a saying of our Saviour; true for all time, in all the senses intended. But like every other law enunciated by him, it must be understood, and properly applied.

We often see amiable men; and those who pass as good men; and whom we may hope in the judgment of charity to be such, adopting views of truth, which are plainly erroneous; and applying Christ's rule above stated, with no discrimination, the world draws an inference at once in favor of their systems of error. It seems hard to conceive that men of piety could embrace such heinous errors as these are alledged to be. It is not easily credited, that men of enlarged minds, such as these appear to be, in relation to most things, could be carried away by follies so contemptible. And yet constant experience affirms that it is so. A man of strong and disciplined mind—disciplined in certain directions—takes up with a foolish and absurd dogma, and pins his faith to it as if it were an ascertained truth. A man who has proved himself a sincere Christian by his works of love, falls in with some specious but pestilent error and embraces it with all his soul. A mild and amiable man lays hold of a shred of belief which, when carried into practice, would work nothing but destruction among men, and hugs t to his bosom. As the world reasons, the fact that such men embrace such doctrines, affords presumptive evidence that the doctrines are truth; and if a doubt is expressed, the words of our Lord are quoted in proof.

The error commonly lies in supposing the good which we see in the man's character and life, to be the fruits of his error; whereas it is no such thing at all. The good we see is the fruit of better doctrines earlier held; of instruction elsewhere given; and of a character formed under better auspices. Thus we find persons who infer that Mormonism cannot be the system of villiany it is represented to be, because there are quiet and honest people connected with it. The latter fact is undoubtedly true; but their honesty and quietude is no part of the fruit of Mormonism. It is the result of an earlier religious education; perhaps in connection with some of the denominations of the land, with whom for a time they may have held an unblamed membership. Wait till their children, and their children's children have been educated as Mormons, and they will then be found to correspond with it in every feature of its atrociousness. It is not according to the analogies of nature for fruits to appear without an interval from their time of ripening. No more will the fruits of truth or error be gathered without time for their growth and ripening.

We must not then mistake the product of one system for that of another. We are not entitled to suppose that because the Roman Catholic, or Unitarian, or Universalist, or Swedenborgian churches embrace men whom we personally esteem, that these systems of belief are of course right. The question is, what will the product of the system be when its own fruit has time for perfection? The men of whom we speak may possibly be saved; their errors being the "wood, hay or stubble," to

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GOSPEL HERALD,

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TERMS:

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All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

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be burned up, while their own souls are delivered as by fire. No error we may be sure can be safely hugged to a man's bosom. The product of a lie cannot be fruit fit for the garner of God; and it makes no difference who the men are by whom it is cherished and cultured. Let us look narrowly at the truth in the heading of this article, and read it as it should be read. "By *their* fruits ye shall know them."—*Prairie Herald.*

☞ "It is a poor rule that will not work both ways;" therefore let us apply the reasoning in the foregoing article to Protestantism.—It is a common error to suppose the good "which we see in the man's character and life to be the fruits of his error;" whereas it is no such thing at all. The good which we see is the fruit of better doctrines, earlier held; of instruction elsewhere given; and of a character formed under better auspices. Thus we find persons who have inferred that the Protestant reformation could not be "the system of villainy it is represented to be, because there" were "quiet and honest people connected with it." The latter fact is undoubtedly true; but their honesty and quietude was "no part of the fruit of" Protestantism. It was "the result of an earlier religious education, perhaps in connection with" the Roman Catholic church, "with whom for a time they may have held an unblamed membership." 'Their children and their children's children, who have been educated as Protestants, have been found to correspond with it in every feature of its atrociousness.'

Whenever Catholic nations have conquered uncivilized nations they have converted them. But all the countries which are accessions to Protestantism have become so by colonizing and extirminating the natives; not one by converting them. The votaries of this hydra-headed system generally subsist by oppressing, defrauding and robbing each other, and those around them. The time has been when they amused themselves by torturing and killing one another; but since the Church of Jesus Christ of Latter Day Saints has been established the Protestants of America have been nearly all engaged in a general crusade against her. And although they have several times succeeded in plundering and robbing the saints of their possessions; tortured and killed twenty-two of their number, among whom were Joseph and Hyrum Smith, the prophet and patriarch, whom they murdered in cold blood, after they had pledged their faith for their protection, yet the church still lives, and will triumph, for God is with her. "Let us look narrowly at the truth in the heading" of the preceding article, and understand it as it reads. "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire."

Georgetown, Mass., Dec. 9th, 1849.

FRANCIS COOPER,—DEAR SIR:—As my term for the Herald expires with the 36th No., I wish it to be continued as heretofore the ensuing six months, for which I send you one dollar. It is the only messenger among all the Latter Day Saints that visits me in my lonely situation. The glad tidings which it often brings revives my poor care-worn spirit, and keeps my sinking hope alive. There sometimes comes to hand a little sheet from Wm. Smith's Editor, but it contains so much blackguardism, and pounces so heavily on Pres. Strang, I do not like it. I saw in the Herald sometime since a notice that E. Page had an appointment to come to Georgetown. I fondly hoped I should once more have the privilege of seeing some of the faithful servants of God, but thus far I have hoped in vain. I have also learned that Elder S. Graham has been in Boston, but know not that he is there now. If he is, I make this request, that he may come to Georgetown. There are a few Brighamites left here, and a few who do not follow Brigham, but they seem to be lost in the fog that has overspread the church. I feel that there is something yet to be done in this region. There are souls here to save. Will not the Lord yet have mercy on the people in this region? To the saints I would say, I feel the need of your prayers while I dwell here deso-

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A short time since I received a letter from a friend who has gone with the Brighamite camp to the Salt Valley. Among other things it contained a sharp rebuke for having turned away from the principles I once embraced. But I here take the opportunity to say to all saints or people, (Brighamites not excepted,) that I have not turned away from any principle that is contained in the fulness of the Gospel. No, not even the principle of having a prophet to stand at the head of the church, which they themselves have abundantly taught, without which there could be no church of Christ. Brigham Young has said there was none on earth. So of course they are not it. This writer describes the Salt Valley as being one of the Lord's secret chambers. Jesus said, when they shall say lo here, or lo there, believe them not. If they shall say he is in the desert, go not after them. If they shall say he is in the secret chambers, believe it not. Give me the word of the Lord, and not of men. Yours in the faith of the new and everlasting covenant,

A. P. HOLMES.

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WOMEN STRONGER THAN OXEN.—A distinguished physician says: I anticipate the period when the fairest portion of creation will step forth unencumbered with slabs of walnut and tiers of whalebone. The constitution of our females must be first rate to withstand in any tolerable degree the terrible inflictions of the corset eight long hours every day. No animal could survive it. Take the honest ox, and inclose his sides with hoop poles, put an oak plank beneath him, and gird the whole with a bed cord and demand of him labor.---He would labor indeed, but it would be for breath.

A SHORT ROAD TO COMFORT.—As a straight or right line is the shortest distance between two points, so the obedience of faith is the shortest road to comfort. They who turn aside after their crooked ways, only weary themselves with vanity; till at length their day is consumed, and their mercies gone, God leads them forth with the workers of iniquity. But wisdom's ways are ways of pleasantness, and all her paths are peace. Here is no painful retrospective. Lost time and wasted powers shall never reproach the service of God. They belong to the folly of sinners and the wages of sin; while every act of holy obedience gives present satisfaction, and gains upon ultimate hope.—*Mason.*

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THE BATTLE OF LIFE.—Life is a battle.---The field is the world, and every son of Adam has his part to act in the great struggle. But, of the vast host engaged, no two have, in all respects, the same post assigned them, though every one has a post which is of the greatest importance to himself and to others.

The battle of life, like all other battles, is waged with various success. Now victory crowns a combatant; and anon the victory becomes the vanquished. Here, one fights with the unflinching ardor of assured success; and there, another but languidly repels the fierce assaults of his enemies, as if just ready to yield in the hopeless contest, while all around are to be seen the melancholy fruits of the hard fought battles.

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FORGIVENESS OF L. D. HICKEY.

New York, Dec. 3d, 1849.

DEAR BRO.:—Yours of the 28th ult. is received. I have written the news to you from Philadelphia, which was good. The church here is in a good state. One was baptized last week, and two young men this week. There are four of the old members that did not attend our meetings when you was here who have come back again to the church. I found Bro. Hickey like a lamb; the most humble man that I ever saw. He made the strongest kind of a confession, and has given full evidence of a lasting repentance. He is like a child.—He humbly desired that I would cast the devils out of him, which I did; and now he is clothed and in his right mind.

He has been in the tombs, lost his clothes, and sent to the lunatic asylum. I found him at Bro. Leech's. He was afraid we would not forgive him. I let him speak on Sunday. It had a great effect. He said he had wronged two of the best men on earth, viz. you and me. He said he did it because the devil was in him. We hold a council to-night, and I think of sending him to Philadelphia and Jersey. I hope you will approve of what we shall do in the matter. I am afraid he will die if we do not let him preach. James, let us have mercy on him. Suppose you recall his suspension.—I think he will make one of the best friends we ever had. The Hickey affair has done great good here, and it will do immense good in Philadelphia. It is looked upon as the mighty power of God. Yours in haste,

G. J. ADAMS.

New York, Dec. 5th, 1849.

DEAR BRO.:—I haste to inform you that we held our meeting last night, and a good one we had. God and your spirit was with us. Two men were confirmed, and many bore testimony. Van Deusen was there, but we bound up the devils so tight in him that he could not open his mouth, and he trembled like a reed shaken by the wind. After the meeting he raged a little. Bro. Hickey told him to his face that he was a liar, a knave, a puppy, and a scoundrel. The brethren gave Bro. Hickey their united forgiveness, and prayers, and confidence, and I have sent him to Philadelphia and Jersey to preach. I hope I have done right. He will write to you without delay. I hope you will write to Bro. Hess, and approve my counsel in this matter. God have you all in his holy keeping.

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Philadelphia, Dec. 6th, 1849.

DEAR BRO. STRANG:—I am at Bro. Long's through the all-wise providence of God, and I feel as Nebuchadnezzar did after he had been driven out from among men. Dan. iv. 37.—And all I have to say is, I love you as I never loved before. I have confessed to God and man, and I ask your forgiveness and your prayers that I may be just such a man as God shall own and bless in the future. I would like to see you, and tell you what I have passed through since I saw you. I feel like a child. I ask your counsel and advice, that I may do the thing that will please God. I heard your voice. It seemed sweet to me. My prayer to God is, that he may bless you and guide you in all things aright.

Bro. Adams I suppose will tell you the particulars of my sufferings since I saw you. I ask your forgiveness for talking as I did in the hall at New York, and by the grace of God and the prayer of the saints I will try to do the thing that is right in the future. If you have any news for me I hope you will communicate.—You know what I have said, and I hope you will aid me that I may learn to do good and not evil. I have had sore temptations. I have had no news from my family since I saw you, except a letter that Bro. Greig sent to Bro. Hess from the Island. If you know anything about my family please send me word if they have left, &c.

Bro. Jackson is here. He does not know what to do, but I think we shall open a door to Germans here before two weeks pass by. He feels rather down his fear is so great, but I think he will make a mighty man among them. Give all the good counsel you have.—Whip me when and where I deserve, but re-

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member mercy, for I am weak and not strong. I thought I was strong, but, alas! I am as a little child. I send my best respects to you and all the saints. I hope you will pray for me. Yours in love and true friendship,

L. D. HICKEY.

P. S. Bro. Greig wrote a good letter. Yes, one that is calculated to do good. One that will learn me as well as others to mind my own business.

L. D. H.

Baltimore, Md., Dec. 7th, 1849.

DEAR FRANK:—I send you the foregoing for publication. And having given the matter a careful consideration have concurred in the action of Bro. Adams and the church in New York. Bro. Hickey is forgiven. I look upon the matter as containing a most serious warning to all whose hearts contain the germ of rebellion, for it is as the sin of witchcraft. Here was a strong man in the vigor of intellect and manhood, first given to lies and all manner of uncleanness, then to diabolical delusions and insanity, merely for denying the authority of the priesthood of God, and following after one of the many false spirits which are abroad in the land.

John well said, "believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." Again our brother is clothed in his right mind, because he has been forgiven and blessed by the priesthood, which holds the keys of the kingdom.

JAMES J. STRANG.

PRIVATE INTERPRETATION OF THE SCRIPTURE.

"Knowing this first, that no prophecy of the scripture is of any private interpretation."—PETER.

All the difficulty that remains in order to understand the Apostle's teaching here, rests upon the word *private*. This mysterious word is thought by many to admit of a variety of constructions. Let us examine it; because the gospel is of no good use to us until we understand it. And when we settle the dispute about this one little word, we shall hush the quarrel got up by Babel's prints. Private, then, means not public, but secret, dark or hidden. *No* is an adverb of negation. Consequently this meaning is negatived in the text. Hereby we learn what it does not mean, according to the understanding of all wise or learned men. This point, then, is settled beyond dispute.—And now it only remains to show what is its true meaning.

Here the difficulty lies. Some assert that every prophecy of the scripture should be literally understood. If so, why have so many mistakes been made by men of letters, doctors of divinity, &c.? And why did the Jews overlook the many pointed prophecies concerning the first advent of our Lord? And why is it that our modern sectaries do not each and all discover thereby what the prophecies so plainly declare respecting them? Is not the present state of things pointedly penned down by prophets and apostles? If literal, why not men of science understand it? And is it not evident that they do honestly, or at least sincerely, differ, even upon the prophecies? And these differences are by no means non-essential. They are as wide apart as the east is from the west, and as directly opposed as the north and south poles. So evident are these facts that proofs are unnecessary.

And when Mr. Miller declared from the prophecies the burning of the world in 1843, how did the sectarian foundations shake? To feed the flame, did not rumor travel from one end of the earth to the other? And was it not hurried along by many who did not openly commit themselves, or fully embrace the doctrine? Were not evidences brought from the testimony of heathen nations to prove an important era just about to take place, &c.? And if to be understood literally, then nothing is plainer than that the Jews must soon be gathered to their land of promise. But if not literally to be understood, what then?

member mercy, for I am weak and not strong. I thought I was strong, but, alas! I am as a little child. I send my best respects to you and all the saints. I hope you will pray for me. Yours in love and true friendship,

L. D. HICKEY.

P. S. Bro. Greig wrote a good letter. Yes, one that is calculated to do good. One that will learn me as well as others to mind my own business. L. D. H.

Baltimore, Md., Dec. 7th, 1849.

DEAR FRANK:—I send you the foregoing for publication. And having given the matter a careful consideration have concurred in the action of Bro. Adams and the church in New York. Bro. Hickey is forgiven. I look upon the matter as containing a most serious warning to all whose hearts contain the germ of rebellion, for it is as the sin of witchcraft. Here was a strong man in the vigor of intellect and manhood, first given to lies and all manner of uncleanness, then to diabolical delusions and insanity, merely for denying the authority of the priesthood of God, and following after one of the many false spirits which are abroad in the land.

John well said, "believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." Again our brother is clothed in his right mind, because he has been forgiven and blessed by the priesthood, which holds the keys of the kingdom.

JAMES J. STRANG.

PRIVATE INTERPRETATION OF THE SCRIPTURE.

"Knowing this first, that no prophecy of the scripture is of any private interpretation."—PETER.

All the difficulty that remains in order to understand the Apostle's teaching here, rests upon the word *private*. This mysterious word is thought by many to admit of a variety of constructions. Let us examine it; because the gospel is of no good use to us until we understand it. And when we settle the dispute about this one little word, we shall hush the quarrel got up by Babel's prints. Private, then, means not public, but secret, dark or hidden. *No* is an adverb of negation. Consequently this meaning is negatived in the text. Hereby we learn what it does not mean, according to the understanding of all wise or learned men. This point, then, is settled beyond dispute.—And now it only remains to show what is its true meaning.

Here the difficulty lies. Some assert that every prophecy of the scripture should be literally understood. If so, why have so many mistakes been made by men of letters, doctors of divinity, &c.? And why did the Jews overlook the many pointed prophecies concerning the first advent of our Lord? And why is it that our modern sectaries do not each and all discover thereby what the propheeies so plainly declare respecting them? Is not the present state of things pointedly penned down by prophets and apostles? If literal, why not men of science understand it? And is it not evident that they do honestly, or at least sincerely, differ, even upon the prophecies? And these differences are by no means non-essential. They are as wide apart as the east is from the west, and as directly opposed as the north and south poles. So evident are these facts that proofs are unnecessary.

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Now we want or need positive proof in this matter, and such as cannot be successfully controverted. We want something better than Miller's key of exposition, although that was thought by some an improvement in the sectarian world. And, in fact, it did call the attention of many to awake from midnight darkness to search the scriptures to see if after all there was any true light to be gained therefrom, by the help of Miller's new invented key to unlock the before sealed book—sealed to human intellects by spiritualizing divines. The people flew with eager haste, perishing with hunger to get a taste; that if possible, during so short a notice, they might prepare their ascension robes.

But, as I said, we want a positive definition of this word private; for we have had many private definitions given already, and many of them are made since very public. And yet, after all, the difficulty still remains. Is it a riddle to be guessed out, that so many learned wits are ignorant of, while at the same time teaching their ignorant neighbors by charging? I do not wonder so many are turning infidels to what nobody understands, or can understand, after so much searching and disputing and failing to prove. But, by the grace of God, the mystery is revealed, the little word *private* is understood.

And now, if they will endure sound doctrine, any of them in the sectarian world, we will tell them what has always proved an offence to them and the most of mankind. And I would like to touch them as tenderly as possible, lest they should stop their ears, as they usually do, and cry out, away with him. For I am reminded by prophecy that you will not endure sound doctrine, because your ears are turned away from the truth to follow such as you have procured to yourselves, who teach fables. But no prophecy of the scripture is of any private interpretation, but holy men of God spake as they were moved by the Holy Ghost.

Here it is explained. The holy man of God is what we want. This will tell the story right. He will speak as moved by the Holy Ghost. And, consequently, will prophecy, and give also correct expositions of prophecies already penned. And such a man is a man of God, a holy man, a truly public man, because he is a minister of God, God-made and God-sent—sent to teach the public, and not a party merely. And since we live in an age when men deny these things, it is difficult to persuade; nevertheless it is positively proved as clearly as at any former period that God has raised up a prophet, and in a time too when he is much needed; while all the world beside are lost to God, and blind to the scripture predictions.

Then let us know this first, that no prophecy of the scripture is of any private interpretation, &c. No, not any. But the holy man of God is necessary to guide us as the man Philip was sent to guide the Ethiopian eunuch. The natural man cannot discover the things of God. We cannot live without a prophet, and live in the church of God. For such is God's order, and he that opposes it opposes the work of God, and is at war with the gospel of Jesus Christ. Come, then, all ye sectarian priests, be obedient to the faith once delivered to the saints. Acknowledge him whom God has made your superior, and you shall live. And the people who are looking to you for light shall open their eyes upon the yawning pit that they with you were almost ready to enter. J. S. C.

EXTRACT OF A LETTER.

Bennington, N. Y., Dec. 8th, 1849.

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SLANDER.

This is one of the most ruinous evils of the world. It spreads strife and contentions in the hearts of the people. It is not confined to any one town, city or country, but it spreads its blasting influence throughout all the countries of the earth. Nor is it confined to that part of community called sinners and ungodly, but it is in all christian (so called) societies; even in the PRAISED Republic of America. It is found at home and abroad, leaving bitterness and enmity wherever it is practiced.

There are many different denominations of religious people, who all say and think they are on the road to heaven; also have charity for each other's doctrines and creeds; and say, "they do not think it makes any difference to which church they belong, for they are all going to heaven;" and yet they are slandering one another all the time. Do they ever stop to think whether they will keep it up the same way in heaven? Will they have divisions and separate parties there? Or will they all join in one body, and be united under one general ruler? What! be united in union after death with those they are at enmity with through life? No, indeed. There is slandering enough in the different churches to damn them, if they do nothing else. God will never suffer a slanderer to enter the kingdom of heaven.

I think there is altogether too much slandering practiced among the saints. They are too ready and willing to hear and cherish an evil report of a brother or sister. Whether they really believe it or not, they will tell it from one to another till at last it is taken for truth by all who hear it. It has a deadening influence to the work of God in these last days.—Unbelievers think the church of God no better than sectarian churches, and this is one reason for it. The saints never will live in love and union, and inherit the kingdom of God, until they quit slandering one another. It is one of the most cursed, despisable evils in the known world. It should be shunned like the adder, for it is as poison as the poisonest serpent. It is twin sister to intemperance, and therefore will at last meet the same end.

"Then speak no ill—but lenient be
To other's feelings as your own;
If you're the first a fault to see,
Be not the first to make it known.

For life is but a passing day,
No lip can tell how brief its span;
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HOW TO PRESERVE HEALTH.—Medicine will never remedy bad habits. It is utterly futile to think of living in gluttony, intemperance and every excess, and keeping the body in health by medicine. Indulgence of the appetite, and indiscriminate dosing and drugging, have ruined the health and destroyed the life of more persons than famine, sword and pestilence. If you will take advice, you will become regular in your habits, eat and drink wholesome things, sleep on mattresses, and retire and rise very regularly. Make a free use of water to purify the skin, and when sick follow nature.

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DISPERSION, SITUATION AND RESTORATION OF THE JEWS.

Lo! Judea's remnants—long dispersed abroad,
Without a prophet, king, or priest of God—
Have wandered exiles from their native home,
To darkness doomed, till their deliverance comes.
Their city once so glorious to behold,
Their temple, decked with precious stones and gold,
The seat of wisdom, and the light of kings,
Where mighty nations did their tribute bring,
Have long remained in one wide ruin round,
And desolation reigned o'er all the ground.
But comfort ye my people, saith your God;
Proclaim the joyful tidings far abroad:
Thy sins are pardoned, and thy warfare o'er,
Thy sons and daughters now shall grieve no more;
But kings thy nursing fathers shall become;
Their ships, and beasts, and chariots bring thee home.
The Gentiles, in their arms, thy sons return:
Thy daughters on their shoulders shall be borne.
Trees crowned with fruit their fainting souls shall cheer,
Their desert land like Eden shall appear;
Their fields, where desolation long has reigned,
Shall now, be fenced, and tilled, and sowed again;
And flocks and herds, in plenty shall be seen,
O'er all the plains they feed in pastures green.
Thy ruined cities shall in splendor rise,
Thy lofty towers point upwards to the skies:
Thy temple reared, most glorious to behold,
Its courts adorned with precious stones and gold:
All things restored, as prophets long declared,
Thus king Messiah's way shall be prepared. P. P.

LIFE'S SORROWS AND COMFORTS.

This world has been termed a vale of tears. And to a great degree it is so. Though the sky is bright above us, and the earth is fair and lovely—though we are surrounded by the works of art, and strength, and wealth, and though we hear at the festive board and in the hall of gayety the voice of mirth and pleasure, there are none without their griefs. Some sorrow preys upon the heart of each one crowding through our busy streets, thronging the active marts, and bowing at the shrine of fashion and amusement. Not one lies down at night upon his couch without being visited with painful reflections, and heaving a sigh in remembrance of some heavy misfotune or sad bereavement. How many are the homes where poverty creates its painful anxieties, where the disappointed, with affections blighted, weep in loneliness; where the sick languish on beds of pain, and the stricken in heart mourn that death has snatched from their embrace the dearest object of their affection. How many are the unkindnesses, and wronge, and deceptions which all encounter; how many the perplexities and hardships and uncertainties of business; how many the accidents and reverses against which no foresight, however prudent, can guard.

Such is life. It is a valley of sorrow; but dark as this valley is, it is not wholly overshadowed with clouds. There are not only occasional glimpses of sunlight which relieve its gloom, but the stars of Faith and Hope are ever gilding it with their mild beams.—Indeed, with all its sorrows, life has many consolations. When weary with the labors of the day, it is a consolation to reflect that night will give repose; when deceived by one in whom we confided, it is a consolation to know that we have a friend who will never deceive; when disappointed in the pursuit of wealth, it is a consolation to feel assured that we shall never ask in vain for that wealth which is imperishable; when crippled and enervated by disease, it is a consolation to know that death will come to our relief.—*Ex. paper.*

THE RISING GENERATION.—Temperance societies may use their utmost exertions for the moral improvement of society, and may effect much good, courts of justice may punish guilt, and ministers of the Gospel reprove sin; but all will be ineffectual whilst parents neglect to instil proper principles into their offspring, and train up the youthful mind to the observanco of decency and good order.

Mere infants, if neglected by their parents, will become vagrants and vagabonds, and commence a course leading directly to the penitentiary or the gallows. Yet notwithstanding the certain disgrace which awaits children who are uninstructed in their religious, moral and social duties, too many of them are left to evil associations by fathers and mothers until they contract habits alike dmoralizing to themselves and injurious to society.

A CURIOUS FACT.

Two virtuous white parents in New Jersey, were as much astonished as mortified to find, in one of their children, the dark skin, curly hair, thick lips, and other unequivocal marks of African lineage; upon which, of course, neighborhood scandal seized to discredit the mother's fidelity. But she so solemnly protested her innocence, and had been so far above suspicion, that the father visited the native town of her ancestry, on the borders of France, when he found that the fifth ancestor back from the molatto infant, his wife's grandfather, was an African, yet no intermediate traces of the African sire had made its appearance.

Those who think this incredible, can often see children who "take after" neither parent, but strongly resemble a grandparent; and will also find that consumption, and other diseases, talent included, appertain to grandparents—that is pass over one generation wholly, without leaving any intermediate marks. Cases like these are too common and palpable to be disputed. Randall's case renders it certain that such peculiarities sometimes run under ground two generations, and apppear only to the first and fourth.

Now as these peculiarities actually do disappear one or two generations, why not more? Why should not that same law which suppresses them one generation, also suppress them two, three, and four, or more, yet ultimately bring them out again? At all events, our facts are facts—disbelief to the contrary notwithtanding.—*Fowler's "Hereditary Descent," pp.* 50 *and* 51.

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VOL. IV. No. 12] VOREE, WIS., THURSDAY, JAN. 3, 1850. [WHOLE No. 168.

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GOD IS LOVE.

So saith the scripture, and so we believe.—But how do we understand it? Few now a days among us reject the Bible. All agree that God is love. And some infer from this fact that he will not punish beyond this life. Now is this reasoning logical? If God is unchangeable, how is it, upon this hypothesis, that mankind have suffered since the time that sin entered the world? How is it that the whole creation groaneth, travailing in pain? For God is love to-day as yesterday, and henceforward. Consequently reason would say, there must be a change of causes before these effects will cease. And since God is unchangeable, unless some change is produced in the creature suffering will be continued, notwithstanding God is love. And until it can be proved that man is fully rewarded in this life for all the good or ill that he does, it will be in vain to contend that God is love, or even just, if he should leave all mankind on an equal footing when they enter the eternal world.

We may reason from cause to effect with some hopes of success. But it is hard to reason against acknowledged facts. And since God has permitted suffering to be continued on earth for six thousand years, who will be so vain as to plead that God's love will put an end to man's suffering? As well, and far better, might the undutiful child hope to escape the justice due to his crimes, upon the ground that his father loved him. Loves him! He might be love and not in love with sin, and consequently angry and wrathful towards the sinner. Why not? Is he not just? Can he, or will his love clear the guilty? How then could he be just? Will it do to rob God of the attribute of justice, because he is merciful? How then could God judge the world in righteousness?

The same scripture teaches that God is truth, and cannot lie. Consequently whom he loves he rebukes and chastens, that his soul may love them more. God is love. He said he would punish the guilty. So he loves to fulfill his word. And that too because he hates iniquity, and loves to reclaim mankind from it. And how could God be love, if he did not hate evil? And how could God be love, if he did not punish the guilty? Surely if sin were to go unpunished love must eventually become entirely extinct, and God himself must abdicate his throne, and universal hate reign triumphant.

It is true that it is hard to reconcile the idea of eternal punishment with the attributes of Deity, provided the guilty should will to repent, and comply with the will of his maker. However this may be we have only to rely upon the testimony of revelation, unless reason be thought a better guide. Revelation says the wicked shall go away into everlasting punishment. Now let us see if it will do to liberate them. They have gone there refusing to reason with God, and refusing to believe and obey his word. And now if it is possible to reason them out of that, I presume God will have no objection. For God is love still. And reason would seem to whisper that since God has now proved himself just in executing the sentence of death and banishment upon the wicked, that possibly his boundless mercy and loving kindness combined with almighty power may have sought out another remedy beyond what he be-

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GOSPEL HERALD.

PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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fore had clearly revealed.

And in fact I am strongly inclined to believe that reason need not remain altogether unassisted by revelation in this matter. For whoever will read the twenty-fourth chapter of Isaiah need not doubt the promise of God that the spirits in prison shall be visited after they shall have been shut up and confined many days in the pit, and that too after the general burning day. Neither is this by any means all the revelation given upon this subject in the Old and New Testament, to say nothing of the revelations given in this dispensation also in reference to salvation being attainable in the spirit world.

But so far as this matter is concerned I choose to leave it where God has left it, until called to preach to the spirits in prison. That will be time for me to offer pardon and peace to such. But now is the accepted time, and now is the day of salvation. Whoso will repent and obey the gospel shall have eternal life by Jesus Christ, for God is love, and will by no means clear the guilty. And he that will not willingly bow the knee here shall be compelled hereafter, saith the gospel. J. S. C.

Harper's Ferry, Dec. 16th, 1849.

MR. JAMES J. STRANG,—RESPECTED BRO.:—Last Monday I started for Bro. Grady's, where I made another effort to obtain his school house to hold a meeting in. The commissioner put me to all the trouble he possibly could, viz.: to go round the neighborhood and get their consent, and if they were willing he had no objection You know what a neighborhood is in the country, two miles one way, three miles another, three-fourths another, and so on. And although the snow lay nine inches deep, I succeeded in obtaining the consent of several, but did not go round to all, and appointed a meeting for Wednesday evening, and made calculations for giving them the gospel in good earnest.

But at the same time I felt that all was not right, and told Bro. Grady he had better bring the key of the house along with him; for, in my opinion, they would do all in their power to stop me preaching, and I thought it likely they would nail up the door, or some other leviltry. And so it was as I predicted. When Bro. Grady went down to open the house he found seven nails in the door, and he removed them as soon as possible, and we had a meeting, although but small. They paid strict attention, and I appointed another for Friday night. But the following day Bro. Grady received a note from the commissioner stating it was not agreeable that I should have the school house to preach in any more. And this is the county of Jefferson, the native state of Washington! Of what religious and political hypocrisy is this nation guilty!

I then went forward to Shepherdstown, and in spite of the pious opposition I met with before I got a place for meeting. The mayor of the town is a gentleman, and in the kindest manner consented for me to have the town hall, and took some trouble to see when I could get it. Accordingly I preach at that place next Tuesday and Wednesday evenings. I preached here yesterday, but, as usual, it stormed in the morning, and not a single person attended, and but few in the afternoon. But in the evening I had a good and attentive congregation. There appears to be considerable interest awakened here, and as far as I can learn the gospel is the general conversation of the town.

Yours sincerely,

THOMAS BRAIDWOOD.

Beaver Island, Nov. 20th, 1849.

MR. S. GRAHAM,—DEAR BRO.:—The weather is beautiful here. It is almost as warm as summer. Last week we found several ripe strawberries. What do you say to that? We have also picked within the last month quite a number of ripe raspberries, and you can see huckleberries in blossom. I hope this winter will be short, and spring will come and fetch back all our friends, brothers and sisters; for we shall know how to prize their company.—I subscribe myself your friend and sister in the new and everlasting covenant,

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LOIS L. AUSTIN.

Boston, Dec. 11th, 1849.

PRES STRANG,—DEAR PRO.:—I just received your letter. Stern, cold, hard winter is here around us in all his fierceness. I preached here three times on Sunday in a large hall that our dear Pro. Samuel had procured for me.—Our meetings were crowded to overflowing, although it did storm. What few brethren there are here Bro. Graham has built up firm in the faith, and they received me gladly and kindly. But the public at large have received me with a perfect rush, a regular enthusiastic demonstration, even more so by far than they did when you was here with me.

There are no old "hunkers" here now to trouble us. Thank God. I am decidedly the peoples' man in Boston. They say I am the man for the "million." Brighamism is dead here. Yes, it is as dead as red herring. Bro. Graham commenced baptizing last night. I cannot leave here until after next Sunday. I am now going to prayer meeting with Bro. Graham, to see who is on the Lord's side.—More when I come from meeting.

Wednesday morning.—We had a good meeting last night—a first rate meeting—a regular built old fashioned Latter Day Saint meeting. The prospect here brightens. We shall prevail over all opposition, and no mistake. May God bless you all. I expect to leave here for Buffalo early next week. Yours in love, truth and everlasting friendship, G. J. ADAMS.

THE NEW YEAR.

1850 has come rolling upon us, ushering us forward with the rapidty of whirling spheres into the unknown future, leaving the events that have transpired in the by-gone year to mingle with those of past ages. A retrospective view of the past year brings to our mind many peculiar reflections. The revolutions with which it commenced have nearly all ended in despotism in fact, if not in name. The oppressed millions, whose bosoms glowed with a fond hope that they were the preludes of a universal reign of liberty, are now desponding. The iron hand of the oppressor has apparently renewed its hold more firmly than ever.

But fear not, neither be discouraged, ye down trodden millions; for the "Lord is king forever and ever," and he is preparing his kingdom and his throne for judgment. "And he shall judge the world in righteousness: he shall minister judgment to the people in uprightness." "He will pour contempt upon princes, and cause them to wander in the wilderness where there is no way. He will set the poor and the oppressed on high from affliction and oppression, and make him families like a flock.' "The righteous shall see it, and rejoice; and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

The cholera, the messenger of death, has been diligently at work on both continents, carrying its thousands to the silent tomb. The high and the low, the rich and the poor, have alike been the subjects of this dreadful scourge. But the Lord in his mercy has not suffered it to visit the stakes of Zion, which are appointed for the gathering of his saints. It has been all around this place, but an unseen hand kept it from our midst. Beaver Island escaped, though situated in the great thoroughfare of the lake navigation, and receiving calls almost daily from boats passing and repassing from ports where it was raging severely. Mackinac, which is only about fifty miles from there, suffered seriously.

Thus we discover that the saints who have gathered out of Babylon to the places appointed and kept the commandments of God have not been moved; but those who have not have partaken of her plagues. To those who still linger in Babylon we would say, make speed to gather as God has commanded, lest worse calamities befall you. "The Lord will not be mocked in these last days." *W.*

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PROGRESS OF BEAVER ISLAND.

MR. EDITOR:—Beaver Island having now become one of the prominent gathering places of the saints, nay, almost the head quarters, and is, judging from past and present appearances, destined ere long to become a place of no small note, even in this land of unequaled progression, I had thought perhaps it might not be uninteresting to most of your readers to hear a brief sketch of the history of this place from the commencement of the Mormon settlement to the present time. Some two years and a half ago the first company of Mormons, five in number, landed on Beaver Island the 8th or 9th of May, among strangers, and entirely destitute of dollars; the Island being then almost entirely a dense forest. Among this number was the Mormon prophet. They went to work and soon reared them a small log hut. In this substitute or rather apology for a house they took up their lodging, without either fire, bed or bedclothes. In order to prepare their eatables they built a fire out of doors, mixed up their bread with cold water, and baked it before the fire. Bread and water at this time constituted their living, as will be seen from the following extracts, which we take from Wells' memorandum, he being one of the number. He says:—

"They tell us that Strang's object in pretending to be a prophet is, to live at his ease, upon the luxuries of the earth. They talk to us of his being rich, &c., &c. Talk not thus to me. I happen to be somewhat acquainted with the gent. And I am well persuaded from personal acquaintance that few men live poorer or endure more privations and hardships than this same Mormon prophet does. And that too without the least murmur or complaint. Well do I remember of this reputed rich man making a breakfast of cold water and bread, and that mixed up by uninitiated hands, and baked before a fire out of doors. And, to use a common expression, would make good whetstones. And after having taken off the only pair of pants that he had, and mending them for half or three-fourths of an hour, then starting in company with myself for the purpose of exploring the Island.

"It was through beech forests and cedar swamps, and cedar swamps and beech forests again that we traveled. Thus we traveled until near night, when we started for home. I soon became quite weary, but still pressed onward. Night soon overtook us, when, although a young man just in the prime of life, I rolled down in the sand and boldly avowed that I could go no further. So we encamped for the night, without either dinner or supper, fire or cover other than the broad canopy of the heavens.

"Here we lay until some time past midnight, when I was laying awake nearly stiff with the cold, I was saluted with the well known voice of the prophet inquiring if I was not sufficiently rested so that I could proceed. I replied that there was but two alternatives, to either go or freeze. So on we went, and arrived at the cabin about sun rise. We eat the last bread we had for breakfast, making about half a meal. All this did the prophet unmurmuringly submit to, for not a syllable of complaint did I hear from him. You may inquire why it was that we had no more to eat. It was early in the spring, and there had not as yet any provisions arrived. Consequently all on the Island were just out, and there was none here to be had."

The foregoing I have merely given for the information of those who suppose that the prophet lives at his ease, and upon the fat of the land, being furnished by his followers with an overabundance of everything to insure his comfort and ease; hoping at the same time that those who are disposed when they arrive here now, under ten times as disparaging circumstances, yet found murmuring and complaining, may derive some valuable hints therefrom.—Could they but have been here from the start, and continued until now, they would be ready to exclaim:—

If nature's blessings can satisfy the human breast
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Now we will return to the intended point, which is to institute a comparison between the years 1847, 1848 and 1849. In the year 1847, which was the first year of our settlement, there was but four Mormon families wintered here. In 1848 there was twelve. And now, in 1849, there is near fifty. And where last year it was a dense forest, you can now see the seeds of industry and civilization have been sown.—Now in regard to the arrival of steam craft, the increase is largely over that of last year, notwithstanding the prevalence of the cholera.—In 1847, from a partial account, I judge there was not far from four, not to exceed that. In 1848 there was 62, and we then calculated that there would be one hundred this year.—There has been nearly the same number of calls at each dock.

Your readers are, I presume, mostly aware that the steam craft that call here are generally propellers. We have had but nine calls of steamboats this year—four different boats.—The passengers and freight to and from this place this season is estimated at $3,000. We are now nearly ready to commence a wharf over in Troy, (the south location,) and intend to have it completed for use another season. This is the point where the steam mill is to be located.

GR: ELEY.

Beaver Island, Nov. 4th, 1849.

☞ The following article we take from the Boston Advertiser and Guide:—

THE MORMONS, OR "LATTER DAY SAINTS," AND THEIR MOVEMENTS.

It is not without some degree of interest that we have watched the operations of this sect in the revolutions and changes of modern times. Their history has been inseparably connected with all the great changes that have taken place in the religious world for the last few years. After the assassination of their first prophet and leader Joe Smith, they became divided into three parties, viz.: one under Sidney Rigdon, one under the notorious Brigham Young, the first founder of the "Spiritual Wife Doctrine," and a third party under James J. Strang, who claims to be their present prophet, and successor of Joseph Smith; presenting a letter of appointment from Smith to said office.

The party under Rigdon has entirely passed away; and he has gone into obscurity without a single follower to adhere to his claims, and has not left a stone to tell where slumbers the ashes of the fallen leader. The gang under Brigham Young are known as the Salt Lake party, or the "*fighting Mormons*," who are located at the Valley of Great "Salt Lake," and at "Council Bluffs," and have carried with them cannons, guns, revolvers, knives, and other implement of warfare, and almost entirely laid aside the name of "Saint" and taken that of "Mormons;" and the combined testimony that has recently been received, and that can be fully relied upon, is that they still hold on to their cursed *Spiritual Wife Doctrine*; Brigham Young, Heber C. Kimball, Parley P. Pratt, and some other of their leaders, having more than twenty wives each; they have also established their famous "Danite Legion," and pretend to be twenty thousand in number, and seek admission into the union, with the notorious Brigham Young as Governor.

It might be supposed that they would learn wisdom from the history of the past, and let such things alone. In relation to their being twenty thousand in number at the "Salt Lake," there is not one word of truth in the statement. It is a deception, and base falsehood from first to last, for the purpose of deceiving this government, and their duped followers; and we are prepared to prove that there is not now, and never has been three thousand Mormons at the Salt Lake, men, women and children all put together; and if they continue to practice such deception and abominations, they will soon be overthrown and broken up.

The followers of Mr. Strang claim for him that he was regularly appointed a prophet according to the laws of the church, as a kind of second "Joshua," to succeed Joe Smith in the priesthood and prophetic office to finish or close up the great work of what they call the "dis-

Now we will return to the intended point, which is to institute a comparison between the years 1847, 1848 and 1849. In the year 1847, which was the first year of our settlement, there was but four Mormon families wintered here. In 1848 there was twelve. And now, in 1849, there is near fifty. And where last year it was a dense forest, you can now see the seeds of industry and civilization have been sown.—Now in regard to the arrival of steam craft, the increase is largely over that of last year, notwithstanding the prevalence of the cholera.—In 1847, from a partial account, I judge there was not far from four, not to exceed that. In 1848 there was 62, and we then calculated that there would be one hundred this year.—There has been nearly the same number of calls at each dock.

Your readers are, I presume, mostly aware that the steam craft that call here are generally propellers. We have had but nine calls of steamboats this year—four different boats.—The passengers and freight to and from this place this season is estimated at $3,000. We are now nearly ready to commence a wharf over in Troy, (the south location,) and intend to have it completed for use another season. This is the point where the steam mill is to be located. GR. ELEY.

Beaver Island, Nov. 4th, 1849.

☞ The following article we take from the Boston Advertiser and Guide:—

THE MORMONS, OR "LATTER DAY SAINTS," AND THEIR MOVEMENTS.

It is not without some degree of interest that we have watched the operations of this sect in the revolutions and changes of modern times. Their history has been inseparably connected with all the great changes that have taken place in the religious world for the last few years. After the assassination of their first prophet and leader Joe Smith, they became divided into three parties, viz.: one under Sidney Rigdon, one under the notorious Brigham Young, the first founder of the "Spiritual Wife Doctrine," and a third party under James J. Strang, who claims to be their present prophet, and successor of Joseph Smith; presenting a letter of appointment from Smith to said office.

The party under Rigdon has entirely passed away; and he has gone into obscurity without a single follower to adhere to his claims, and has not left a stone to tell where slumbers the ashes of the fallen leader. The gang under Brigham Young are known as the Salt Lake party, or the "*fighting Mormons*," who are located at the Valley of Great "Salt Lake," and at "Council Bluffs," and have carried with them cannons, guns, revolvers, knives, and other implement of warfare, and almost entirely laid aside the name of "Saint" and taken that of "Mormons;" and the combined testimony that has recently been received, and that can be fully relied upon, is that they still hold on to their cursed *Spiritual Wife Doctrine*; Brigham Young, Heber C. Kimball, Parley P. Pratt, and some other of their leaders, having more than twenty wives each; they have also established their famous "Danite Legion," and pretend to be twenty thousand in number, and seek admission into the union, with the notorious Brigham Young as Governor.

It might be supposed that they would learn wisdom from the history of the past, and let such things alone. In relation to their being twenty thousand in number at the "Salt Lake," there is not one word of truth in the statement. It is a deception, and base falsehood from first to last, for the purpose of deceiving this government, and their duped followers; and we are prepared to prove that there is not now, and never has been three thousand Mormons at the Salt Lake, men, women and children all put together; and if they continue to practice such deception and abominations, they will soon be overthrown and broken up.

The followers of Mr. Strang claim for him that he was regularly appointed a prophet according to the laws of the church, as a kind of second "Joshua," to succeed Joe Smith in the priesthood and prophetic office to finish or close up the great work of what they call the "dis-

pensation of the fulness of times." And what is most remarkable in the whole affair is that we find such men as William Marks, (former President of the "stake" at Nauvoo,) young Joseph, (the eldest son of the prophet,) Moses Smith, Aaron Smith, with scores of others, that were known to be firm friends of the dead prophet; and last, not least, our old friend and Boston favorite Elder G. J. Adams, have all rallied around the standard of prophet Strang, and they may be called the peace party of the Mormons, or "Saints." They are the party that are now gaining numbers every where, particularly in the south. Their head quarters are in Voree, Wiscousin, and Beaver Island, in Lake Michigan.

In Voree they have established a community that they call the "Order of Enoch," which has been in operation over two years, with complete success. They are there building a Temple four times as large as the one at Nauvoo, with walls eight feet thick, marble floors and roof. They have been living at Voree over five years, and had no difficulty with the other inhabitants, which seems a wonder in their history. But their movements at Beaver Island seems most strange of all; they are gathering and locating there by hundreds, by virtue of a professed Revelation, that Strang has received from God commanding them to gather there and take possession of the land, as a gift of God, on the "Free Soil" principle, without money, and without price, declaring they shall never be driven from their possessions; and they are there establishing an "Order" that they call the "Independent Order of the Kingdom of God," or the kingdom of the Saints, spoken of in the 7th Chapter of Daniel's prophecy, and say that they will be governed by no laws but the laws of God. They use no "weapons of war," and depend entirely on heaven for protection, and deliverance. Their prophet is now in Washington City preparing documents, professedly by the command of God, to lay before Congress in relation to these things. *Truly wonders will never cease.*

A PLEASANT TEMPER.

If we condemn vices according to the actual mischief which results from them, we should place the indulgence of a fretful, complaining bad temper in the very front rank. It makes one a social nuisance. Of two men otherwise the same, one of whom is sometimes intemperate in drink, and the other temperate, except in the indulgence of a fretful, complaining disposition, we confess that we greatly prefer the former.

One of the bad effects of a fretful temper is, that it hides what is good in a man. We have known persons to whose honor and uprightness we would have intrusted our lives, persons capable of the most generous deeds, ready to labor for others, moral men and religious men, having one fault, an uncomfortable temper; but that was on the surface, obtruding itself like an eruption, always starting up, and interfering with social intercourse; and this one infirmity, so much on the outside, hid all their virtues. They were disagreeable men. When away from them you reproached yourself that you did not like them better, you respect them, and knew that they deserved respect, but the moment you were with them, the evil spirit showed itself, and you felt thankful to have as little to do with them as possible.

One of the penalties of a complaining temper is that it prevents one from receiving the sympathy which he deserves. You wonder, my friend, that no one sympathizes with you in this serious trial through which you are passing. The reason is that you have long ago monopolized more than your share of sympathy. You have been calling on people every day of your life to mourn over your sorrows, or to admire the heroism with which you bore them, and, after all, it turned out that your troubles were neither more nor less than such as your neighbors were bearing without mentioning them. You have cried wolf so often when there was no wolf, that though they hear your complainings, they do not believe there is any more foundation for them than

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there has been before. Besides, they cannot spend life in pitying you; they have already heard enough of your troubles, and it is time for them to pay attention to the trials of others, which your louder complainings have made them disregard.

It is martyrdom to be obliged to live with one of a complaining temper. To hear the eternal sound of complaint and murmuring, to have every pleasant thought scared away, by this evil spirit, is in time a more trial. It seems nothing, but it is like a perpetual nettle, always rubbing against you, and irritating and annoying you more than the severest injuries.

Worst of all is a bad temper in the home. Its influence is irresistibly diffused through all its members. The sunniest temper is by degrees soured by the presence of such a person. You may say that one ought not to feel the bad temper of another, but it would be equally reasonable to lay a plaster of Spanish flies upon the skin, and not expect it to draw. One string out of tune will destroy the music of an instrument otherwise perfect. One uncomfortable temper in a family will put ajar the whole household. Its presence is like a raw north east wind, and seems to have power to penetrate into every room of the house. Where the heads of a family or its older members are cursed with such a temper, like leprosy of old, the curse will spread to all. Domestics are neither satisfying, no satisfied; children catch the acrid and imperative tone of voice; there is a constant suspicion of wrong and intended offence, there are taunting tones and recriminating words, and the general discomfort produced is such that the members of the family look for enjoyment to any place but home.

This may be an extreme case, but it only shows the true character of a bad and uncontrolled temper. When we see how love and kindness and all the genial virtues are withered by the frosty atmosphere which it produces we do not hesitate to say that the indulgence of a fretful, complaining, and bad temper is one of the most mischievous vices, while the cultivation of a kind and considerate temper, of a disposition to please or to be pleased, of a state of the heart which reveals itself in kind, forbearing, pleasant thoughts, and words, and deeds, is in our judgment to be ranked among the primary virtues. Certain we are that there are many vices with much worse names, which are not a tenth part as fatal to the best qualities of the character, as the indulgence of a complaining temper.—*Register.*

Baltimore, Dec. 18th, 1849.

Dear Frank:—I have been very much out of health for a fortnight, and quite sick during the last week. Sunday, 15th, I got up from a bed of severe sickness to preach. God gave me strength for the occasion. And though it was with much difficulty I got to the hall, only four doors away, I preached three long sermons to large and attentive audiences. The church here is growing in faith and knowledge, and is of good report without. A very general interest is awakened, and not a few of the clergy of different churches attend our meetings, especially Methodists and Roman Catholics. I am mending in health, and have sat up much of the day to-day, and hope to be out to morrow.

JAMES J STRANG.

Boston, Dec. 12th, 1849.

Dear Bro.:—Yours of the 10th is received. We had a first rate meeting last night. The spirit of God was on us, and on the people.—We are about hiring the large Methodist house on Benit st. We calculate to make a stir here by the help of God, whether Providence is willing or not. Write to me as often as you have anything to say. Bro Skimmings is going to move in the spring. I have commenced baptizing, and the prospect is fine for going ahead. We are bound to prosper. As ever yours, &c.,

SAMUEL GRAHAM.

Beaver Island, Nov. 16th, 1849.

Dear Bro.:—We enjoy the best of health on the Island, and have good hopes of a pleasant and prosperous winter. Business will be good, and provisions abundant. I would say to those who think ill of us either physically or spiritually, come and see us. If evil influences are not suffered to master us, we may be the happiest and healthiest people in the world. May God keep you and all who will keep his law.

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LOOK ALWAYS ON THE SUNNY SIDE.

When little things may sweeten life
If we but view them rightly;
Our darkest moments oft are rife
While pleasure's beaming brightly.

The mind that wraps itself in grief
And vents its woes in groaning,
Would never gain one hour's relief,
For ages pass'd in moaning.

Look always on the sunny side—
The sun is ever shining;
The shadow may be dark and wide,
But 'tis no use repining.

Nay, tho' the sun seem'd vanish'd quite,
We are not unenlightened,
The glittering stars show best at night,
As tho' by darkness brightened.

Your path may be thro' deserts drear,
But springs e'en there are flowing—
Keep your spirits never fear,
Heaven still is joy bestowing.

As a bright flower that may be found,
Where all beside is dreary,
Seems to shed sweeter fragrance round,
In comfort to the weary.

Just so, a joy the mourner sees
Amid the gloom of sorrow,
Possesses double power to please,
And strengthens for the morrow.

Then let us always look for joy,
Even in our griefs invite her—
And what would otherwise annoy,
Will help to make it brighter.

PROSPECTUS OF THE SOUTHERN LITERARY MESSENGER, FOR 1850.

SIXTEENTH VOLUME.

A new volume of this long established and favorite monthly will be commenced on the 1st of January next. In issuing its Prospectus, the Editor does not deem it necessary to publish any long list of contributors or to indulge in any fulsome laudations of the Magazine. Its character is well known throughout the country. For nearly sixteen years it has occupied the first rank of excellence in periodical literature. The Editor is determined to maintain its standing, by filling it with articles from the best pens in the country. The contents will embrace Reviews, Historical and Biographical Sketches, Novels, Tales, Travels, Essays, Poems, Critiques, and Papers on the Army, Navy and other National Subjects.

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Richmond, Virginia, October, 1849.

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GOSPEL HERALD.

VOL. IV. No. 43.] VOREE, WIS., THURSDAY, JAN. 10, 1850 [WHOLE No. 159.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

EXTRACT OF A LETTER.

———, December 20th, 1849.

DEAR BROTHER:—I am now at Bro. Adams' in Baltimore. George is up to Boston, raising a tremendous excitement. He is there the man of the "million," and making more of a stir than "Father Matthew." The papers teem with notices of him, of the most friendly kind. They have baptized some three every week for four weeks.

In Europe every struggle has resulted in favor of arbitrary power. There is not a nation there which is not worse off than it was two years ago. The government of Louis Napoleon is more tyrannical at home, and less respected by foreign powers than that of Louis Philip. Though the Pope is not in fact returned to Rome, the provisional government which he has established there is more tyrannical than the Papal government has been for three centuries. Russia sits proudly in the north, dictating half the nations of Europe, and menacing all the rest. Austria has made all Hungary a mere slaughter house, where men are executed without mercy on the most vague charges, irrespective of all law new or old. The very idea of the German union is obsolete; and as for Poland, men have forgot that there ever was such a nation.

This picture looks horrid, but I think in truth the United States present a worse one. Not that such acts are done avowedly by the powers that be, and therefore charged to the responsibility of the nation, but murders to the amount of a score in a day are constantly committed, and no effort made to punish the murderers. I am satisfied, by a close observation, that in the three great cities, New York, Philadelphia and Baltimore, there are more cases where the efforts of the officers are made in favor of the guilty than against them.

The election of Mayors and Aldermen in all these cities is, and for many years has been, within the control of thieves, pickpockets, gamblers and prostitues, and no persons can hold those offices who are not satisfactory to them. Seeking no offices themselves, but only anxious that such men may be elected as will give immunity to their crimes, they are ready at all times to play between Whigs, Democrats and Free Soilers; between Conservatives and Reformers; between Protestants and Romanists; always giving popularity and success to such candidates as they know will favor them, and always electing them. The man who will not do it is hissed in the popular assembly, cried down in the caucus, and voted down at the polls. He is seldom nominated to office, and never elected.

It is a common event for hundreds of prisoners to be discharged from the various prisons on the eve of the elections, to cast not unfrequently votes enough to decide the fate of the day. And certain street rowdies, burglars and pickpockets, whose lives are one continual scene of villainy, are always sure of a pardon from the prison, do what they may; because it is known that there is a gang of the same stripe, whose vote depends on that fact.

This is the sixteenth day in the session of Congress, and the House of Representatives has no speaker yet. The 58th ballot was taken yesterday, the highest candidate receiv-

GOSPEL HERALD.

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GOSPEL HERALD,

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TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

EXTRACT OF A LETTER.

———, December 20th, 1849.

DEAR BROTHER:—I am now at Bro. Adams' in Baltimore. George is up to Boston, raising a tremendous excitement. He is there the man of the "million," and making more of a stir than "Father Matthew." The papers teem with notices of him, of the most friendly kind. They have baptized some three every week for four weeks.

In Europe every struggle has resulted in favor of arbitrary power. There is not a nation there which is not worse off than it was two years ago. The government of Louis Napoleon is more tyrannical at home, and less respected by foreign powers than that of Louis Philip. Though the Pope is not in fact returned to Rome, the provisional government which he has established there is more tyrannical than the Papal government has been for three centuries. Russia sits proudly in the north, dictating half the nations of Europe, and menacing all the rest. Austria has made all Hungary a mere slaughter house, where men are executed without mercy on the most vague charges, irrespective of all law new or old. The very idea of the German union is obsolete; and as for Poland, men have forgot that there ever was such a nation.

This picture looks horrid, but I think in truth the United States present a worse one. Not that such acts are done avowedly by the powers that be, and therefore charged to the responsibility of the nation, but murders to the amount of a score in a day are constantly committed, and no effort made to punish the murderers. I am satisfied, by a close observation, that in the three great cities, New York, Philadelphia and Baltimore, there are more cases where the efforts of the officers are made in favor of the guilty than against them.

The election of Mayors and Aldermen in all these cities is, and for many years has been, within the control of thieves, pickpockets, gamblers and prostitues, and no persons can hold those offices who are not satisfactory to them. Seeking no offices themselves, but only anxious that such men may be elected as will give immunity to their crimes, they are ready at all times to play between Whigs, Democrats and Free Soilers; between Conservatives and Reformers; between Protestants and Romanists; always giving popularity and success to such candidates as they know will favor them, and always electing them. The man who will not do it is hissed in the popular assembly, cried down in the caucus, and voted down at the polls. He is seldom nominated to office, and never elected.

It is a common event for hundreds of prisoners to be discharged from the various prisons on the eve of the elections, to cast not unfrequently votes enough to decide the fate of the day. And certain street rowdies, burglars and pickpockets, whose lives are one continual scene of villainy, are always sure of a pardon from the prison, do what they may; because it is known that there is a gang of the same stripe, whose vote depends on that fact.

This is the sixteenth day in the session of Congress, and the House of Representatives has no speaker yet. The 58th ballot was taken yesterday, the highest candidate receiv-

ing 86 votes, and 113 necessary to elect. And the prospect of an election is every day less. Indeed there is no mode by which an election can be accomplished without one party or the other yielding to another what it both wishes and has the power to retain.

Democrats and Whigs are about equally balanced; the advantage being a little in favor of the former. But the Free Soilers have a few Representatives, just sufficient to hold the balance. Being very few in number, they do not look to the control of the house, nor expect any of its patronage. But knowing that neither party can elect a speaker without their assistance, they refuse to give their votes to any man who will not so constitute the Committees on Territories, the Districts and the Judiciary, as to give them a fair hearing. A majority of either party would gladly accede to their terms, but the moment they do it the whole Southern wing of the party would fall off and leave them still worse behind than they now are. So it is impossible for either of the leading parties to obtain a majority coalescing with them.

There are up from the South several members both Whigs and Democrats, who would be willing to go over to their opponents and elect a speaker, so they could get one peculiarly southern. But as several of the northern Whigs and Democrats are Free Soilers in their predilections, the moment they saw a movement of that kind they would draw off upon a northern candidate. Therefore neither party dare bid for them.

I think they will keep on the present struggle till after the holydays, and then trusting that the north, who are disgusted at such a waste of time, will acquiesce in everything rather than a farther delay, both parties will bid for the entire vote of the south, and that the one which will go the farthest in favor of slavery will get the speaker. If such an attempt should fail, its reaction would bring in a northern speaker, and either event would continue the present glorious disunion with a new phase to it.

In the Senate the southern members have taken a very exclusive position. The control of all the Committees who will have cognizance of sectional questions is given to the south. Col. Benton has been read out of the Democratic party for favoring the Free Soil movement. He is dropped from being Chairman of the Committee on Foreign Relations, and Mr. King, a rabid southerner, and much his inferior, placed in his stead. Hale and Chase, the two Free Soil Senators, are left off from all Committees, and the southern Senators proposed to do the same with Col. Benton.

At the instance of some northern men he was finally given an insignificant place on a Committee, of which he was the former head, with two Whigs on one side and two Democrats on the other to take turns firing at him. Of course he will not serve. The south even made an effort to drop Douglass from the Committee on Territories, because he was a Representative of a free State, though he is opposed to the Wilmot Proviso, and his wife is the owner of numerous slaves. But this they finally gave up. Houston was also underrated, because not deemed sufficiently pro-slavery. When we consider that the number of Senators from free and slave States are equal, and that two of the proscribed Senators are from the slave States, this is a remarkable transaction.

It is already strongly given out that California will not be admitted at this session. That is, she is allowed to organize a State government, and govern herself as a State, but by refusing to pass an act for her admission her Senators will be kept out, and in the meantime an effort will be made to cause a new slave State out of Texas, to come in at the same time. It is not improbable also that efforts will be made for slave States, both out of the Indian Territory west of Arkansaw, and the Brighamite settlement at Salt Lake, in each of which places there are a few slaves.

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prospect of more free States than slave out of the late acquisitions from Mexico, and that they are resolved on very violent measures to prevent it. Many of the southern Representatives, knowing that the government cannot go on without appropriations, which cannot be made without an organization of the House, express great satisfaction with the present state of things, and a wish that it may continue; and the Free Soilers, believing that it is only necessary to rouse the north in order to obtain the entire triumph of their principles, rejoice at the crisis, and intend to make the most of it.

Unless the question can be settled some way, it will not be possible to keep up the present party distinction. Once settled, I think all parties would submit, and things go on as usual. But even that is uncertain. The south have got up a convention after the manner of the old Hartford convention, to meet sometime next spring, and talk very loudly o very energetic measures, in case things are not done to their liking. We shall see what we shall see.

P. S. Dec. 22d.—A joint Committee of Whigs and Democrats have been laboring for two days, and I am unable to learn of any prospect of a speedy settlement of the difficulty. One more ineffectual ballot was taken yesterday, and to-day Mr. Toombes, a southern disunionist, got up a regular row, defying the whole House, and talking a long time in spite of a general call to order. He succeeded in getting a resolution passed allowing indiscriminate debate pending the election. If the Committee *can* agree, it is probable that their measure may be rapidly pushed through the House. But if they do not agree, the organization of the House becomes extremely uncertain.

Voree, January 4th, 1850.

BRO. COOPER:—I have just received a letter from Bro. R. G. Steele, of Herkimer village, Herkimer Co., N. Y., containing five dollars from a young man, to be appropriated to the building of the Temple or Tower, or both, just as I see fit. Although this young gentleman has not as yet united with us, yet he has manifested a degree of faith in this dispensation by his works that many saints would do well to imitate. Certainly such a spirit of liberality is seldom exhibited by those without.

One half of the money will accordingly be appropriated to the Temple, and the other half to the Tower, and the donors name entered on the records in connection with this generous deed, as a memorial to future generations of his faith in the latter day work. Bro. Steele writes that there is a great anxiety for "Mormon" preaching in that region; that Elders passing that way can find a welcome entertainment by calling on him or Messrs. Peter or David Smith, at Herkimer village. By inserting this in the Herald you will confer a token of respect on an act of pure and disinterested benevolence, and a favor on your brother in the gospel covenant,

GILBERT WATSON.

BE THYSELF.

There is a babbling more than enough; but among it all, one finds little true speech and true silence. The dullest mind has some beauty peculiarly its own; but it echoes and does not speak itself. It strives to write as schools have taught, as customers dictate, or as sects prescribe; and so it stammers and makes no utterance. Nature made us individual, as she did the flowers and pebbles, but we are afraid to be peculiar, and so our society resembles a bag of marbles or a string of mould candles. Why should we all dress after the same fashion? The frost never paints my windows twice alike.—*Emerson.*

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Polly Briggs,	$0,50	to Vol. III No. 44
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"Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.—Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?—Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Matt. vii. 13, 14, 15, 16 & 17.

The above texts are often quoted by established religious sects, as well as by every religious partisan, from the highest down to the lowest, apostate Mormons not excepted, especially the one referring to the false prophets, when anything strange or new is presented.—But I am confident that no passage of sacred writ is more erroneously applied and perverted than this is. Let us see. "By their fruits ye shall know them." Consequently every man considers himself qualified to judge a prophet at once, having decided in their own minds what the fruits of true prophets are, as well as the fruits of false ones. But let us examine the christian world at large, and see whether they are capable in truth for the task, by saying to them, give us your views what the fruits of a true prophet are, and how will you determine them from false ones.

They answer readily, that true prophets will perform many wonderful works, and show signs and wonders, so that all but the willful and stubborn will be constrained to say that such a man is indeed a prophet of God. Such then is the rule modern christians have adopted. But let us see how it will compare with what is written in the scriptures relative to the matter. Christ, in the same chapter, continued the subject with regard to false prophets by saying: "Many will say unto me in that day, Lord, Lord, have we not prophecied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

From this we learn that false prophets will make as great pretensions to prophesying and working miracles as true ones. Consequently the fruits that the modern christians have taken to be the fruits of true prophets, are no more the fruits of true prophets than of false ones. But the idea may be advanced that this was only a pretension that some would make; that they would prophesy, cast out devils, and work miracles, &c., and not a reality. Then if this passage is not sufficient proof, we will quote others.

"And many false prophets shall rise, and shall deceive many." "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. xxiv. 11, 24. "And John answered him, (Christ,) saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." Mark ix. 38.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders." 2 Thes. ii. 8, 9. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi. 13, 14.

We think the foregoing passages are sufficiently plain to show that miracles, signs and wonders are the fruits of false prophets as well as true ones. If we did not we would mention many prophets of the Lord who performed no miracles. We discover also that the people were no more wise with regard to this matter in the days of John the Baptist and Christ than they are now; for they said concerning John,

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"that he came neither eating or drinking, and he hath a devil." "Christ came both eating and drinking, and they say, behold a glutonous man and a wine bibber." And when he cast out devils they said, "he done it by the prince of devils," of course showing that they had different ideas with regard to the fruits of true prophets from the present generation; and yet neither of them are correct, as we have already shown.

But if none of these miraculous manifestations are proof of true prophets, how shall we determine them? The key for unlocking this subject is given in the verse first quoted. "Enter ye in at the straight gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." But one may inquire, what has this to do with the subject? I answer, it is spoken in direct connection and reference to this subject, and is only separated by the translator or reviser, by placing a paragraph between the verses. And we shall find by viewing the subject that man, in order to become a prophet of God, has to enter through a certain gate or process, which distinguishes him as a God appointed prophet from a false one. For instance, God, in order to deliver Israel, raised up Moses, and sent an angel to minister unto him, and by the hand of the angel sent him to be a ruler and deliverer to Israel. Acts vii. 35.

By this means Moses was placed at the head, not merely to deliver Israel from Egyptian bondage, but to be a prophet and lawgiver unto them. This Moses, speaking concerning Christ, said he should be a prophet like him. Consequently he received his priesthood in the same way. These two prophets, both standing at the head of the dispensation which they established, each pouring out anathemas against all who should oppose the work in which they were engaged. Joshua succeeds Moses, and Peter receives commandment previous to Christ's ascension to both "feed sheep and lambs," which would include all in his flock; and also "that whatsoever he should bind on earth should be bound in heaven," Matt. xvi. 19, making him the chief shepherd of the whole flock, when he should leave. Accordingly we find Peter sitting at the head of the grand councils of the church, receiving revelation on points of doctrine, and giving the word of the Lord unto the church. Acts xv. 6. 2 Peter iii. 5.

After Peter's death we find John standing in the same place, receiving revelations and dictating them unto the church. Rev. i. Each dispensation having an established rule by which men were made prophets and placed at the head of the church. But what was the gate through which they entered? Christ said with regard to himself, when standing on earth as a prophet to the church, "I am the door: (gate:) by me if any man enter in, he shall be saved." John x. 9.

We then discover the only means by which Peter could be made the chief shepherd; that is, by the appointment of Christ. And when Peter had obtained the keys, so he had power that "whatsoever he bound on earth was bound in heaven," he became the door, or gate, and whoever succeeded him would enter through him; that is, by his appointment. And we find John giving a rule for the church in his time, whereby they might know all false prophets and spirits. "We are of God, and the whole world lieth in wickness." 1 John v. 19. "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." 1 John iv. 6.

We then have the established rule in that dispensation, and now we will look at it as it has been given by revelation in this. God, then, in order to establish this dispensation, raised up Joseph Smith, and ministered unto him by an holy angel, and gave unto him commandment to translate the Book of Mormon, by the means which were before prepared, "confirming the same to others by the ministering of angels;" D. & C. sec. ii. p. 2; afterwards administered unto him, and ordained him by

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He having received both priesthoods, the less in May and the greater in June following, 1829, on the 6th day of April, 1830, the same day the church was organized, the church was commanded to keep a record, and in it he (Joseph) was to be called a Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the church, &c. D. & C. sec. xlvi. p. 1.—At the same time there was another commandment given expressly to the church, that "thou (the church) shalt give heed unto all his (Joseph Smith's) words and commandments which he shall give unto you, as he receiveth them, walking in all holiness before me: for his word ye shall receive as if from mine own mouth, in all patience and faith; for by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good," &c.

It will be discovered that no commandment was binding on the church by this quotation which Joseph Smith should give except he first received it himself from God to give. Again, it will be discovered that all commandments that were thus received were binding, and the church by giving heed unto all of them were to have the powers of darkness removed from before them, and the heavens were to shake for their good, &c.

But, says one, we are not bound to receive the word of God through him, unless he "walks in all holiness before God." Indeed! This is a new thing under the sun. By this rule we would reject a great share of the revelations God has given to man since the creation. But let us see if the history of the past will bear us out in such a conclusion. Moses transgressed; that is, walked unholy at the waters of Meribah; Num. xx. 13; and by this transgression he lost his privilege of leading the house of Israel into the promised land: yet no one rose up to say the revelations and commandments which he afterwards gave were not binding, and that Joshua was not appointed of God to lead the people, and that Eleazar was not placed in the place of Aaron. And so it was with other prophets, as we could abundantly show.

But coming down to our day, to Joseph Smith, we find that after God called him to the work of translating the "Book of Mormon," God accused him of transgression, even before he began to translate, and after he translated a part of it the Lord said to him, speaking concerning the work of translation: "But how strict were your commandments; and remember, also, the promises which were made unto you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God." D. & C. sec. xxx. p. 3. Yet no Mormon considers the "Book of Mormon" not binding because of Joseph's unholiness or transgression, and it was never dreamed of until within a few years past by any person in the church, that because Josep Smith was accused of transgression repeatedly by the revelations that God gave to him that those revelations were not binding on the church.

But we now find men who are willing not only to do so themselves, but teach others to do so, setting the time of his transgression at various periods, according to their views. But carrying out this principle and running back through the history of Joseph Smith from one transgression to another, we would carry it back until the very name of Mormonism would be blotted out from under heaven. But the question is asked, how will you construe the above revelation? We answer, we will not construe it at all; but let it stand in its most plain, simple manner; that as it is a commandment given directly to the church, we will let the church receive it, "walking in all holiness before the Lord," receiving God's word from the mouth of his prophet as from his own mouth, in all patience and faith; for by so doing the powers of darkness will be dispersed.

But, again, it is said, if the prophet speak in the name of the Lord that which the Lord hath not spoken, must we follow that prophet?—"But the prophet that shall presume to speak

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a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Deut. xviii. 20. "I have sent forth the fulness of my gospel by the hand of my servant Joseph: and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead." D. & C. sec. xi. p. 4. But if the prophet die for such a sin, how shall we know the word the Lord hath not spoken? "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." Deut. xviii. 22.

We find, then, Joseph Smith placed at the head of this dispensation, a lawgiver as Moses, Christ and Peter were in their days. And as we have seen that Moses was the appointer of Joshua, in order that he might come in through the gate, and be a true prophet and leader to Israel, to lead them into the land of promise—a privilege of which Moses failed to receive, because of transgression—at the same time discovering that Christ was the door and the appointer of Peter, in order that he might come in through the gate, and be the true and lawful prophet to the church. So we will now see, as Joseph Smith failed to stand till the coming of Christ because of transgression, how the church shall know so as not to be deceived, as many have risen up like mushrooms in the night, claiming to be prophets, leaders, &c.

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Thus we discover that Joseph Smith became the gate or appointer of his successor, like all prophets in former dispensations. But, says one, if there arise a prophet that does not come in through the gate who tells you that you have been led wrong, and shows you a sign or a wonder, and it comes to pass, are you not bound to follow that prophet? "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul." Deut. xiii. 1, 2, 3.

We have then only to remember that "he that entereth in by the door (or gate) is the shepherd of the sheep;" "and he that climbeth up some other way, the same is a thief and a robber, and cometh not but for to steal, to kill, and to destroy." John x. 2, 10. Here then we have a rule to determine true prophets from false ones, and one that has been given in all dispensations; and when people adhere to it they are safe; but when they depart from it they are carried about by every wind of doctrine and cunning craftiness of men.

S. P. BACON.

SECOND CROP OF FRUIT IN A VERY HIGH LATITUDE.—We learn that Mr. Strang, from Beaver Island, has letters from that place under date of Nov. 20th, saying: "The weather is beautiful, and almost as warm as summer. We have, within a few days, picked ripe strawberries and raspberries, and the whortleberry bushes are in bloom." This island is in Lake Michigan, and is in 45 40 latitude; and is the seat of a new Mormon colony, of which Mr. Strang is the founder.—*Baltimore Clipper.*

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SOAR HIGH! SOAR HIGH!

Soar high! soar high! nor fear to fly—
Think not about the falling—
Stay not to shrink upon the brink
Of high and holy calling;
But, being right, with all thy might
Go on—the clouds of sorrow
That here to-day obscure thy way,
May all be gone to-morrow.

The world may sneer, and laugh and jeer,
Yet stay not for repining;
Alike for all, the great and small,
Creation's light is shining.
Take heart of oak, there is no stroke
Man strikes, but it may aid him;
For if the deed from good proceed,
Say what on earth shall shade him?

As every joy we unemploy
Is an ungracious measure,
So every gift we cast adrift
Is a most wasted treasure.
And it may be, perchance, if we
Should once alike refuse them,
We may in vain strive to retain
The slightest power to use them.

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There is a power in every hour
To help us in our calling,
If only more we would adore,
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NEW YORK RELIGION.

We see it stated that of the four hundred thousand people of New York, between two and three hundred thousand are professors of religion. This is a large estimate, since it covers rather more than the whole adult population; but making every reasonable allowance, there must be enough professors of religion, were those professions genuine, to make a very different state of society from what we see around us.

Were there even one hundred thousand genuine followers of Christ, in his principles and actions, we should have a very different state of society. There is probably no religion in the world that is not lived up to more consistently by its professors. It is notorious that the countries which make the greatest professions of christianity are the most unchristian. The Mahommedans, the Budhists, the Jews, practice much nearer what they profess.

Then, for example, is England a christian nation, setting at defiance every principle of christianity at home and abroad; showing her love for her neighbor by ravaging and plundering weaker nations, and her idea of human brotherhood by the most outrageous oppressions that man ever inflicted on his fellow man.

Of all our thousands of christians, and our hundreds of churches in New York, how much religion is there which comes up to the standard of the sermon on the mount? It may be very good christianity in Wall street or in Broadway; it looks very well in a fashionable church on Sunday, but tried by its principles or its results it is sorry stuff.—*N. Y. Daily Times.*

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GOSPEL HERALD.

VOL. IV. No. 44.] VOREE, WIS., THURSDAY, JAN. 17, 1850 [WHOLE No. 160.

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TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

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PROGRESS OF THE LATTER DAY SAINTS—A SERMON BY THE CELEBRATED ELDER G. J. ADAMS—ELOQUENCE AND A NEW DODGE FOR CHRISTIANITY.

We looked into Washington Hall on Sunday evening for the purpose of listening to that Boanerges of the Church of Latter Day Saints, Elder G. J. Adams. The hall was filled to its utmost capacity, and many ladies and gentlemen were obliged to retire for want of seats.

The subject selected by the preacher was "the salvation of the dead." The curiosity of the auditory was excited to the utmost, to know in what manner he would handle a proposition so startling and novel. The Elder, however, entered upon his task with the greatest confidence. He told his congregation that he should bow himself to the work as did Sampson in the Temple of the Philistines, and he should feel for the main pillars of error, superstition, and priestcraft, that they might be swept away by the principles of God's eternal truth.

In order to a correct understanding of the subject, the preacher said there were three preliminary inquiries which it was important to settle, before coming to the main proposion to be proved. He would state them thus:—"What is the soul? What is it to be saved from? What will the soul be after it is saved?"

In answering the first question Elder Adams said that he was led to investigate this subject by an incident that occurred at a revival meeting, which he attended in company with Rev. John Newland Maffit. At that time, after a warm and passionate appeal to the congregation to save their souls, Maffit, as was his wont, began to gather people to the anxious seats. Among those who came up was a young, intelligent man, and he asked Bro. Maffit the question:—"What is my soul, and what is it to be saved from?" Maffit replied in the standing jargon of priestcraft when it is nonplused—"Don't tempt God, my young friend, don't tempt God!" He then fell upon his knees and asked God in prayer to smite the querist, that he might know and feel the power of divine anger. But the young man was not to be smote for asking a fair question, and as he retired he reiterated the inquiry, "What is my soul?"

I went home abashed and ashamed that professed ministers of Christ were unable to answer a question so pregnant. I prayed to God that night, for the first time in my life, in earnest. After retiring to rest, I dreamed that I should rise and look at the 7th verse of the 2d chap. of Genesis for an answer to my prayer. I dreamed a second and a third time the same thing. Now I believe in dreams—put faith in them—and God never sent a man to preach his truth who does not believe in dreams. Well, I arose and opened my bible at the place indicated, and then and there for the first time fully understood what the soul of man is composed of. I read as follows:—

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

Here I found that the soul is composed of two eternal principles, matter and spirit.

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power of God uniting them, they become a living soul. This body, then, purified from sin and corruption, is the soul to which salvation is promised.

We now know what the soul is, and understanding that it is something material, and substantial, it acquires in our estimation, a more profound interest. Its salvation becomes to us, yet more precious, and the emphatic question of the Savior, "what shall it profit a man, if he gain the whole world and lose his own soul," has a more profound meaning than if that soul was a mere airy nothing, floating about in the immensity of space. The priestly idea of the unsubstantiality of a soul, is unworthy of any man, and a direct insult to Jehovah himself.

The soul is to be saved from the primal curse, death. For disobedience, it was ordained in the council of the most High, that, "The day thou eatest thereof thou shalt surely die." The Bible tells us that "a day with God is as a thousand years." The Devil, or Lucifer, son of the morning, that ambitious son of God, who rebelled against the throne, because his elder brother, the first begotten, was selected to form this planet, took upon himself a form and whispered in the ear of the woman, "ye shall not surely die, for God doth know in the day ye eat thereof, your eyes shall be opened and ye shall become as Gods." The rebel told a lie, and yet he told the truth. They did not die in that literal day when they ate of the tree; but where have we any account of a son or daughter of Adam living out a day of God's time. Methusaleh died before the day had passed. Death by this curse, has passed upon all men. The soul is to be saved from this curse.

Life and immortality are brought to light by the mission of Christ. The resurrection of the dead is the only hope of man: "If Christ be not risen from the dead," says St. Paul, "then is our preaching vain, and your hope also is vain." This resurrection will be in an immortal body, purged from the principle of corruption and decay, even as Christ's glorious body was. The three prelimnary questions are now answered.

The subject of salvation of the dead is one of peculiar interest to us. We know from the scriptures that the dead will have an opportunity to hear the gospel and will be saved, but in a different degree of glory from those who hear it on earth, and joyfully receive it.

Christ, when he had risen, said unto Mary in the garden, "Touch me not, for I have not yet ascended to my God and to your God, to my Father and your Father." Upon the cross he said to the thief, "This day shalt thou be with me in Paradise." Now it becomes an important inquiry to know where the spirit of Christ was while the body lay in the grave. We have his own word that he had not been to Heaven--had not seen the Father.

The Bible is only valuable because of its clearness, its simplicity, and its beauty.—"There is nothing hidden that shall not be made plain." Turning over to the 3d epistle of Peter, iii. 5, 6, we learn that after being put to death Christ went to preach to the spirits in prison, which sometime were disobedient when once the long suffering of God waited: and further on in the next chapter we are told the reason--the cause why the gospel was preached to them that are dead, to wit:—"That they might be judged according to men in the flesh, but live according to God in the spirit."

The argument throughout was one of the most ingenious and interesting we have ever listened to. It was fortified from beginning to end with scriptnre quotations that had a bearing upon the subject. The discourse occupied nearly two hours. We have given but a meagre outline of it. One of the most striking peculiarities of the Elder, is his wonderful knowledge of the Bible. Every topic is familiar to him, and the best of all is, he harmonizes the scriptures. Out of the discord and confusion which jarring sectaries make in their interpretations, he brings to light order, beauty, simplicity, and the vast and benevolent purposes of deity concerning man.—*Boston Herald.*

power of God uniting them, they become a living soul. This body, then, purified from sin and corruption, is the soul to which salvation is promised.

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GREAT EVENTS.

In the first thousand years was witnessed the fall of man, the building up of Zion, when Enoch with all his people walked with God three hundred and sixty-five years on earth, and then were taken up into heaven.

In the second thousand years the world was deluged with a flood for its wickedness; the tower was built that men might go to heaven; the language was confounded; the earth divided into continents and oceans; the people scattered upon the face of the whole earth, and America was peopled by the Jaredites.

In the third thousand years Pharaoh and his host were swallowed up in the Red Sea; Israel, the chosen of the Lord, was overshadowed by his glory in a cloud by day, and a pillar of fire by night, and the building of the temple the Lord at Jerusalem.

In the fourth thousand years the ten tribes of Israel were led away captive out of the land of Canaan, and taken to a place by the hand of the Lord that has not yet been discovered by the Gentiles; the Jaredites were destroyed because of their wickedness; Lehi was guided by the matchless power of God to this continent.

In the fifth thousand years the Savior of the world was born, crucified, and rose again from the dead; and most of the Apostles were slain for preaching the gospel, and Jerusalem was destroyed.

In the sixth thousand years America, the land of liberty, choice above all others, was settled by the Gentiles; the gospel of Jesus Christ came forth in the Book of Mormon; the church established, and the gathering of the saints commenced, preparatory to the second coming of their Lord, that in the seventh thousand years the earth may rest.

SUGGESTIONS TO THE YOUNG.

Rise early and offer up your praise to the giver of all good. Enter steadily and fearlessly upon the duties of the day. Be determined that no trial shall overcome your patience. If your object be a good one, say 'I will try to attain it.' Never be found without an object. Ask yourself how you have decided, throw your soul into the purpose. Never do good to obtain praise. Take a redhot iron in your hand rather than a dishonest penny. Do no bad action to serve a good friend. Be indulgent to others' faults, but implacable to your own. Wage war with evil, and give no quarter. Die for truth rather than uphold a lie. Never court needless danger, nor fly from a peril which duty imposes. Read good books, seek good companions, attend to good counsels, and imitate good examples.

Never give way to despondency. Does the sun shine?—rejoice. Is it covered with a cloud? wait till the cloud has passed away.—*Calender.*

☞ The other day, in Congress, Mr. Johnson of Tennessee offered a resolution that the reverend clergy be invited to offer up prayers for a speedy organization of the House. An amendment was suggested, that until the prayers should be granted, the members should *fast*—but this was promptly voted down; which shows how much faith the majority of Congressmen have in the efficacy of prayer. For our own part we believe them to be past praying for. They should be sent home "without the benefit of clergy."—*Universe.*

☞ That is our mind exactly.

CHEER UP.—What if you have failed in business, you still have life and health. Do not sit down and cry over your mishap, for they will never get you out of debt, nor buy your children frocks. Go to work at something, eat sparingly, dress moderately, drink nothing exciting, and above all keep a merry heart, and you will be up in the world again.

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Harper's Ferry, Va., Dec. 21st, 1849.

MR. FRANCIS COOPER,—DEAR BRO.:—I have been laboring a few weeks in this, the native State of the immortal Washington, and endeavoring to spread the principles of religious liberty and the truths of the gospel of the Son of God among the good citizens of Jefferson county. When I arrived here I called upon Col. Lucas, the school commissioner for this district, and told him I wanted the school house to preach in. He consented with all the honesty of a man, and the frankness of a gentleman.—The following day (Sunday) was stormy, and but few people came out.

I stayed a few days with Elder Jones, until the storm abated, and then pushed my way forward about six miles, where Elder Grady has a school; found him strong in the faith; tried to obtain his school house for meeting, but the commissioner was not at home. I stayed with Bro. Grady until the next day, and then went as far as Shepherdstown, and endeavored to get a place for meeting; but churches, school houses, meeting houses and all public places were closed against me. The minister of the German Reformed church told me a deliberate falsehood. And one of his flock, a school teacher, who could have given a place to preach in, but would not, said the people here were satisfied with their religion, and wanted nothing better than they had got.

He inquired what I believed in. I told him, and said that we looked upon all the Protestant churches as the daughters of that bad woman spoken of in Revelations. It would have made you laugh to have seen the long face he pulled when he replied, "I don't know what we will do if you tell the people that we are the harlots of the Romish prostitute. The peoples' hearts are hard enough now, and I don't know what we will do if you tell them we are no better than they." I told him the truth had to be told, regardless of consequences; and if the priests or any of their officers thought they could disprove by the Bible the doctrine I advocated, that all they had to do was to try in order to be convinced of the contrary. I bid this long faced hypocrite good day, and retraced my steps among the mighty mountains toward Harper's Ferry, where I preached the Sunday following to large and very attentive congregations, who treated me first rate. I made an appointment for the following Sabbath, and went forward to Bro. Grady's and obtained his school house for meeting; but in the evening when I went to preach the door was nailed up, by the counsel of a pious old bigot by the name of Mohlar.

Bro. Grady promptly removed the nails, and I preached to about thirty people. I made another appointment to preach there, but Bro. Grady received a note the next day saying I could not have the school house to preach in any more. So much for religious toleration in the native State of Washington, and in the county named after Jefferson, the friend of civil and religious liberty. Three groans for American freedom! American freedom—bah! I started for Shepherdstown again, determined they should hear the gospel. And when in sight of the town I knelt and prayed to God for him to direct me. I called upon Dr. Taylor, the Mayor of the town, and told him what I wanted. He said I could have the court house any time it was not occupied. I thanked the honest gentleman, for gentleman he is.

I preached accordingly last Tuesday evening, to a large and somewhat boisterous congregation. Some Methodists interrupted me, and at the conclusion of my sermon I gave liberty for any one to speak. A Methodist arose and asked a few questions; but a few well aimed vollies of truth silenced him, and I came off with the approbation of the meeting. The following night (Wednesday) I preached, and the house was crammed as full as it could hold.—They paid good attention, treated me first rate, and showed their approbation in the usual way, by cheering and stamping on the floor. I did all I could to stop them, by asking them to keep in their heads what I said, and not to kick it out at their heels. But it was no use. I preach at this place next Wednesday night, and on Thursday evening at the house of Mr.

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THOS. W. BRAIDWOOD.

Boston, Mass., Dec. 21st, 1849.

DEAR FRANK:—As I am now in the "Athens" of America, or the city of "notions," and have been for some days, I thought it might gratify you and the saints at large to know how the great work of this last time is progressing in these parts. I left Baltimore for the east and north about three weeks ago, by the counsel and instruction of Pres. Strang, to carry out an important mission connected with the gathering of the saints to Beaver Island, where they are to plant the kingdom of God as a grain of mustard seed.

Bro. Strang will labor in Baltimore and Washington for a few weeks. The work in that direction is spreading in power and great glory. On my way here I stopped in Philadelphia two days, and am happy to say that the prospect there is better than I have seen it since the death of Joseph. A good number will go from there to the Island in the spring. From Philadelphia I came to New York, where I found the cause moving steadily onward, under the efficient labors of our very worthy Bro. and fellow laborer Samuel Bennett, who has stood firm in every trial. He is baptizing every week. May God raise up more such men to labor in the dispensation of the fulness of times.

In New York I found Bro. L. D. Hickey in a most deplorable condition, ready and willing to make confession and restitution in a most humble manner; which he did, and was so far restored as to be sent to Philadelphia to bear witness unto the truth. May God keep him from falling again. From New York I came to this city, where I found our faithful and untiring Bro. Samuel Graham, whose prudence and wisdom had worked wonders in removing prejudice from the minds of the few brethren that remained here. I have preached two Sundays to full houses, of course. And I can truly say the prospect here is good, very good indeed. Quite a number are going forward to be baptized. You may know how the public receive us by the papers we send you.

Brighamism is entirely dead here. May it never rise again. Bro. Graham and myself last night visited a Baptist prayer meeting, by invitation of Mr. Dunn, the pastor. Liberty was given to speak, and of course I improved the opportunity, and spoke very mild and plain for about fifteen minutes on the gospel. Deacon Lovejoy took offence at what I said, and spoke in a mean contemptible manner of the saints. Bro. Graham arose to reply. The Deacon told him to sit down. Bro. Graham said he would not. The Deacon again ordered him to take his seat. Bro. Graham asked him, by what authority? No matter, said the Deacon, I order you down. Said Samuel, are you more than man? I shall not take my seat until I say what I have to say, and no power that sways the will of man shall stir me hence until I have uttered my thoughts.

He was as good as his word; for he gave them a regular dressing, particularly the Deacon, one that he will not forget very soon.—The Deacon threatened to take up Bro. Graham on the following morning, and have him put in the Boston jail, (or hell;) but I knew the Deacon lied when he said so. And sure enough he did lie. I wish he had put Bro. Samuel in jail, for I should have liked to prayed him out.

Monday, Dec. 24th.—Yesterday was a great day for us here---the best that we have had in Boston since the death of Joseph. Hundreds went away, unable to obtain seats. Many are believing, and our prospect here for the spread of truth is truly grand. To God be the glory. Amen. Yours in truth, G. J. ADAMS.

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Pittsburgh, U. C., Dec. 4th, 1849.

Bro. Cooper :—As I am preparing to cross the St. Lawrence river, I think it best to write you a few lines, knowing that the saints feel a deep interest in the welfare of Zion, and in her friends and advocates. When I wrote you last I was alone, Bro. Savage not having met me according to appointment. I then asked the Lord to send Bro. Gurley. You may judge my feelings when I heard that he was preaching only about fifteen miles from me. I immediately met him, and our feelings were such that they may be easier imagined than described—such that I cannot forget, but will be remembered by me with thankfulness as an everlasting testimony that God has and will hear the prayers of his servants.

We immediately commenced preaching together. Many came out to hear the truth.—We traveled together through Crosby, Lansdown and Leeds, administering the word of life by the power of the spirit. At the close of one of our meetings a Methodist preacher gave notice that, at some future period, he would reply in full to the doctrine that we had advanced. We requested him to name the time. This he declined; but replied that he wished us to be present. To us, as well as others, it was evident that he wished to take the advantage of our absence to destroy the work of God.

We then started for Crosby, and on the Saturday following we received word that the reply was to come off on the morrow. And as he was allowed to be the champion of all Methodist preachers, a great anxiety prevailed to hear the discussion. Our arrangements were such that but one of us could attend. I therefore requested Bro. Gurley to meet him. To this he cheerfully consented. He immediately gathered up his things, and at a late hour started for the onset, having some fifteen miles to travel. Sunday morning the people got together at an early hour, and at the time appointed for meeting the house was filled to overflowing. Mr. Birney then commenced by referring to the sermon delivered by Bro. Gurley; stated that we believed the Savior to be a mere man, the son of Joseph, and as such was not or could not be an object of faith, and then closed up his remarks by introducing a few of Madam Rumor's false reports.

His lecture produced a painful effect on the congregation. And at the close many voices were heard to say that a reply was unnecessary, and the general impression was that his arguments could not be answered. All was confusion, and there was a general apprehension that Mormonism was down. Bro. Gurley gave an appointment for a reply in fifteen minutes. At the appointed time he called the house to order, and commenced his reply, and continued it for about three-fourths of an hour. The heat and fatigue made it impossible to continue longer. He then adjourned it until next Sabbath. His reply, however, produced a wonderful effect on the people.

On the following Sabbath, at the appointed time, the house was filled. I was with him. A death like silence prevailed. I opened the meeting. He then commenced, and in a master like manner he met the Rev. gent on the points which formed the Gibraltar of his argument; and showing that his positions were but mere fables, and that they could not be supported or proved by scripture or logic. Thus once more compelling Methodism to draw back and give room to Mormonism or truth, which but a short time before they had hoped to sink into oblivion. All the glory be to God, now henceforth and forever. Amen. Yours, &c.

P. WRIGHT.

Boston, December 24th, 1849.

Dear Bro. Cooper :—Having a leisure moment I write to you of the onward march of truth in this place. When I came here I found but few who had any faith at all in the work of the dispensation of the fulness of times. Among that number our old friend and God blessed brother Wm. Skimmings stood foremost, and may the blessings of God ever be with him.—Bros. Greenwood, Teague and others have shown kindness to me, although they said they

Pittsburgh, U. C., Dec. 4th, 1849.

Bro. Cooper:—As I am preparing to cross the St. Lawrence river, I think it best to write you a few lines, knowing that the saints feel a deep interest in the welfare of Zion, and in her friends and advocates. When I wrote you last I was alone, Bro Savage not having met me according to appointment. I then asked the Lord to send Bro. Gurley. You may judge my feelings when I heard that he was preaching only about fifteen miles from me. I immediately met him, and our feelings were such that they may be easier imagined than described—such that I cannot forget, but will be remembered by me with thankfulness as an everlasting testimony that God has and will hear the prayers of his servants.

We immediately commenced preaching together. Many came out to hear the truth.—We traveled together through Crosby, Lansdown and Leeds, administering the word of life by the power of the spirit. At the close of one of our meetings a Methodist preacher gave notice that, at some future period, he would reply in full to the doctrine that we had advanced. We requested him to name the time. This he declined; but replied that he wished us to be present. To us, as well as others, it was evident that he wished to take the advantage of our absence to destroy the work of God.

We then started for Crosby, and on the Saturday following we received word that the reply was to come off on the morrow. And as he was allowed to be the champion of all Methodist preachers, a great anxiety prevailed to hear the discussion. Our arrangements were such that but one of us could attend. I therefore requested Bro. Gurley to meet him. To this he cheerfully consented. He immediately gathered up his things, and at a late hour started for the onset, having some fifteen miles to travel. Sunday morning the people got together at an early hour, and at the time appointed for meeting the house was filled to overflowing. Mr. Birney then commenced by referring to the sermon delivered by Bro. Gurley; stated that we believed the Savior to be a mere man, the son of Joseph, and as such was not or could not be an object of faith, and then closed up his remarks by introducing a few of Madam Rumor's false reports.

His lecture produced a painful effect on the congregation. And at the close many voices were heard to say that a reply was unnecessary, and the general impression was that his arguments could not be answered. All was confusion, and there was a general apprehension that Mormonism was down. Bro. Gurley gave an appointment for a reply in fifteen minutes. At the appointed time he called the house to order, and commenced his reply, and continued it for about three-fourths of an hour. The heat and fatigue made it impossible to continue longer. He then adjourned it until next Sabbath. His reply, however, produced a wonderful effect on the people.

On the following Sabbath, at the appointed time, the house was filled. I was with him. A death like silence prevailed. I opened the meeting. He then commenced, and in a master like manner he met the Rev. gent on the points which formed the Gibraltar of his argument; and showing that his positions were but mere fables, and that they could not be supported or proved by scripture or logic. Thus once more compelling Methodism to draw back and give room to Mormonism or truth, which but a short time before they had hoped to sink into oblivion. All the glory be to God, now henceforth and forever. Amen. Yours, &c.

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had but little faith. I can assure you that faith has increased, and Bro. C. Greenwood is now faithfully preaching the gospel, contrary to his expectations when I came here.

I have the assistance of Bro. G. J. Adams at present, and I assure you he is *some*, when he gets roused. I would to God that all his enemies realized the power and talent that he is in possession of. He is a full team, and, knowing the truth, dare maintain it. He is not one of the many who are so afraid to do wrong that they dare not do right. And by the blessing of God he is bound to put his foot on all his foes. May God defend the right.

We shall baptize several more this week, and I am expecting to raise up in this place, by the blessing of God, many true friends for the church and kingdom of God; and some of them, and I hope all, will gather up in the spring to our God-given inheritance, Beaver Island, there to be a light to the world, and a terror to evil doers. I am expecting to have the help of Bro. George one week more at present. I shall go to Georgetown to-morrow, and see if God has any friends there who love the truth for its own sake. My love to all in Christ. SAMUEL GRAHAM.

P. S. Yesterday our congregation was double what could get into the house in the evening. S. G.

TWO EXCEPTIONS.

Gen. T., of New York, a gentleman of known wealth and liberality, was not long since called upon by a person to obtain his signature on a petition for the abolition of capital punishment. The person unfolded his papers and documents, and presented and enforced his argument in rather a tiresome speech, stopping occasionally to deposit a mouthful of tobacco juice upon a nice parlor carpet. Gen. T. was in favor of diminishing capital punishments, but doubted the propriety or expediency of abolishing them in all cases. At the expression of his opinion, his visitor began to bridle up and prepare to lay down his arguments with greater force; and in order to give greater facility to his enunciation, he took from his mouth a huge quid of tobacco and threw it upon the white marble hearth, saying he wished the Gen. would be so good as to inform him in what cases capital punishment could ever be justified or defended.

"Well," said the general, "it strikes me that, if we are going to abolish capital punishment, there are two cases which should be made exceptions."

"Two cases, are there?" said the petitioner.

"Well, sir, I should like to hear them stated, and the arguments for them."

"The first," said the general, "is that of clear, cold blooded, premeditated murder. I think the person who lies in waiting, or in ambush, with malice prepense, and takes the life of a fellow creature, ought to forfeit his life in return. He deserves to be hung."

"Well, I have abundance of argument to meet that occasion," said the visitor. "Now I should like to know what is your other case."

"The other case," said the general, "is that of the animal that walks on two legs, calls itself man, and carries a mouthful of disgusting filth into a clean house, and there pours it forth upon the carpet and scatters it over the hearth. Such a being is certainly not fit to live in decent society, and I do not know of any better or more ready mode of getting rid of him than to hang him. With these two exceptions, I think I should be willing to sign your petition for the abolition of capital punishment."

The visitor gathered up his papers, thrust them into his pocket, and with a very blank look hastily withdrew. He has not called since to receive the general's signature.—*Ex. paper.*

THE "SOUTHERN LITERARY MESSENGER."—Week before last we published the prospectus of this valuable Magazine. During the past year we have often taken great pleasure in perusing its pages, and anticipate many similar enjoyments in this. In our judgment it is decidedly the best literary Magazine in the country. Its literature is not of that light and airy sort that so generally characterize many of the popular periodicals of the day, but it is sound and sentimental, such as tends to please the imagination and improve the intellect. Those who want a good literary Magazine will get the worth of their money by subscribing for the "Southern Literary Messenger," and be amply rewarded besides.

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A NEW YEAR'S SONG.

This morning in silence I ponder and mourn,
O'er the scenes that have passed no more to return;
How vast are the labors, the troubles and fears,
Of eight hundred millions who've toiled through the year.

How many ten thousands were slain by their foes,
While widows and orphans have mourn'd o'er their woes,
While pestilence, famine and earthquakes appear,
And signs in the heavens throughout the past year.

How many been murder'd and plunder'd and robb'd,
How many oppressed and driven by mobs,
How oft have the heav'ns bedewed with their tears
The earth o'er the scenes they beheld the past year.

But the day star has dawn'd o'er the land of the bless'd,
The first beams of morning, the morning or rest;
When cleans'd from pollution the earth shall appear
As the garden of Edep, and peace crown the year.

Then welcome the new year, I hail with delight,
The season approaching with time's rapid flight;
While each fleeting moment brings near and more near,
The day long expected, the great thousand years.

NOTHING IS LOST.---The drop that mingles with the flood---the sand dropped on the sea shore---the word you have spoken---will not be lost. Each will have its influence and be felt, till time shall be no more. Have you ever thought of the effect that might be produced by a single word? Drop it pleasantly among a group, and it will make a dozen happy, to return to their homes to produce the same effect on a hundred, perhaps. A bad word may arouse the indignation of a whole neighborhood; it may spread like wild fire to produce disastrous effects. As no word is lost, be careful how you speak---speak right, speak kindly.---The influence you may exert by a life of kindness---by words dropped among the young and the old---is incalculable. It will not cease when your bodies lie in the grave; but will be felt wider and still wider as years pass away. Who then will not exert himself for the welfare of millions?---*Ex.*

DEATH OF MILLER, THE MILLERITE.---We perceive by our exchanges that Mr. Wm. Miller, noted as the founder of the Second Advent party, died on the 20th ult., aged 68 years, at his residence at Low Hampton, N. Y. He was a captain in the last war, and fought at Plattsburg, and has been for years a justice of the peace.

SILENCE.

What a strange power there is in silence! How many resolutions are formed---how many sublime conquests effected during that pause, when the lips are closed, and the soul secretly feels the eye of her maker upon her! When some of those cutting, sharp, blighthing, words have been spoken which send the hot indignant blood into the face and head, if those to whom they are addressed keep silence, look on with awe, for a mighty work is going on within them, and the spirit of evil, or their guardian angel, is very near to them in that hour. During that pause they have made a step towards heaven or towards hell, and an item has been scored in the book which the day of judgement shall see opened. They are the strong ones of the earth, the mighty food for good or evil, those who know how to keep silence when it is a pain and grief to them; those who give time to their own souls, to wax strong against temptation; or to the powers of wrath, to stamp them with their withering passage.---*Ex.*

AN EXTRAORDINARY METEOR.

On Friday evening, the 7th instant, soon after sunset, the attention of many persons in town was attracted towards the west by the blaze of a large meteor in that direction, about 45 degrees above the horizon. Some say that it shot upward; and others that its course was either downward or diagonal. But the most remarkable appearance was that which succeeded the flight of the body. About in the place where it was first seen, there was visible, for the space of at least fifteen minutes, a very light trail of light, of irregular form, something of the zig zag shape. It was as though a streak of lightning had been daguerreotyped on the sky. The length of the luminous trail was to appearance three or four rods. We do not remember to have read any account of the light of a meteor remaining so long visible. We have not understood that any report was heard, but we doubt not there was further west than this.---*Wilmington (N. C.) Chronicle.*

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GOSPEL HERALD.

VOL. IV. No. 45.] VOREE, Wis., THURSDAY. JAN. 24, 1850. [WHOLE No. 161.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

THE BROWN SILK DRESS.

'Why, Eliza! what a choice for a wedding dress! Your other dresses are in good style, and you have a plenty of them, considering the changes in fashion—but a brown silk to be married in—whoever heard of sueh a fancy in a girl of eighteen?"

''Tis true, aunt, that my choice may seem somewhat sombre, but you know very well that I am about to become the wife of a poor mechanic who depends on his daily labor for support. As the wife of such a man, I must necessarily limit my expenditures to my circumstances, and I have thought it better to purchase something which would be useful for some time to come, than to consult any appearance as a splendid bride for one short evening—especially as I am to see no strangers.'

'There is something in that. There is Maria's wedding dress. She will never wear it again in the world. She had a white satin, with a lace dress over it. Oh, she did look beautifully! I do admire to see a handsome bride.'

'Yes it is very well for them that can afford it. But it would be quite absurd for me to purchase an expensive dress for one, or even a few evenings, when by the expenditure of half the money, I can procure that which will be serviceable for some years. But come, put on your bonnet and step over to our new house. It is all furnished, at least all that is finished; I value it more highly than I should if it was not so near my mother's.

'There, William has left his small parlor, this sitting room and three chambers to finish at his leisure, when he is out of employment. See how everything is arranged. So handy for my work.'

'You don't say you are going to do your own work?'

'Certainly I do. There is only one apprentice, and I should think it strange if I could not do it with all ease.'

'My heart, what strange fancies you have. To be sure, it is well enough if you can bring your mind to do it, but then folks do so differently now-a-days. There is my Maria, she has moved into an elegant house all furnished from top to bottom. She keeps a great girl to do the work, and a little one to wait and tend. Oh, things do go on beautifully, I promise you.

'Her husband is a young lawyer, is he not—is he wealthy?'

'Oh! he is very well off. He does not get much practice yet, but I dare say he will soon. He has a thousand dollars at interest; besides, Maria could not have married a mechanic, their hands get so hard and black, and their complexions, especially if they are exposed, get so brown. I would not wish to hurt your feelings, but I do think that, for pride's sake, for the sake of your family, you might have made a little different choice.'

'Oh, aunt, excuse my language—I have yet to learn that a man's occupation, whether it produces hard hands or white soft hands, whether it gives the cheek a brown or pale hue, is any disparagement to him. You must get acquainted with William and hear him converse. You will not think of hard hands, and his animated, intelligent countenance, will drive his bronzed skin quite out of your head.

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But, aunt, you don't say anything about my furniture—and you must see my nice closets.

'Oh! your furniture is well enough. The less then you will have to take care of, you know.'

'Yes we could not get much furniture. I insisted upon William taking the money which my grandfather left me, to pay off a few hundred dollars which he owed for this place, in order to enable us to begin in the world. We both have such horror of debt that we were determined not to incur any, if we could possibly help it. See what a nice press for the bed clothes this is.'

'Why, what a quantity of bed and table linen! it is really nice too. You have more than my Maria has, I declare.'

'Yes, I always want an abundance of such things. This drawer is filled with towels—this is filled with table cloths--this for my ironing sheet and blanket---and this closet contains my tin and wooden ware.'

'I declare, Eliza, you are a strange thoughtful girl. I must tell you one thing about Maria, that made us have a good hearty laugh. The Monday morning after she was married, the girl came to ask where the tubs were, and don't you think that the child had actually forgotten to buy a tub, and a clothes line and pins! She said it never popped into her head. But la! it wan't strange—she had never been used to do anything of the kind.'

'I believe, aunt, I have shown you all, now. We will go if you please. I hope you will not let my brown dress, or William's brown hands, frighten you away this evening?'

'Oh, no! But as I must take the stage for Maria's early in the morning, you must allow me to retire early.' * * *

'What fellows these Yankees are for combining elegance and usefulness,' said a southern gentleman to himself as he sat on the piazza of the hotel in the town of———. 'Sir,' said he addressing himself to a venerable looking man near him, 'can you tell me who resides in that elegant cottage---where the grounds are laid out with so much taste?'

'Oh, that is Squire Bill Thorndyke's. You must be a stranger in these parts not to know him.'

'I am, sir; and since he seems such a prominent member of society, I should be happy to know something of his history.'

'Oh there is nothing remarkable in it, nothing at all, sir. His father was a man of great learning, but he nearly run through a fortune in trying to live in style. He died, and left three boys. Their mother then went from the place, and was a woman of strong sense. She sold property, paid off all the debts, and had enough left to buy that little house to the left. It had but two rooms, and there is a garden spot attached to it. Here she puts out her boys to trades. One to a mason, one to a wheel wright, and this Bill to a carpenter. They were mighty smart boys, and settled in distant towns. Bill staid however. He married the widow Perry's daughter. She was as smart as a steel trap; she was a right good scholar, and has made an excellent wife. They've got along wonderfully. He did not make better wages than other men, but somehow the money increased. It was no mystery to me, for I watched them pretty sharp. You never saw him before he kept a horse riding out for pleasure. No, they both pulled one way, and took their pleasure in being sober, 'ndustrious and useful, and now they reap their reward in being universally respected.'

'Why, there aint a man that has so much money to let as Squire Thorndyke, and he is never hard and screwing about it as some are. He isn't stingy either. He has taken the two sons of Lawyer Willis to bring up, and he does as well by them as he does by his own. Lawyer Willis' wife was a kind of cousin to Squire Thorndyke's wife. She was a dashy, showy gal. Lord! you'd ha' thought the richest folks upon the earth were married, when they had the knot tied. Poor fellow, he had a hard time, notwithstanding, to support his lady wife in style. He took to drink and died. I've heard say that she turned up her nose at her cousin's match, but she little thought that her

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'Oh, no! But as I must take the stage for Maria's early in the morning, you must allow me to retire early.' * * *

'What fellows these Yankees are for combining elegance and usefulness,' said a southern gentleman to himself as he sat on the piazza of the hotel in the town of———. 'Sir,' said he addressing himself to a venerable looking man near him, 'can you tell me who resides in that elegant cottage---where the grounds are laid out with so much taste?'

'Oh, that is Squire Bill Thorndyke's. You must be a stranger in these parts not to know him.'

'I am, sir; and since he seems such a prominent member of society, I should be happy to know something of his history.'

'Oh there is nothing remarkable in it, nothing at all, sir. His father was a man of great learning, but he nearly run through a fortune in trying to live in style. He died, and left three boys. Their mother then went from the place, and was a woman of strong sense. She sold property, paid off all the debts, and had enough left to buy that little house to the left. It had but two rooms, and there is a garden spot attached to it. Here she puts out her boys to trades. One to a mason, one to a wheel wright, and this Bill to a carpenter. They were mighty smart boys, and settled in distant towns. Bill staid however. He married the widow Perry's daughter. She was as smart as a steel trap; she was a right good scholar, and has made an excellent wife. They've got along wonderfully. He did not make better wages than other men, but somehow the money increased. It was no mystery to me, for I watched them pretty sharp. You never saw him before he kept a horse riding out for pleasure. No, they both pulled one way, and took their pleasure in being sober, industrious and useful, and now they reap their reward in being universally respected.'

'Why, there aint a man that has so much money to let as Squire Thorndyke, and he is never hard and screwing about it as some are. He isn't stingy either. He has taken the two sons of Lawyer Willis to bring up, and he does as well by them as he does by his own. Lawyer Willis' wife was a kind of cousin to Squire Thorndyke's wife. She was a dashy, showy gal. Lord! you'd ha' thought the richest folks upon the earth were married, when they had the knot tied. Poor fellow, he had a hard time, notwithstanding, to support his lady wife in style. He took to drink and died. I've heard say that she turned up her nose at her cousin's match, but she little thought that her

boys would be glad to go to that same cousin for a home, while she would be glad to take up with the little house that Squire Thorndyke's mother lived in.'

'Ah, sir,' continued the old man, 'this is a changing world; but to my mind, if folks would only be prudent and industrious, and give up hankering after things beyond their means, there would be more real good done in the world and fewer changes.'

JOSEPH'S WELL AT CAIRO.

The most remarkable well ever made by man, is Joseph's well at Cairo. Its magnitude, and the skill displayed in its construction, which is perfectly unique, have never been surpassed. All travelers have spoken of it with admiration.

This stupendous well is an oblong square, twenty-four feet by eighteen; being sufficiently capacious to admit within its mouth a moderate-sized house. It is excavated (of these dimensions) through solid rock, to the depth of one hundred and sixty-five feet, where it is enlarged into a capacious chamber, in the bottom of which is formed a basin or reservoir to receive the water raised from below (for this chamber is not at the bottom of the well.) On one side of the reservoir another shaft is continued, one hundred and thirty feet lower, where it emerges through the rock into a bed of gravel in which the water is found. The whole depth being two hundred and ninety-seven feet. The lower shaft is not in the same vertical line with the upper one, nor is it so large, being fifteen feet by nine. As the water is first raised into the basin, by means of machinery propelled by horses or oxen within the chamber it may be asked, how are these animals conveyed to that depth in this tremendous pit, and by what means do they ascend? It is the solution of this problem that renders Joseph's Well so peculiarly interesting, and which indicates an advanced state of the arts at the period of its construction.

A spiral passage way is cut through the rock, from the surface of the ground to the chamber, independent of the well, round which it winds with so gentle a descent that persons sometimes ride up or down upon asses or mules. It is six feet four inches wide, and seven feet two inches high. Between it and the interior of the well a wall of rock is left to prevent persons from falling into, or even looking down it, (which in some cases would be equally fatal,) except through certain openings or windows, by means of which it is faintly lighted from the interior of the well; by this passage the animals descend, which drive the machinery that raises the water from the lower shaft into the reservoir or basin, from which it is again elevated by similar machinery, by other oxen on the surface of the ground. In the lower shaft a path is also cut down to the water; but as no portion is left between it and the well, it is extremely perilous for strangers to descend.

This celebrated production of former times resembles an enormous hollow screw, the centre of which forms the well and the threads a winding staircase round it. To erect of granite a flight of "geometrical" or "well stairs," two or three hundred feet high on the surface of the ground, would require extraordinary skill: although in the execution every aid from rules, measures, and the light of day, would guide the workmen at every step; but to begin such a work at the top, and construct it downward by excavation alone in the dark bowels of the earth, is a more arduous undertaking, especially as deviations from the correct lines could not be remedied; yet, in Joseph's well, the partition of rock between the pit, and the passage way, and the uniform inclination of the latter, seems to have been ascertained with equal precision, as if the whole had been constructed of cut stone on the surface. Was the pit or the passage formed first? Or were they simultaneously carried on and the excavated masses from both bore up the latter?

The extreme thinness of the partition wall excited the astonishment of M. Jomark, whose account of the well is inserted in the second volume of memoirs in Napoleon's great work of Egypt, part 2d, p. 691. It is according to him but sixteen centimers thick (about six inches!) He justly remarks that it must have required singular care to leave and preserve so small a portion while excavating the rock from both sides of it. It would seem no stronger in proportion than sheets of pasteboard placed on edge, to support one end of the stair of a modern built house, for it should be borne in mind that the massive roof of the spiral passage next the well has nothing but this film of rock to support it, or to prevent such portions from falling as are loosened by fissures, or such as from changes in the direction of the strata, are not firmly united to the general mass.

But this is not all; thus insufficient as it may seem, the bold designer has pierced it through its whole extent with semicircular openings, to admit light from the well.

Opinions respecting the date of this well are exceedingly various. Pococke thought it was built by a visier named Joseph, eight hundred years ago; other authorities more generally attribute it to Saladin, the intrepid defender of his country against the hordes of European savages, who, under the name of crusaders, spread rapine and carnage through his land. His name was Yusef (Joseph.)—By the common people of Egypt it has long been ascribed to the patriarch of that name, and their traditions are often well founded; of which we shall give an example in the account of the Nilometer.—Van Sled, who visited Egypt several times in the 17th century, says some of the people in his time thought it was digged by spirits, and he adds, "I am almost inclined to believe it, for I cannot conceive how man can compass so wonderful a work."—*Eckard's Hydraulics and Mechanics.*

WHAT I WOULD DO.

If I were possessed of the most valuable things in the world, and was about to will them away, the following would be my plan of distribution:—

I would will to the world truth and friendship, which are very scarce.

I would give an additional portion of truth to lawyers, traders and merchants.

I would give to physicians skill and learning.

I would give to printers their pay.

To gossiping women short tongues.

To young women, good sense, modesty, large waists, and natural teeth.

To young sprouts or dandies, common sense, little cash, and hard labor.

To old maids, good temper, smooth faces, little and good husbands.

To old bachelors, love for virtue, children and wives.—*Ex.*

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THE PRESENT CONDITION OF THE RELIGIOUS WORLD REPRESENTED BY THE SIMILITUDE OF A DREAM.

As I was reposing one day in a beautiful grove, and meditating upon the present condition of the world, my mind became lost as to the things that were around me, and I fell into a deep sleep, and dreamed a dream; and behold I was carried away and set down in a great field, and it was filled with a numerous concourse of people who seemed to be in great confusion, and they did not appear to agree with each other, but walked in different directions. When I saw this I marveled greatly, and when I viewed them more closely, I discovered they were people of all ranks and grades of society; and what still more astonished me, was, they were people from all the nations of the earth. I also discovered that they were engaged in several different exercises — I inquired of one that stood by what this meant; he told me that it was their several exercises in religious worship. While beholding the heathen part of this company I was much pained to see the awful cruelties that they inflicted upon themselves during their ceremonies;—I exclaimed, O ignorance! thou foul monster! why hast thou so much degraded this people?

I then turned my attention to that part of the multitude that professed christianity. As I drew near and entered into the midst of the company, I was asked if I enjoyed religion, and belonged to any society: I answered, and made known my condition, hoping to receive such instructions as would relieve my mind, and remove the burden from it. I entered into conversation with several, and found them to have opposite opinions. Some manifested a warm zeal for their cause, and strenuously opposed others; and others were more candid.— At this warring about creeds, and clashing of opinions, I was astonished; for they all pretended to prove their sentiments true by the Bible. I was much disgusted, and was about to turn from the scene in despair; but several gathered around me, who tried to persuade me to embrace their several creeds. Some said this difference of opinion was of minor consequence.

I soon turned from the scene of contention about creeds, and listened to hear some of them give their descriptions of the glory, majesty and beauty of heaven; also the advantage of being a christian. On the other hand some attempted to describe the woes and pains of hell that will be inflicted upon those who disobey the commands of God. This produced much contention among them; some said there was a hell, others said there was none. I was also displeased at this, and was about to turn away and have nothing more to do with religion or its votaries: but being urged by all parties to read the scriptures and satisfy myself—which I resolved to do; but when I thoroughly examined them for myself I found that the mass of the christian part of this company were professing one thing and living by another.

In order to reconcile my mind to this I was cited to learned men to get an explanation of the scriptures. I called on them, and truly they made much exertion to explain the scriptures to my satisfaction, and at the same time to suit their creeds. With their fine speeches, and the rehearsing of popular traditions, and through the means of the modern spiritualizing system, I was in part converted to their opinions.— Therefore, I resolved to embrace some popular doctrine, and float with the current of popularity. I then forsook candid investigation, and commenced to support a party, and abide by the teachings of men. But before I was so deeply involved in party spirit that I could not be prevailed upon to investigate for myself, the scene was changed, and I was rescued: before bigotry and superstition had fastened their serpent fangs upon me, I was aroused to see my situation.

Suddenly there appeared a cloud which hovered over the multitude, having a singular appearance, being accompanied with a terrible noise. The bustle and noise of the multitude was soon hushed, and a profound silence reigned in its stead, whilst every eye looked upon this singular phenomenon with wonder and as-

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tonishment. And behold, there appeared a personage in sight that was descending through the ethereal sky, and bending his course towards the field that contained the multitude. I was much astonished at this scene, and wondered with great admiration. All still continued in silence, wondering what this meant.—Some thought that it was an omen of some awful event; and some thought otherwise. This personage soon landed in the midst of the multitude.

I drew near him, to hear from whence he came, and I soon learned that he was from some distant planet, but he refused to give any further information upon the subject. I was then very anxious to watch the actions and movements of this stranger, and hear what he had to say. Some of the christian part of the multitude soon inquired if he believed and enjoyed religion; he answered that he was entirely ignorant of the christian religion; but he manifested a willingness to learn all the particulars of the same.

I was much elated at this, and supposed that he would soon be converted and embrace the christian faith. Some from all parties rushed forward to enter into conversation with him, each hoping to convince him that his system of religion was superior to others. He was, however, dissatisfied with their contentious spirit, and called for their rules or statutes; they soon presented the Bible to him, extolling it as being the best of all books. In it, said they, are the principles of the pure gospel of Christ—the fountain of light and knowledge. The favorable description they gave of it, induced him to peruse it.

Without any prepossessed opinions he read its sacred pages, and was much pleased with the doctrine therein set forth. He read the history of Christ, and the object of his mission, and was much elated. He read the gospel of Christ, and was overwhelmed with joy to think that he had found a doctrine that guarantied unto him his soul's salvation, and warranted to him such precious blessings and gifts. He read that God had organized his church on earth with apostles and prophets, and had promised various spiritual gifts, such as healing the sick, speaking in other tongues, propheeyings, visions, administration of angels, &c., on conditions of obedience.

After he had learned the doctrine of Christ, and the manner the church was organized, and the blessings promised, he resolved that he would go to any length in order to embrace such a religion as this. After he had carefully perused the scriptures, he had no other expectation than that he should find a church organized according to the New Testament pattern, and people enjoying the blessings above mentioned. Indeed, he was conscious in his own mind that those who adv sed him to read the Bible believed all those things, and that they had apostles and prophets in the church, according to the pattern. He immediately solicited some of them in a candid way to give him an introduction to some of their apostles, that he might converse with them on this important subject. The reply was, we have no apostles in the church now-a-days.

The stranger was astonished at this, and looked as though he was greatly disappointed in his anticipations, and his hopes were entirely blasted, and he would sink in despair. However, he recovered himself from the shock, and inquired for prophets and those who enjoyed some of the spiritual gifts. The reply was, we have no prophets, and these gifts are no longer needed. He immediately accused them of acting dishonestly with him: first, they informed him that the Bible gave a description of their doctrines; but when he read and compared it with their doctrines and inquired for apostles and prophets, &c., they denied having any such organization; yet they said they worshiped God according to the scriptures. He declared that they did not believe what they professed, and turned from them much dissatisfied, condemning the whole of the christian religion and its votaries, saying he would have nothing more to do with them. They soon, however, said he was deluded, and warned the multitude to beware of him.

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After carefully watching the actions of the stranger, and hearing what he had to say, and seeing the manner in which he was treated, the eyes of my understanding were opened, and I saw the condition I was in, and also the awful apostacy of the church, or of those who professed the christian religion, and began to contend for the necessity of a continuation of apostles, prophets, &c. I was soon considered a heretic—the finger of scorn was pointed at me, and an uproar was raised among the multitude, and they cried, saying, "have nothing to do with this man, for he is deluded." I immediately, with others who contended for the above mentioned gifts, separated from them, and the dream closed, and I awoke—

A BELIEVER IN THE SCRIPTURES.

EXTRACT OF A LETTER.

DEAR BRO.:—It appears that the Lord has set his hand again the second time to recover the remnant of his people, according to the prophecy of Isaiah, and is beginning to restore judges as at the first, and counsellors as at the beginning. Isa. i. 26, 27. "And I will restore thy judges as at the first, and thy counselors as at the beginning; afterwards thou shalt be called the city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." Or, in other words, every thing that can be shaken will be taken out of the way, that the kingdom which cannot be shaken may remain.

Some may be ready to ask the question, how were Israel's judges at the first? The answer is, they had a Moses and his counselors; they also had seventy elders, which constituted the executive department in their ecclesiastical government. This restitution thus far has taken place. Christ compared the kingdom of heaven to a net cast into the sea, which gathered of every kind, both good and bad. It is necessary that this gathering should take place, in order to obtain a sufficient number of tried and chosen ones to organize the kingdom. The principle of choosing is the same now as it was when Moses said to the children of Israel: "Choose ye this day whom ye will serve."—See also Book of Doctrine and Covenants, sec. v. p. 2. "Behold here is wisdom; let every man choose for himself until I come."

The reader by this time may be ready to ask, has the Lord promised to send a man like unto Moses to prepare the bride for his coming? God has promised that Zion shall travail and bring forth her children in the last days, and that she shall have a leader. See Isaiah lxvi. 7. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child." Compare this with Malachi iii. 1. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Thus the Lord has promised a man child to lead Zion—a messenger to prepare the way before him, that the bride may make herself ready for the marriage supper.

Moses placed the shepherd, the stone of Israel, in the tribe of Joseph, and Paul informs us that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. The kingdom of heaven will go out to meet the bridegroom at his coming, and no doubt they will have Malachi's messenger to lead them, with their judges restored as at the first, and their counselors as at the beginning.

N. ANWAY.

Landsdown, U. C., Jan. 1st, 1850.

BRO. COOPER:—Presuming that you have had a happy christmas, I will wish you and the saints a happy new year; assuring you and the saints that it is well with us, considering the disadvantageous circumstances under which we have labored. When I reached this country my health was very poor, having been troubled with a severe pain in the head for several months previous to leaving home. And since my arrival it was thought it would terminate in inflammation on the brain; but through the

After carefully watching the actions of the stranger, and hearing what he had to say, and seeing the manner in which he was treated, the eyes of my understanding were opened, and I saw the condition I was in, and also the awful apostacy of the church, or of those who professed the christian religion, and began to contend for the necessity of a continuation of apostles, prophets, &c. I was soon considered a heretic—the finger of scorn was pointed at me, and an uproar was raised among the multitude, and they cried, saying, "have nothing to do with this man, for he is deluded." I immediately, with others who contended for the above mentioned gifts, separated from them, and the dream closed, and I awoke—

A BELIEVER IN THE SCRIPTURES.

EXTRACT OF A LETTER.

DEAR BRO.:—It appears that the Lord has set his hand again the second time to recover the remnant of his people, according to the prophecy of Isaiah, and is beginning to restore judges as at the first, and counsellors as at the beginning. Isa. i. 26, 27. "And I will restore thy judges as at the first, and thy counselors as at the beginning; afterwards thou shalt be called the city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." Or, in other words, every thing that can be shaken will be taken out of the way, that the kingdom which cannot be shaken may remain.

Some may be ready to ask the question, how were Israel's judges at the first? The answer is, they had a Moses and his counselors; they also had seventy elders, which constituted the executive department in their ecclesiastical government. This restitution thus far has taken place. Christ compared the kingdom of heaven to a net cast into the sea, which gathered of every kind, both good and bad. It is necessary that this gathering should take place, in order to obtain a sufficient number of tried and chosen ones to organize the kingdom. The principle of choosing is the same now as it was when Moses said to the children of Israel "Choose ye this day whom ye will serve."—See also Book of Doctrine and Covenants, sec. v. p. 2. "Behold here is wisdom; let every man choose for himself until I come."

The reader by this time may be ready to ask, has the Lord promised to send a man like unto Moses to prepare the bride for his coming? God has promised that Zion shall travail and bring forth her children in the last days, and that she shall have a leader. See Isaiah lxvi. 7. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child." Compare this with Malachi iii. 1. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Thus the Lord has promised a man child to lead Zion—a messenger to prepare the way before him, that the bride may make herself ready for the marriage supper.

Moses placed the shepherd, the stone of Israel, in the tribe of Joseph, and Paul informs us that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. The kingdom of heaven will go out to meet the bridegroom at his coming, and no doubt they will have Malachi's messenger to lead them, with their judges restored as at the first, and their counselors as at the beginning.

N. ANWAY.

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goodness of God I am now better. Bro. Wright left this place four weeks since for York State, designing to return in two weeks; but we suppose he is hindered by the ice.

Bro. Savage came to me last Tuesday. I had just commenced a two days meeting. At the close we baptized four persons. Bro. Savage is a giant. He has been unavoidably detained by sickness and poverty until the present time. We are preparing to go to Gananoque to-morrow, where we hope to meet Bro. Wright. We expect to leave in a few days for Bellville. Truth is upward and onward in this place. We have labored under every disadvantage that men possibly could. When Bro. Wright commenced preaching here he was received in almost every place with coldness, (a few honorable exceptions.) But, firm to his purpose, he met all the falsehood that the Devil had in this part of his magazine, and in spite of prejudice, falsehood, &c., he succeeded in establishing truth on its own basis to the conviction of many and the conversion of several honest souls. And I will here say that you may set me down as a false prophet if our mission does not in the sequel bring up to Zion some as good saints as can be found among the Gentile nations.

Bro. Savage has made his arrangements for his mission on this planet to terminate with his life. He is in the work all over, as the saying is. Bro. Wright is in the same fix. And as for myself, I have proposed to Savage to black his boots, if he will allow me to travel with him and hear him preach. They are twenty-five or thirty years ahead of me in preaching. The section of country from Gananoque up above Toronto and back of it into the interior is where I was shown some eighteen years ago that I should there preach the gospel, little dreaming at the time that it was to be called Mormonism.

I recollect in my vision of meeting several priests, who were very angry. One of them wore a black coat, and it appeared to me that he was as black inside as out, which caused me to marvel. But after I embraced the gospel, and received the gift of discernment, I knew what it meant. And if I shall actually experience half of what I saw in my vision, I have yet to see sights. Bro. Wright will recollect my vision. This same Rev. gent is preaching in my road, at least where I expect to be in a few months. Z. H. GURLEY.

For the Gospel Herald.

MR. J. VAN DUSEN,—DEAR SIR:—I took from the office a small paper containing your revelations, and as the brethren are therein referred to me for testimony to back up your assertions, I give my testimony to the honest in heart, not because your wild dreaming is worthy of the notice of any man of sense, but I can say that I have in my possession the letter that you refer to, and in it is all and more folly and lies than the Herald pretends.

You there say that Hickey is dead, and that Strang soon will be—a word of wisdom to the church. If God was going to give a revelation to the church he would not speak through such a poor miserable covenant breaker as Mr. Increase Van Dusen. I was ordered out of the house of Mr. Van Dusen for telling him that he was possessed of the Devil. He only hates Bro. G. J. Adams because his righteousness excels his own. And this is a principle forever true, that bad people hate those whom they have tried to injure. May God reward the evil doers, and the accuser of our faithful brethren soon be cast down.

SAMUEL GRAHAM.

☞ The Rabbi Athiel Cohen has arrived in the colony for the purpose of obtaining subscriptions in behalf of the building of a temple in Jerusalem, on the site where the second temple formerly stood.—*Glascow Scottish Free Press.*

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Hiram Thompson,	$1,00	to Vol.	V	No. 16
Ebenezer Niles,	2,00	"	"	38
Nancy Tibbitts,	1,00	"	"	13
Franklin Bevier,	2,00	"	"	17

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PINS.

How many occasions of instruction do we daily omit, or pervert to the worst purposes! How seldom are we aware that every atom of the universe is a text, and every article in our household a homily! Few out of the immense female population of these realms but in some way are beholden to pins; and yet how few, how very few, derive any advantage from them, beyond a temporary concinnity of garments, the support of an apron, or the adhesion of a neckerchief; they stick them in at morning, and pull them out at night, daily, for years, without enlargement of intellect, or melioration of morals. Yet there is not a pin in a tailor's arm, but might teach the wise of the world a lesson.

Let us divide it into matter and form, and we shall perceive that it is the form alone that constitutes it a pin. Time was when it slumbered in the chaos of brazen metal. Time was, too, when it was molten in the furnace, when the solid brass became as water, and rushed from its ore with a glowing rapidity. When this took place we know not; what strange mutations the metals may have undergone we cannot conjecture. It may have shone on the breast of Achilles, or ejected the spirit of Hector. Who knows but it may have partaken of the sacredness of Solomon's lavers, or have gleamed destruction in the mirror of Archimeds? From form, then, is derived disgrace or dignity of which the poor massive matter is but an involuntary recipient.

Just like this pin is man. Once he was, while yet he was not, even in the earth, from whence the spirit which pervades all nature, and contains in itself the forms and living principles of all things summoned him to life and consciousness. How various his subsequent fates! how high his exaltation! how sacred his offices! how brilliant his genius! how terrible his valor! yet still the poor human animal is the same clod of earth, or the same mass of bullion, that is sown by the seeds that float in the atmosphere of circumstance, and stamped by the dies of education and example.

See him in the decline, in the super civilization of social life. He is sunk to a pin. His sole solidity is brazen impudence. His outside mercurial glitter, a counterfeit polish, as deleterious as it is attractive; composed of changeable fashions, that glide away like quicksilver, and like quicksilver are excellent to denote the changes of the season.

Consider the head of a pin. Does it not resemble those royal pensonages which the English have been in the habit of importing from foreign parts to govern them? For, observe, it is no part of the pin, but superinduced upon it, a mere exotic, a naturalized alien. It is a common remark upon a person of moderate intellects, that he has a head, and so has a pin; but, I believe, it is to our national rather then our individual heads that this is meant to be applied; for what similarity can there exist between the silliest head that grows between a pair of shoulders and an adventitious nob, owing its elevation wholly to the caprice or convenience of a pin maker? But if the public head be intended, the analogy is strong enough for a commentator on the Apocalypse. A foreign prince, by the wisdom of a British parliament, became united to the headless trunk of the nation; becomes part of us by force of time and adhesion.

But if the head be thus dignified, shall the point want respect, without which the head were no head, and the shaft of no value, though, in relation to these noble members, it is but as the tail? Is it not the operative artificer, the pioneer to clear the way, the herald to anounce, the warrior to subdue opposition? How aptly does this little javelin typify the frame of human society! What the head of a pin would be without its point, and the point without the head, that were the laborer without the ruler, or the ruler without the laborer.

There is one more resemblance I would fain suppress, did not truth call for its statement. That pin may long glitter in the orderly rank of the paper, or repose in the soft security of the cushion; it may fix itself on the bosom of beauty, or support the cumbrous honors of her train; but an end is predestined to its glories. It shall one day be broken, lost, trampled under foot, and forgotten; its slender length, which now is as straight as the arrow of Cupid, shall be as crooked as his bow, and shall share the fate of fallen kings and exploded patriots —*Ex. paper.*

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GOSPEL HERALD.

VOL. IV. No. 46.] VOREE, Wis., THURSDAY, JAN. 31, 1850. [WHOLE No. 162.

GOSPEL HERALD,
PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:
TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.
All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

QUESTIONS AND ANSWERS ON BAPTISM.

If baptism is a necessary ordinance for the remission of sins, why did Paul thank God that he baptized no more of the Corinthians but Crispus, Gaius, and the household of Stephanas?

Answer: he thanked God that he baptized no others at Corinth because they had disputations among them, and were divided, one saying he was of Paul, another that he was of Apollos, lest they should say that he baptized in his own name. "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I baptized in my own name." 1 Cor. i. 14, 15.

Again, why did he say that he was not sent to baptize, but to preach the gospel?

Aswer: because he was the great apostle to the Gentiles, and it was more particularly his business to go before and introduce the gospel, and his companions generally done the baptizing. This we believe to be the only reason why he made this expression: for if he had considered baptism a non-essential thing, why did he practice it on any occasion?

If God had intended that all that believed should be baptized, why did John the Baptist say, at the time he was baptizing, that Christ should increase, but that he must decrease?

Answer: he had no allusion to the ordinance of baptism, or that any of the institutions of heaven, as though they should decrease, or be done away. But he alluded to himself, and the death that should come upon him; which would deprive him of the privilege of baptizing. Thus he ceased baptizing, or decreased; therefore, John said: "He [Christ] that cometh from above, is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all."

Indeed, it is inconsistent for any one to suppose that John intended to convey the idea that water baptism was to be done away, and superseded by the baptism of the Holy Ghost: for Christ and the apostles were engaged in baptizing at the time John made this expression: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized:" "And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth and all men come to him." John, iii. 22, 26. "Except a man be born of the water and of the Spirit he cannot enter into the kingdom of God."

When Christ said, "he that believeth and is baptized shall be saved; he that believeth not shall be damned," did he not have a reference to a spiritual baptism only?

Answer: No! because John the Baptist said, that Christ was the one to baptize with the Holy Ghost. And Jesus said unto his disciples: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The disciples here are in the second person, being spoken to; and according to the above they were to baptize in all nations; consequently it was a water baptism. But Christ was to baptize with the Holy Ghost.

GOSPEL HERALD.

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Have we any reason to believe that the apostles were baptized in water?

Answer: we have; for Christ said: "And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. x. 38. The apostles were worthy of him; therefore they must have taken up their cross and followed him, and of course patterned after his example. After that he said unto them: "Verily I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones," &c. Matt. xix. 28. Christ here most unquestionally had an allusion to a regeneration of water: for it is said that the Holy Ghost was not yet given. Jesus said: "Nevertheless I tell you the truth: it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." John xvi. 7. Thus we discover. that the receiving of the Comforter was placed in the future. Therefore, when Christ said you that have followed me in the regenation, &c., he certainly alluded to baptism, or being born of the water. Again it is inconsistent for us to suppose that the apostle taught baptism as being necessary for the remission of sins, and at the same time had never been baptized themselves.

Did not the apostle say: "Let every man be fully persuaded in his own mind;" consequently, it makes no difference whether or not a man is baptized by immersion, or sprinkled, or not baptized at all, providing he is sincere and fully persuaded in his own mind?

Answer: the apostle here had no allusion to baptism, or sprinkling; but was speaking of esteeming one day above another, and the eating of herbs. (See Rom. xiv.) As respects the mode of baptism—Paul says: "Therefore we are buried with him [Christ] by baptism into death." In order to bury a man in water he must be covered, or immersed. "But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you." Rom. vi. 17. The precise form of doctrine that the apostles delivered to the ancient saints, was, that there is no scriptual grounds for believing that sprinkling is an institution of heaven, that will answer in the place of baptism by immersion.

However, there are several passages of scripture that are often applied as proof to support such an ordinance. We will here notice some of the most prominent of them. Isaiah describing things that were in the future, said: "So shall he sprinkle many nations." This, according to the testimony of the prophet, is to be fulfilled at the time of the restoration of the House of Israel, when Jerusalem shall be repaired, Zion built: and when her watchmen shall see eye to eye. And no one that understands the prophecies will pretend to say that Zion is yet built in fulfillment of Isaiah's prediction; and that her watchmen see eye to eye, as yet. Therefore, it is presumption to attempt to fulfill this work of sprinkling, before the set time is come. Again, God is personated as being the one to perform this work, and not a set of men who are acting without knowledge, and authority. See Isa. iii.

Again, Ezekiel, prophesying of the restoration of the children of Israel, back upon their own lands, and that they never should be dispersed again, says: "Then will I sprinkle clean water upon you," &c. (See Ezek. xxxvi.) Any man who undertakes to fulfill this prediction, assumes a prerogative to do that which belongs to none but God; for in the above quotation the personal pronoun *I*, personates God, and not a set of uninspired preachers. This is a work for God to do, and not man. Furthermore, the children of Israel were the ones to be sprinkled, and not Gentile sinners: also, it was not to be done until Israel is gathered, which is yet to take place. We know that the Jews, under the ceremonial law, were commanded to sprinkle with blood, and also with water; but according to Paul, this law was abolished at the time of the personal appearing of Christ. Indeed, we know of nothing in the New Testament to justify

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Answer: we have; for Christ said: "And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. x. 38. The apostles were worthy of him; therefore they must have taken up their cross and followed him, and of course patterned after his example. After that he said unto them: "Verily I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones," &c. Matt. xix. 28. Christ here most unquestionally had an allusion to a regeneration of water: for it is said that the Holy Ghost was not yet given. Jesus said: "Nevertheless I tell you the truth: it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." John xvi. 7. Thus we discover, that the receiving of the Comforter was placed in the future. Therefore, when Christ said you that have followed me in the regenation, &c., he certainly alluded to baptism, or being born of the water. Again it is inconsistent for us to suppose that the apostle taught baptism as being necessary for the remission of sins, and at the same time had never been baptized themselves.

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Answer: the apostle here had no allusion to baptism, or sprinkling; but was speaking of esteeming one day above another, and the eating of herbs. (See Rom. xiv.) As respects the mode of baptism—Paul says: "Therefore we are buried with him [Christ] by baptism into death." In order to bury a man in water he must be covered, or immersed. "But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you." Rom. vi. 17. The precise form of doctrine that the apostles delivered to the ancient saints, was, that there is no scriptual grounds for believing that sprinkling is an institution of heaven, that will answer in the place of baptism by immersion.

However, there are several passages of scripture that are often applied as proof to support such an ordinance. We will here notice some of the most prominent of them. Isaiah describing things that were in the future, said: "So shall he sprinkle many nations." This, according to the testimony of the prophet, is to be fulfilled at the time of the restoration of the House of Israel, when Jerusalem shall be repaired, Zion built: and when her watchmen shall see eye to eye. And no one that understands the prophecies will pretend to say that Zion is yet built in fulfillment of Isaiah's prediction; and that her watchmen see eye to eye, as yet. Therefore, it is presumption to attempt to fulfill this work of sprinkling, before the set time is come. Again, God is personated as being the one to perform this work and not a set of men who are acting without knowledge, and authority. See Isa. iii.

Again, Ezekiel, prophesying of the restoration of the children of Israel, back upon their own lands, and that they never should be dispersed again, says: "Then will I sprinkle clean water upon you," &c. (See Ezek. xxxvi. Any man who undertakes to fulfill this prediction, assumes a prerogative to do that which belongs to none but God; for in the above quotation the personal pronoun *I*, personates God, and not a set of uninspired preachers. This is a work for God to do, and not man. Furthermore, the children of Israel were the ones to be sprinkled, and not Gentile sinners: also, it was not to be done until Israel is gathered, which is yet to take place. We know that the Jews, under the ceremonial law, were commanded to sprinkle with blood, and also with water; but according to Paul, this law was abolished at the time of the personal appearing of Christ. Indeed, we know of nothing in the New Testament to justify

sprinkling instead of baptism. It is said, that Christ came up out of the water, and that Philip and the Eunuch went down into the water, when baptized.

THE FAITH ONCE DELIVERED TO THE SAINTS RESTORED.

As soon as the Book of Mormon was translated, the Lord sent his holy angel with the holy priesthood, which was conferred upon men; thus fulfilling the saying of John: "I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, &c." The Church of Jesus Christ of Latter Day Saints was soon organized according to the New Testament pattern—with apostles, elders, &c. This was done on the sixth day of April in the year of our Lord one thousand eight hundred and thirty.

The saints immediately began to contend for the faith once delivered to the ancients; and as they were engaged in prayer to God, and exercising faith in him, the heavenly messengers often ministered unto them. The Lord poured out his Spirit in copious effusions: some saw heavenly visions, others prophesied, and the sick have often been healed by faith in the name of Jesus—for surely the religion that was once enjoyed by the ancient saints is restored.

Notwithstanding the powerful opposition that has been exerted against us, the work has prospered. Men of courage have embraced it, and have been willing to lay down their own lives in the cause of God.

It has been preached in most of the States, and also in Texas, the Canadas, England, Scotland, and Ireland, with success. And in the course of its progress it has gathered in many thousands, who are now rejoicing in the hope of a glorious resurrection, and reign with Christ.

Thus the Lord has commenced his great work in fulfillment of the prophecies, and we trust that it will roll on till all nations shall hear the sound, and the way is prepared for the second coming of Christ.

Poverty not Crime.—Gov. Fish, in his inaugural message, says that out of 746 persons confined on Blackwell's Island at one time during the past year upon the charge of vagrancy, 220 were there from the effect of "poverty, sickness, or destitution." Out of the whole number, 746, he remarks, "only three were lawfully imprisoned!"

INFLUENCE OF SINGING ON THE HEALTH OF CHILDREN.

One of the prejudices most obstinately maintained against teaching children to sing, arises from an opinion frequently broached that singing, if practiced at a tender age, may have a baneful influence on the health, and occasion pulmonary affections. It is not long since this idea prevailed in Germany also; but the most minute investigations, made by government of parents, have proved it to be quite erroneous. From the many thousand instances of contrary results, the German people have learnt the utter fallacy of this notion, and have not only ceased to dread singing as being injurious to health, but go so far as to consider it one of the most efficacious means, not only for refining the ear, for developing the voice, but also for giving strength and vigor to all the physical organs it calls in action.

Nothing is better calculated than the practice of singing to produce the power of free and lengthened respiration. Childhood is the fittest period to receive to its fullest extent all the advantages resulting from this branch of instruction. All the organs of the voice are then soft and flexible, and susceptible of the slightest impression. The lungs expand with unobstructed ease; the muscles and nerves connected with the throat and chest yield readily to the action of respiration; the ear receives and conveys sound with facility, and ideas communicated at that early epoch of life are not easily effaced.

THUS IS LIFE.

If we die to-day, the sun will shine as brightly and the birds sing as sweetly to-morrow. Business will not be suspended for a moment, and the great mass will not bestow a thought to our memories. "Is he dead!" will be the solemn inquiry of a few, as they pass to their pleasure or their work. But no one will miss us, except our immediate connexions; and even they, in a short time, will forget us, and laugh as merrily as when we sat beside them.

Thus shall we all, now in active life, pass away. Our children crowd close behind us, and they will soon be gone. In a few years not a living being can say, "I remember him." We lived in another age and did business with those who have long since slumbered in the tomb. This is life. How rapidly it passes. O, blessed are they who are held in everlasting remembrance.

NIGHT.

Night is beautiful itself, but still more beautiful in associations. It is not linked, as day is, with our cares and our toils, the business and bitterness of life. The sunshine brings with it action; we rise in the morning, and our task is before us; and night comes, and with it rest. If we leave sleep, and ask not for dreamy forgetfulness, our waking is in solitude and our employment is thought. Imagination has thrown her glories around the midnight; the orbs of heaven, the silence, the shadows, are steeped in poetry. Even in the heart of a crowded city, where the moonlight falls but upon the pavement and roof, the heart would be softened, and mind elevated, amid the loveliness of night's deepest and stillest hours.

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Prattsburg, Steuben Co., N. Y., Jan. 5th, 1850.

BROTHER COOPER:—I am inclined to give you and the saints some accounts, incidents and thoughts connected with the ministry and mission appointed me by the Conference at Voree in August last. Leaving Voree Oct. 23d, with Bro. Gurley, we took passage on the propeller Alleghany, and preached on board once on lake Erie, being nearly the only smooth water we saw on the trip. At Buffalo Bro. Gurley left me and went into Canada. I have since received a letter from him at Landsdown. From Buffalo I went direct towards Steuben, stopping two days at Varysburg, Wyoming Co., and preached on Sunday, the Methodists giving me their appointment. I mention this as an uncommon instance of liberality.

On my way through to this place I found some saints whose thoughts are towards Voree and the Island. I called on Bro. Weaver, brother-in-law to Lyman Wight, who, with many others, is standing still to see the salvation of God. Since arriving in this place I have preached in the towns of Howard, Avoca, Wheeler, Cohocton and Prattsburg regularly, and I find but little difficulty in making men believe or assent to the truth, but to obey is another work. I have been frequently told I came in a wrong name—"if I want to be religious I ought to join a respectable church." Oh Lord! save me from respectability, for this requires too much hypocrisy, if Protestant ministers possess that quality; for they think nothing of telling lies about us, after making a display about truth, "and many love to have it so."

The vail and covering that is cast over all nations seems to be of several thicknesses in some localities. For instance, some of the pious sort tell me we ought to make a renunciation of Odd Fellowship a test of membership, (and here is a church that does so;) thus making unbelief in Odd Fellowship instead of the faith of the gospel a test of their religion. Oh, sublime! Why do not they become perfect under such droppings? The more candid readily admit that the Bible and consistency are on our side. So you see the foundation of judgment is laid in their case. Out of their own mouths will they be condemned.

There are some in this place worthy of the appellation given to the ancient pharisees; for they act alike, very pious, very precise in their outward appearance, with solemn exterior, great reverence for the Bible, but when I open it and read that the first principles or rudiments of the gospel are faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Spirit, they first doubt the reading, (till shown,) then the meaning till its very plainness shames them to an acknowledgment of the truth, and then fall back upon their former experience and goodness to ease their conscience and ward off the force of the word. But, to follow them up, put the question, are you better than Cornelius? of course they answer, no. Then why not do as Cornelius did?

They then take the same ground that they blame the common sinner for taking; that is, we do not know who are the true teachers sent of God, thus confessing their sandy foundation. But is this the form of doctrine taught by Christ and his Apostles? Oh, yes. Then comes the answer, "He whom God hath sent speaketh the words of God;" for how can they preach, except they be sent. Then comes a cloud over the face, that batrays the hypocrite. And the tongue, like a ready writer, records his shame. The secret is out. This is Mormonism. In few words, belonging to a sect not "respectable." Oh, truth! why hast thou always been in bad company, with "publicans, harlots and common people?" Why hast thou not decked thyself in costly robes and rich attire, and not went naked? and so went in good company, rather than follow the "poor, persecuted, outcasts, offscouring of all things?"—Truth, in her quiet way, answers, my company are thus treated on my account; before they made my acquaintance they were respectable.

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Prattsburg, Dec. 29th, 1849.

ELDER SMITH,—DEAR SIR :—I understand that at your last meeting at Lyons you charged the Latter Day Saints (commonly called Mormons) of teaching false doctrine—of being the false teachers referred to by Christ and the Apostles. Now, sir, I am a teacher of that order, and as such by this call upon you to meet me on equal grounds and discuss the question, who are false teachers, Latter Day Saints or Baptists, using the word of God as the standard, and the congregation as judges? If you have light, show it to us. If you shrink from investigation, let shame (if no higher quality) close your mouth from speaking evil of that you know not.

If you have sufficient confidence in your own faith to risk a comparison with the faith of the gospel, take the affirmative of the following question: Is the Baptist church the church of Christ? I will take the negative; or, if this does not suit you, I will affirm that the Church of Jesus Christ of Latter Day Saints (called Mormons) is the church of the living God.—Will you negative this in fair discussion? You may appoint suitable time and place, or I will do so at your pleasure. If neither of these questions suit you, I will accede to one of your proposing, provided the ground of validity of either church is covered by it. But if you decline altogether, let shame, if nothing else, close your mouth from slandering those you dare not meet. I await your reply. Respectfully yours, J. W. BRIGGS.

In answer to the above he wished some person to inform me he had not time, but showed himself either above or below the sense of shame, but adheres to his former wickedness. There is quite a general anxiety to hear in these parts, but the enemy has sown tares. I preached on the subject of the priesthood lately to a large congregation, connecting it from Abel's acceptable sacrifice down to the last writer of the New Testament, showing what priesthoods the Bible recognized; then inquired what priesthood Protestants claimed, where they obtained it, &c. One gentleman, a well informed man, rose and said, to his mind (and he thought it must appear so to others) that all the Protestant priesthood or pretensions to authority were scattered to the four winds.—There is some good seed sown, and if it is not caught away and is duly watered I think will bring forth fruit. My love to all the saints. Yours in the faith of the Son of God,

J. W. BRIGGS.

DANCING.

Dancing was originally instituted of God as a part of religious worship. Singing, feasting, instrumental music, and dancing, were all used in praising God for giving his people blessings, delivery and triumph over their enemies.—Various heathen nations used them in a similar manner in worshiping false gods. All these modes of worship existed in their time in the Jewish church; that is, among the Israelites. But they held no feast till the slaying of the first born of Egypt, nor danced till they passed through the Red Sea, and beheld the destruction of the Egyptians.

In the Apostolic church such as were of the seed of Abraham kept the passover until that nation was rejected. The only feast which was established in the church was the last supper. They also sung. But musical instruments and the dance were never used among them, because they were never delivered from their enemies. But the heathen nations among whom the gospel was preached, all had similar practices in their worship. And it seems that one of the earliest controversies in that church grew out of one of these practices. The practice was to feast upon the sacrifice. The early converts, if they sat at the tables of any of their friends, were liable to eat *with them* of the meats offered in sacrifice. If they bought meat

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Paul's opinion seems to have been that they should not go to the Temple and eat *in respect to the idol*; but if they found meat set before them, or offered for sale in the shambles, or meat market, they were to eat it, asking no qestions for conscience sake. That is, they were not to have any respect to whether the meat had been offered in sacrifice or not. Still Paul was very particular to enjoin, that if through any ones weakness, he was injured by thus eating, they that were strong should bear his infirmity by abstaining.

But at a later period, when the church became numerous among the Gentile nations, a difficulty was found for want of exhilarating amusements. Those who were overtasked in the work of their ministry sought contemplative retirement and solitude as their greatest boon. But to many this was not a boon, but a penance. In their restless inquietude they strayed off to heathen Temples, instead of betaking themselves to the more laborious work of establishing God's kingdom; and therefore they came short, and never had anything to dance for. Whereas, had they done all to God, and been content to bide their time, they doubtless would have obtained deliverance from all their enemies, and praised God, not only in singing and feasting, but also with musical instruments and with the dance.

Forgetting the law of God, and endeavoring to establish their own ways; having no dance appointed in their service, and fearful of joining the heathen dance, they devised a kind of intermediate place where they danced and had music, but not to any God. God was not in their feasts, and in the dance they were not joyful to the Lord. The consequence of this has been a canting opposition to all pleasures on the part of some, and a disposition on the part of others to expect more joy out of their religious duties than in them. Religion, instead of being the science of happiness, became the prolific system of fear, penance and suffering. Not a few of the pious are shocked with the very name of a dance, and think there is damnation in the music of a fiddle. I for one confess I do not like to give the Devil all the best music, and the most joyous festivity. But he that dances should dance to the Lord, and he that makes music on stringed instruments should praise God therein.

Consider that in olden time among God's people there were no amusements of a public nature, but such as were part of their worship. That it is part of God's order of dealing to centre all pleasure, all happiness in obedience to him. In proportion to our departure from this is the danger of quite forgetting him. If we dance it should be for joy. I do not remember that the saints ever danced while they were in bondage. While the Jews were in Babylon they would not even sing, because in a strange land, and subject to a heathen king.

In some respects they were worse off than we are, perhaps. But on the whole I am not sure that they were. Though a conquered people, some of them were among the principal officers of the empire. But we sing, feast and make music with stringed instruments.—Should we add dancing also? I hardly know by what act we could express our further joy when God "delivers us from all our enemies." If we familiarize ourselves to dancing merely as an amusement, not in respect to God, but to ourselves, it would be difficult for us to afterwards realize that we were *praising* God in the dance. We should be more likely to afterwards dance merely for our own amusement.

La Harpe, Ill., Jan. 7th, 1850.

DEAR BRO. PRINDLE:—It is with pleasure that I now commence writing, in order to convey to you a few of my thoughts relative to matters and things. Hence I would say that I am still in the land of strangers and foreigners from God and the true church, which he has bought with his own blood; the true church, which is the body of Jesus Christ, and members in particular; it being the only church on earth which fills the pattern, seeing it is built upon the prophets and apostles, Jesus

in the shambles, it might be a part of a sacrifice offered to a false god.

Paul's opinion seems to have been that they should not go to the Temple and eat *in respect to the idol*: but if they found meat set before them, or offered for sale in the shambles, or meat market, they were to eat it, asking no qestions for conscience sake. That is, they were not to have any respect to whether the meat had been offered in sacrifice or not. Still Paul was very particular to enjoin, that if through any ones weakness, he was injured by thus eating, they that were strong should bear his infirmity by abstaining.

But at a later period, when the church became numerous among the Gentile nations, a difficulty was found for want of exhilarating amusements. Those who were overtasked in the work of their ministry sought contemplative retirement and solitude as their greatest boon. But to many this was not a boon, but a penance. In their restless inquietude they strayed off to heathen Temples, instead of betaking themselves to the more laborious work of establishing God's kingdom; and therefore they came short, and never had anything to dance for. Whereas, had they done all to God, and been content to bide their time, they doubtless would have obtained deliverance from all their enemies, and praised God, not only in singing and feasting, but also with musical instruments and with the dance.

Forgetting the law of God, and endeavoring to establish their own ways; having no dance appointed in their service, and fearful of joining the heathen dance, they devised a kind of intermediate place where they danced and had music, but not to any God. God was not in their feasts, and in the dance they were not joyful to the Lord. The consequence of this has been a canting opposition to all pleasures on the part of some, and a disposition on the part of others to expect more joy out of their religious duties than in them. Religion, instead of being the science of happiness, became the prolific system of fear, penance and suffering. Not a few of the pious are shocked with the very name of a dance, and think there is damnation in the music of a fiddle. I for one confess I do not like to give the Devil all the best music, and the most joyous festivity. But he that dances should dance to the Lord, and he that makes music on stringed instruments should praise God therein.

Consider that in olden time, among God's people there were no amusements of a public nature, but such as were part of their worship. That it is part of God's order of dealing to centre all pleasure, all happiness in obedience to him. In proportion to our departure from this is the danger of quite forgetting him. If we dance it should be for joy. I do not remember that the saints ever danced while they were in bondage. While the Jews were in Babylon they would not even sing, because in a strange land, and subject to a heathen king.

In some respects they were worse off than we are, perhaps. But on the whole I am not sure that they were. Though a conquered people, some of them were among the principal officers of the empire. But we sing, feast and make music with stringed instruments.—Should we add dancing also? I hardly know by what act we could express our further joy when God "delivers us from all our enemies." If we familiarize ourselves to dancing merely as an amusement, not in respect to God, but to ourselves, it would be difficult for us to afterwards realize that we were *praising* God in the dance. We should be more likely to afterwards dance merely for our own amusement

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La Harpe, Ill., Jan. 7th, 1850.

Dear Bro. Prindle:—It is with pleasure that I now commence writing, in order to convey to you a few of my thoughts relative to matters and things. Hence I would say that I am still in the land of strangers and foreigners from God and the true church, which he has bought with his own blood; the true church, which is the body of Jesus Christ, and members in particular; it being the only church on earth which fills the pattern, seeing it is built upon the prophets and apostles, Jesus

Christ being the chief corner stone. This indeed is the holy church to which we enjoy the glorious privilege of belonging. If we persevere in well doing we shall enjoy every grace, every privilege, every aid necessary to constitute us able to secure a place in our Savior's kingdom, when his reign is one in all the earth.—I have received the Gospel Herald, a welcome messenger indeed, for this reason, it brings TWO D... All letters ...id tidings of great joy.

... morals of the people are at a very low ebb, if they have indeed any system of conduct worthy the name of moral. Yes, vice abounds to a fearful extent, to wit: swearing, drunkenness and gambling, with perhaps every other species of crime is practiced here to an alarming degree. Yet, notwithstanding vice thus abounds, there are some who are professors of their different kinds of fashionable religion who seem to frown at the popular vices of the vicious, yet they themselves have a thirst for wealth and the honors of this world as insatiate as the grave, whereunto they are in haste. How vain, how futile their religion! In the aggregate enough to damn. In reference to the kingdom of God, enough to keep them and all who are under their influence out of the kingdom.

Yes, all their preaching and praying have a direct tendency to mislead mankind, and thus keep them out of the kingdom of the heavenly Father. Thus are they truly the blind leaders of the blind, and they shall all fall into the ditch together. There are those that will not enter into the kingdom themselves, nor suffer those that would enter to enter therein. Yes, brother, may I not add and say that this people are the children of the night, and not of the day; they will not come to the light that their deeds might be reproved? Are they not judicially blind by reason of their rejecting the fulness of the everlasting gospel, even as the Jews were blinded by way of rejecting Christ and his gospel?—And now is it not very evident that the holy God who spared the rebellious Jews, but inflicted upon them a just punishment for their crimes, will also visit this most sinful race of beings and inflict a just and full chastisement for all their sins? Yes, verily, their condemnation lingereth not, and their damnation slumbereth not.

My desire is great in reference to my return to Voree, the garden of peace. Yes, my desire is to return, if health permit, in the spring, if not sooner; for I am well assured that the fish can live in its native element, and no where else. HENRY REYNOLDS.

FATHER.

Father is a word with me, wonderously influential, nor can I think of it without mingled reverence and filial affection. "As a father pitieth his children," says David, and we feel the pity he describes. "Hear, ye children the instruction of a father," says Solomon—and we acknowledge the authority with reverence. "I will arise and go to my father," said the poor prodigal—and his words thrill through the heart. "My father! my father! the chariots of Israel, and the horsemen thereof," cried Elisha, when Elijah went up by a whirlwind into heaven; and the exclamation arrests our very souls. Few who have felt the kindly, correcting, and fostering influence of a father, but must feel, at the name, somewhat in the way that I have described. And yet the greatest utility of a father, lies in what we may call "the preventive service"—letting the son have his own way, not his own will.

NEVER SATISFIED.

There are some children in the world that nothing exactly suits. Their food is over-done or under-done—their clothes are too large or too small—their school is too strict or too disorderly—the weather is too hot or too cold, too wet or too dry, and so it is all the day long and all the year round. They are never suited. We have seen such children. They remind us of cows that are turned into a field where the clover is up to their eyes, and after trampling all over it, and filling their maws with the rich food, they turn their staring eyes towards the next field, as if they would like to serve that in the same way.

So the discontented looks this way and that way in search of some fancied good, while the real cause of his discontent is within. Let him break up his idle habits and go to his books or to his play with a determination to make the best of every thing, and there will be some sunshine in the thickest fog, and a streak of light in the darkest cloud.

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THE PLANETARY SYSTEM.

Sir J. Herschell has lately expressed his opinion, that it is impossible any longer to attempt the explanation of the movements of all the heavenly bodies by simple attraction, as understood in the Newtonian theory—these comets, with their tails perversely turned from the sun, deranging sadly our systematic views. Nor are there, writes Humboldt, any constant relations between the distances of the planets from the central body round which they revolve, and their absolute magnitudes, densities, times of rotation, eccentricities and inclinations of orbit and of axis. We find Mars, though more distant from the sun than either the earth or Venus, inferior to them in magnitude; Saturn is less than Jupiter, and yet much larger than Uranus. The zone of the telescopic planets, which are so inconsiderable in point of volume, viewed in the series of distances commencing from the sun, comes next to Jupiter, the greatest in size of all the planetary bodies. Remarkable as is the small density of all the colossal planets which are farthest from the sun, yet neither in this respect can we recognize any regular succession.—Uranus appears to be denser than Saturn, and although the inner group of planets differ but little from each other in this particular, we find both Venus and Mars less dense than the earth, which is situated between them. The time of rotation increases, on the whole, with increasing solar distance, but yet it is greater in Mars than in the earth, and in Saturn than in Jupiter.

After other remarks of the same character, he adds—"The planetary system, in its relation of absolute magnitude, relative position of the axis, density, time of rotation, and different degrees of eccentricity of the orbits, has, in our apprehension, nothing more of natural necessity than the relative distribution of land and water on the surface of the globe, the configuration of continents, or the elevation of mountain chains. No general law, in these respects, is discoverble either in the regions of space or the irregularities of the crust of the earth."

ADVICE ON SELF-CULTURE.

We cannot, nor ought we to endeavor to confine ourselves to the association of those individuals who compose our domestic circle. To become like others we must mingle with our fellow beings, and if our own association is of our choice, our assimilation will be the more rapid. The pliability of the young mind is like that of a young tree, which takes and retains whatever form it is pressed into; therefore it is of great consequence not to let it shoot up crooked, but to train it gently in the proper direction. Example often has had a great influence where the temper is not so pliable as the other parts of the character, and proves sometimes to be the most powerful stimulus. Evils are seldom presented to us in their true magnitude all at once, but we are led step by step into sin, until at last we imagine ourselves too far past recovery, and are overwhelmed with despair, for I am sorry to say that bad examples have more power to lead and rule over our unstable minds than precepts.—The choice of company is the more important, because company of some sort must be had. Solitude is both unnatural and unfavorable to youth. His health, temper, and manners are ruined by it. The selecting of company may have its difficulties, especially to those who cannot command opportunities, yet to join in any company without hesitation or thought, would be to subject ourselves to hazards of no trifling nature. Sometimes the depravity of a companion is seen at the first glance, and like the rattle of the snake it puts the unwary on their guard, but it is only sometimes so.

As it is difficult to drop an acquaintance when once fairly made, be cautious not to hook yourself too firmly, before you are sure that the connection is safe. Never lull suspicion asleep; convince yourself if you can, and if not, withdraw immediately. Much of society must necessarily be common-place. This, although it produces no good, does no harm except in regard to the time wasted. The term good company has various acceptations, but in reality that only is good company from which mental improvement must be derived. A word or two may not be needless to guide you in a proper proportioning of your time. Time is too valuable to be uselessly squandered away, and the claims of solitude for a considerable share are imperative. Divide your opportunities so as to allow each avocation or duty its proper proportion, but ever keep in view your main object, self-improvement. Never be above owning your ignorance, or too proud to receive the advice of others, for the ardor of youth often needs the checks of riper years.

EDUCATOR.

LIVE FOR SOMETHING.

Thousands of men breathe, move and live—pass off the stage of life, and are heard of no more. Why? They did not a particle of good in this world; and none were blessed by them; none could point to them as the instruments of their redemption; not a line they wrote, not a word they spoke could be recalled; and so they perished, their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, Oh! man immortal? Live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love and mercy, on the hearts of the thousands you come in contact with year by year, and you will never be forgotton. No! your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as brightly on the earth as the stars of heaven.

THE UTILITY OF SNOW.

Snow answers many valuable purposes in the economy of nature. Accumulated upon high regions it serves to feed, by its gradual melting, streams of running water, which a sudden increase of water, in the form of rain would convert into destructive torrents or standing pools, and in many countries tempers the burning heats of summer, by cooling the breezes which pass over it. In severer climates, on the contrary, it serves as a defence against the rigors of winter, by the protection which it affords to vegetation against the frost, and the shelter which it gives to animals, who bury themselves under the snow. Even in more temperate climates, vegetation suffers from an open winter; and it has been found that Alpine plants perished in the mild winter of England from want of their usual snowy covering.

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GOSPEL HERALD.

VOL. IV. No. 47.] VOREE, Wis., THURSDAY. FEB. 7, 1850. [WHOLE No. 163.

GOSPEL HERALD,

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TERMS:

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This article was probably written some five years ago, and is now put into circulation as a kind of a rebut to the efficient labors of Elders Adams and Graham in the city of Boston. But such an attempt is just like blowing against the wind. In order to successfully oppose any system it is necessary to understand its claims, evidences, principles and doctrines. Opposers who do not, simply exhibit their own folly, and none but dupes and lickspittles credit them. We have nothing to fear from such calumny as has lately been circulated by the "Advent Herald." Its conductor, however, has manifested that if he does not make lies, he at least loves to spread them.

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"I have heard a very fair discourse from one of their Nauvoo Elders, on Eph. iv 7-12, in which no Mormonism could be detected until near the end. 'You must be,' said he, 'baptized for the remission of your sins; but your immersion will do you no good unless it is administered by an apostle, prophet, evangelist, pastor or teacher. No church is a true church unless it has these inspired officers; and no church but ours (the Mormon, without mentioning the name) is in possession of them.'"

Astonishing!! Who administered baptism in the primitive church? Was it apostles, prophets, pastors and teachers, or Reverends, Right Reverends, D. D.'s, &c.? As they held to the "Mormon" ideas, that in order to make baptism valid it must be administered by the proper officers; (Acts xix.;) that "there is but one Lord, one faith and one baptism;" and that "we are of God, and the whole world lieth in wickedness," they evidently are not the religious progenitors of the Rev. D.'s of the present day. "When Christ ascended upon high" "he gave some apostles, and some evangelists, and some pastors and teachers." What did he give them for? Ans. "For the perfecting of the saints, FOR THE WORK OF THE MINISTRY, for the edifying of the body of Christ." For how long?

Ans. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children tossed to and

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Ans. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children tossed to and

fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. iv. 11, 12, 13, 14.

Are they no longer needed? Have all come to the unity of the faith? Are all perfected? Or has God changed the order of his church, given different officers for the work of the ministry? If so, where is the history of it?

It is not necessary to follow this miserable paltroon any farther. His article, like a common prostitute, carries the marks of infamy on its face.

Pittsburgh, C. W., Jan. 10th, 1850.

BRO. COOPER:—In my last I mentioned that Bro. Savage and myself had baptized four at the close of a two days' meeting. Since then we have been constantly preaching, up to the 8th inst. Last Monday and Tuesday we baptized eight more, making twelve in all. Who, with those baptized by Bro. Wright, will number nineteen or twenty. Among these are some young men of good talent, both natural and acquired. One of them we ordained an Elder. They were raised in Lower Canada, speak French fluently, and will be the men to preach there, when the way opens. This we have done on ground opened by Bro. Wright. We have done preaching enough in this place to convert a nation. I was purposing to leave some two or three weeks ago, but it seemed as though a thousand little circumstances prevented. But, thank God, the cloud is broke, victory is declared in favor of truth, and many precious immortal spirits who were shrouded in darkness when Bro. Wright first came to this place, are now by the power of God, through the word preached, disinthralled from the same, and rejoicing in the glorious liberty of the children of God.

Bro. Savage is one of the great men of the latter days. When he came to me I was alone, Bro. Wright having been called by revelation to go into New York State. And when he put side and shoulder to the wheel with me God gave us the victory. I think there will be about as many more added before the work stops. Day before yesterday we left Leeds for this place. About midway we met Bro. Wright, who received us in due form. And let me tell the world that the wild woods of Canada could not prevent us from rejoicing together. Rain coming on, we concluded to stop over night with a friend, whose cabin was near. Here we spent our time agreeably. Bro. Savage preached to a congregation who gathered through the storm to hear the word.

Here it was decided that Bro. Savage should go to Parnel's settlement, back of Kingston, Bro. Wright to Leeds and complete the organization of the branch, and poor me to this hard place, Gananoque and the front towards Kingston. I am to have a young man by the name of Linnel to travel with me. Bro. Savage was anxious to go that settlement before we left Leeds, but I prevailed on him to accompany me, promising to accompany him in a few weeks. But they spoiled my fun. We are calculating to journey upward as circumstances may favor us. Bro. Savage is anxious to get into the Indian woods among the Indians, and on his old Methodist stamping ground. God speed him.

The calls for preaching are numerous, but times are hard, which makes it severer on those who are preaching for hire and divining for money. May the Lord pity them. We learned from Bro. P. Wright that his journey to the States was just in time. He found one of the Seventies, a young man, lecturing on psychology; that is, mesmerism in a doubled and twisted refined manner. He straightened him and he promised to reform and quit it altogether. He found many worthy brethren scattered like sheep without a shepherd. He ordained Bro. Silsburg a High Priest, and appointed him to preside over the Black River country.—There he preached several times, and strengthened the brethren. From there he went to Wells' Island, where a branch of eleven members was organized. He gave a course of lectures, baptized three, and left many believing, making the branch fourteen in all, with Bro.

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Charles Kinnal, a *worthy* brother, at their head as President of the branch. Bro. Wright thinks about one hundred souls *will* leave there for Beaver in the spring.

The brethren in this place, though young, are old enough to dream of Beaver. Are you going to Beaver in the spring? is the inquiry of many of them. The calls for preaching on the other side of the river are many, very many. Bro. Wright *would* have stayed, had not his mission been to this place. We have had a hard time in this place. But, thank God, if *we* do no more *we* are richly paid for our trouble. One of the prophets, speaking in reference to these times, says, a man shall be more precious than fine gold. Farewell.

ZENOS H. GURLEY.

BEAVER ISLANDS.

This group of Islands (ten in number) is situated in the Northern part of Lake Michigan. Big Beaver, about equal to two townships. Little Beaver, Garden and High Islands, each about equal to one township, the remainder of the group are of a smaller size. Big Beaver lies in the centre of the group. At the northeast corner and about four miles from the usual track of the Chicago Steamboats is the best harbor on the lakes—consisting of a broad, deep bay putting up into the Island some two miles. The channel between the reefs at the entrance of the bay is three-fourths of a mile in width. Inside of that is a strait ninety rods wide, between headlands connecting the outer with the inner harbor. The inner harbor is about three-fourths of a mile by one mile; is perfectly land locked, so that in the severest storms its waters are scarcely disturbed, and has usually from six to eighteen fathoms water; and thus making good anchorage and a harbor of the largest class, easy of access and perfectly safe in all winds at all seasons.

The west coast of the Island consists of a range of steep broken hills, covered with a very heavy growih of valuable timber. The entire east coast is in like manner bordered by an almost impassable barrier of pine, cedar and ash as well as some hemlock. The Island is well watered by means of six Lakes inclosed within, and by numerous springs and brooks. These lakes vafy in size from forty to six hundred acres, have generally deep pure water and clean sand beaches. In their waters are found abundance of trout and other fish. These lakes are from fifteen to thirty-five feet above the surface of Lake Michigan; the outlets making excellent water power, the centre of the Island perhaps thirty-five thousand acres is covered with a heavy growth of Sugar Maple, and birch with the fir tree interspersed, as well as much valuable timber of other kinds, the soil is a deep dark porus loom, quick to produce vegetation of all kinds.

Fishing is the most extensive business heretofore engaged in.—The fisheries extend north fifty miles, south forty, and east and west the width of Lake Michigan. It is on these Islands that the Latter Day Saints, or the peace party of the Mormon people in pursuance of a professed revelation from God, given to Mr. James J. Strang, the successor of Joseph Smith, to the prophetic office, have commenced a settlement and invite all industrious Law abiding people of their faith to come and possess an inheritance forever, without money and without price, asserting that God has given them the right of soil, on which to establish the Kingdom of God, or the fifth universal Empire that is to subdue all nations and stand forever.

This people claim no fellowship with the Salt Lake Mormons or any of their high handed wickedness, but expect to conquer all by love and rendering good for evil.—*Boston Guide.*

Baltimore, Md., Jan. 23d, 1850.

DEAR FRANK:— It is reported here that J. E. Page and several of the apostates have become Brewsterites. Generally it is not credited, but I see no reason to doubt it. Like sucking colts, lost in a highway, they, having lost sight of their dam, follow after whatever whinners, mare or horse, but soon turn and chase the other way with equal violence. Their Brewsterism will not last long enough to get well organized, and Page will not stir out of Voree to preach it unless he gets his money secured before he starts. Page has written to Piladelphia for money, but thongh they like to hear him speak evil of dignities, his $30 will never get up to 30 cents.

A PROPHECY.

Hertz Ben Pinchas, a learned writer in the Jewish Chronicle, predicts that in less than a century a Jew will be President of the French Republic, that in half a century America will be ruled by a son of Abraham, and that in less than a quarter of a century the Lord Mayor of London will worship at the synagogue.

(*Concluded from page* 279.)

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It is the prize then which we are laboring for. We acknowledge it. We hold out no other inducement, when we call for reinforcements. When we call for volunteers we do not mock them with other mens' words and promises not applicable to our case. The promises which God has made to us as a people in this our day and generation, are all we claim. The work which he has appointed for us to do is our business, which we may not neglect, and hope to inherit the promise The dominion will soon be given to the saints, and they shall inherit the earth with Christ himself. Is not the promise a sufficient inducement to those who love his appearing to more than compensate for all the momentary sacrifice we can make? After thus counting the cost, who will accept the invitation? Come, and labor with us, and be a sharer of the sufferings necessary to prepare the way of the Lord, and you, with us, shall also be partakers of the joy.

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J. S. COMSTOCK.

A HINT ON THE SUBJECT OF GATHERING.

Has not God called upon his saints to gather? If he has, every reasonable person will admit that he must have appointed a place for that purpose, and also revealed to them where that place should be, else they could not obey the command. Now it follows, of course, that since all must admit the time was to come about according to Christ's own words, when he would gather his saints in the last days That the time and place must be clearly revealed either in time past, present or to come, there is no dodging from so plain a conclusion. If in the Old or New Testament it be revealed, then why not the learned divines of the sectarian world find it out? Do they hardly dream on the subject?

They imagine, to be sure, that the tares are first to be bound in bundles for the burning; for even a child can read this much without a teacher. But who among all the sects understands the truth in relation to this matter? They may sing all is well, and so could ancient Babylon the very evening while reveling in sensual pleasures, neither fearing nor knowing the impending danger until suddenly a revelation was given in their midst; and what was it? Did it reveal a way of escape? No—no such revelation to the wicked. They probably did not believe in revelations in their day; and when it was given, although it frightened them, notwithstanding all their pride and courage, yet the king trembled at the sight of a man's hand on the wall. And after the revelation was given in writing, who among the Babylonians could read it? None of their wise men, soothsayers or magicians. And yet all were forced to acknowledge it a revelation from God, or above man at least, and above any in their order to understand. For none of the wicked shall understand, as it is written—but the wise.

And who are they? Why they are those who did and do now believe that there is a God in heaven who revealeth secrets; and also believe that the wise men, the soothsayers, &c., of this age, though assuming much to themselves by way of expounding written revelations of long standing, yet cannot bear the investigation of a new one, their priesthood not being sufficient to understand it. But to the point. 1st. The time when to gather the saints, is the inquiry. Who can tell? seeing destruction is to come suddenly upon the wicked, even as a thief in the night, and none of them shall escape? But it is said, upon mount Zion and Jerusalem there shall be deliverance, and in the remnant whom the Lord shall call. But I would ask our Bible commentators, when shall the time be, if there is to be no more revelations from God?

This is the point for them to solve. For if they miss the mark here, all is gone with them, as much as it would have been with Lot if he had not believed in angel visits in his day, and revelations too. In behalf of the people I feel to demand it of them. Is not the salvation of my friends at risk? Will not that philanthropy which I owe to mankind justify me in making this demand imperative? so much so that they either give a plain answer to this question or acknowledge themselves not capable of giving an honest, sincere inquirer for salvation the needful information? For one of two things is certain, and I call upon those mens' reason for an answer to the question, viz.: Either show me the time of the gathering of the saints, and the place where, or else admit of other revelations beside what you find in your Bible, the Old and New Testament. Either admission before the public generally may perhaps lessen that high responsibility which you have taken upon yourselves to be the shepherds of mankind. I ask it in modesty, in behalf of the people. Some may suppose that this is too pointed a question.

But let us see. Can that be too pointed a question which calls for a reasonable settlement upon a matter now agitating community to that degree that hundreds upon hundreds of families who were recently reposing in supposed security, with all the comforts of life around them, feel now called and warned to

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And has nothing followed worthy of notice in all this? Has not the hand of God been seen within the walls of the wicked? Are the rulers, the judges and the priests all in so deep a sleep as not to discover upon their sectarian walls already written in large capitals, *mene, mene*? And in reference to the work of binding the tares, it has been remarked by modern clergymen that Millerism could not be true in reference to his time of burning given, because the tares were not bound in bundles yet. Perhaps quite all of them are not. But one thing is certain without the spirit of prophecy, even that mankind generally through the enlightened world present a picture so much resembling the figure that I should not dare to say, without better authority, that the work is not nearly accomplished already.

But three places of gathering only are mentioned in the Bible where deliverance is promised to the saints in the last days, that I have yet seen or heard of. And as I am inquiring in behalf of the people as one already warned, tell us ye Methodists, tell us ye Baptists, ye Presbyterians, Universalists and all or any one of the number who can, from the first even from Roman Catholics down to the last end of that vine, Protestantism, tell us when shall we find deliverance there? Do you not tell us Jerusalem is yet a heap of ruins? Who shall build it up and make it a place of safety—a place of deliverance for God's people?

Mount Zion also in the last days with her towers and bulwarks, can you tell us much about it that we can rely upon as God's truth? Are you preparing those places of refuge against the burning day? Or have you got some place that God has not yet mentioned, where you hope to flee with your flocks? For you cannot be ignorant, if you believe your Bible, that the inhabitants of the earth are to be burned and few men left, as recorded in Isaiah xxiv., and elsewhere in both Old and New Testaments. Do you not allow and even know that we are living in the last days. Certainly it would be quite unpopular to deny it, as well as unwise.

Well, then, what saith the word? It shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains; and shall be exalted above the hills, and all nations shall flow unto it. Isa. ii. This, no doubt, to most of the people is yet supposed to be future, and remains soon to be fulfilled. Yes, very soon; for we are in the last days, and it shall come to pass then in these days. Can you tell to us, the people, how this thing is to be accomplished, and how commenced, and when?—This is your business as watchmen and as shepherds, to guide the flock in doing God's work. Or else, like honest men, confess you are not teachers of salvation, and have no right to ask pay for such services, either of God or the people. However strange this may appear, it is, notwithstanding, reasonable to every candid mind. Yet the pay for such services sinks into nothing before the greater consideration of the loss of soul and body, or even temporal salvation of the body or bodies of men, which fire may consume, or the sword, or plague, or famine destroy, in consequence of being deceived. For it is evident that all nations will soon be interested in this matter: "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

When? Why, in the last days. In what manner shall all nations flow unto it—unto this mountain of the Lord's house? The 3d verse tells us how, viz.: Many shall go and say, come, and let us go up. This is the plain way, just as any reasonable man would now understand it, if the house was already established and the invitation given out. But because it is not done yet, who shall say it never will be? And inasmuch as it is a prediction of a work of God to be accomplished in the last days, it will as-

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Mount Zion also in the last days with her towers and bulwarks, can you tell us much about it that we can rely upon as God's truth? Are you preparing those places of refuge against the burning day? Or have you got some place that God has not yet mentioned, where you hope to flee with your flocks? For you cannot be ignorant, if you believe your Bible, that the inhabitants of the earth are to be burned and few men left, as recorded in Isaiah xxiv., and elsewhere in both Old and New Testaments. Do you not allow and even know that we are living in the last days. Certainly it would be quite unpopular to deny it, as well as unwise.

Well, then, what saith the word? It shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains; and shall be exalted above the hills, and all nations shall flow unto it. Isa. ii. This, no doubt, to most of the people is yet supposed to be future, and remains soon to be fulfilled. Yes, very soon; for we are in the last days, and it shall come to pass then in these days. Can you tell to us, the people, how this thing is to be accomplished, and how commenced, and when?—This is your business as watchmen and as shepherds, to guide the flock in doing God's work. Or else, like honest men, confess you are not teachers of salvation, and have no right to ask pay for such services, either of God or the people. However strange this may appear, it is, notwithstanding, reasonable to every candid mind. Yet the pay for such services sinks into nothing before the greater consideration of the loss of soul and body, or even temporal salvation of the body or bodies of men, which fire may consume, or the sword, or plague, or famine destroy, in consequence of being deceived. For it is evident that all nations will soon be interested in this matter: "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

When? Why, in the last days. In what manner shall all nations flow unto it—unto this mountain of the Lord's house? The 3d verse tells us how, viz.: Many shall go and say, come, and let us go up. This is the plain way, just as any reasonable man would now understand it, if the house was already established and the invitation given out. But because it is not done yet, who shall say it never will be? And inasmuch as it is a prediction of a work of God to be accomplished in the last days, it will as-

suredly be done. And reason would say, and faith would say, what revelation confirms true that if darkness covers the earth, and gross darkness the people of this generation, so that none understand the work of God, or how to do it, that God will commission as he has in former dispensations some man to order and establish it.

Then we may expect from that day forth the work will proceed and prevail, until it shall call up the attention of all nations to behold and admire, and even leave their distant homes to visit it; and that too for the purpose of being taught his law; that law which had not before been given. It shall proceed out of Zion, not from Sinai, nor Jerusalem. Not Moses' law perhaps, for that dispensation is past, we all admit. And when the gospel was ushered in, the angels of God united their voices, while the holy choir sang of glory and peace. But will any worthy man allow that all the substance of that anthem has yet been realized upon the earth? The preparation the Jews had so long been making for their king and deliverer they even denied unto him. That temple he called his Father's house, they made a den of thieves.

It appears that their law of consecration was changed to theft, through their idolatry. The house they polluted, the king they rejected; and from that period desolations were predicted, with the scattering of the whole Jewish nation among all the nations of the earth. So that to date back to the first advent of Christ for a fulfillment of this prophecy would be false, as is plain to be seen in the 4th verse. "Nation shall not rise up against nation, neither shall they learn war any more." Now will any pretend that such a time has been witnessed on the earth since the days of Christ? Certainly nations have not ceased to war, to say nothing of peace among the brutes, which is as plainly foretold in the same verse.

It appears that the prophet saw down beyond what any of us have yet realized upon the earth, and if he could rejoice in the anticipation of that glorious event, to him so far distant, how much more ought it to interest us who are living in the very dawn of that eventful day—that glorious day to all the saints—that day of the saints' triumph over the wicked. It appears as though the glory of that event so filled the prophet's mind, that he gave the wicked but a passing notice. The Lord shall rebuke thee.

There is one more idea in connection with the gathering of the saints which it would be well to consider. In this age of spiritualizing the scriptures, many have lost most all interest in reading them, so many interpretations are made upon the same thing. Hence I would say, that to gather God's people means just the reverse of scattering them. They were literally scattered from their own land among the nations of the earth, and they must also be gathered back to the same promised possessions. Nothing can be plainer or more conclusive, and yet many, very many in our day, deny this doctrine, and at the same time claim to be teachers sent to preach the Bible, calling it preaching the gospel Whereas it is neither gospel nor Bible, but fiction; and belongs to infidelity, or modern "newfangled" religion.

The point being very clear that God's ancient covenant people, the Jews, must and will assuredly soon be gathered home, it remains only to show what is to become of the Gentiles, or what we have to do in the premises. For none will deny but that the fullness of the Gentiles is nearly come in. This being the case, I know of no further promise for the Gentiles than the general invitation which is given in this last call, the gathering call of both Jews and Gentiles into one fold. And all the remnant among us have to do, is, to prepare the way for the Jews return, that we may in Abraham be blessed.

The Jews used to build temples of worship, where the name of God might be recorded.—And the Gentiles having trodden them under foot so long, must now, as a little remuneration, help them to return. And the way is preparing. And the priests, the Gentile priests, are Wondering what these Mormon temples are

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reared for. Have they forgot, or have they not yet learned, that they must help to gather Israel home? Did they never believe God's word, which says that even upon the shoulders of the Gentiles shall they be carried or brought back home? Let not any vainly imagine of mere spiritual shoulders; for then we might have to make spiritual dromedaries, and also camels and mules, and litters, and chariots, and swift beasts, which certainly would require a prophet and more too to accomplish so great a work. So that, by this system of modern spiritualizing, we are involved in worse difficulties than before we commenced.

Again, what do the Mormons mean to do? Why, I answer, that which God now commands to be done. And now I say, who among all the pious, devotional men and women among the Gentiles will help? We call for help, not for hinderance. And whoso will help let him do it quickly, lest God do his own work by his almighty power and outstretched arm.—Now he offers reward, even eternal life. If you obey not, it will be death. The destroyer of the Gentiles will soon be on his way.—He will be like a lion among the flocks of sheep. Help, then, in this work, if you would help yourselves, and help mankind; for it is God's work, and his peoples', and herein is salvation. Come up to the help of God against the mighty. It is now worthy, and will soon command the attention of kings and queens of the earth as nursing fathers and mothers. For the glory and wealth of the nations shall soon be brought to beautify the Zion of God, and render the place of his feet glorious; and the king himself will soon be seen in his beauty, and all his saints with him.

In addition to what I have written, I would just add one other idea, headed with the old M. adage, viz:—

"We want no cowards in our bands,
That will their colors fly;
We call for valiant hearted men,
Who are not afraid to die."

Lest some should be induced to engage in this great and glorious enterprise without properly counting the cost—lest some who are now well off as to worldly circumstances, and disposed to do what good they can in helping forward the work of this dispensation—I say lest any such, by undertaking too much for their faith to endure, by this gathering call, or too speedy an adherence to it, I would just notify of the many or at least some of the sore trials which many of us at present endure—have already endured, and, for ought I know, must still endure. But how long we may have still to endure is left to God. For, said Christ, which of you undertaketh to build a tower sitteth not down first and counteth the cost? Lest after undertaking he back out and expose himself to ridicule and shame, and suffer the loss of time and labor, &c.

All this should be well considered. And furthermore if the prize at the end of the race is not deemed sufficient to compensate for all the sacrifice, no wise man should offer it. But it appears some who gather with the saints are soon disappointed and leave. What is the matter? Oh! some complain of one thing and some of another. Some doubt the whole work. Some distrust the management of the leaders, with some of their teachings, &c. Some cannot endure the poverty. Some do not like the Order. And some are even wicked, or believed to be so at least by these, and they are still in the church. And who can say we are not all in trouble; yes, a great deal worse trials than many of us ever dreamed of before we came here. Just as it was with Israel under Moses. We would gladly, if we dare do so, return again to Babylon, where was more plenty, and a greater variety of temporal comforts.

Our present joy also is not increased, but decreased. And were it not for the knowledge of God's will which we have learned, we would all go quickly back and do our own wills, as we were, and as those we left may still be doing. We would gladly join their company, and seek with them the pleasures of the world again, and suffer the bonds of Babylon's religions. But we choose rather to suffer affliction

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BIG BEAVER, OR CITY OF JAMES.

BY H. P. BROWN.

Let me go to Big Beaver, in Michigan Lake;
Let me have my dear friends and my relatives take,
My wife and my children and brethren also,
To keep God's commandments, O there let me go.

There's the place for the saints to gather unto,
To build God a city—there's enough for to do,
To prepare for his coming and endowments also,
In the city of James, O there let me go.

Let me go to the Island, the place of the free,
There is peace and a plenty, as well as Voree:
To the saints who are faithful God his cov'nant will show,
Give endowments of power, O there let me go.

He has promised to bless all the faithful and true;
He has promised the same in Kirtland, Nauvoo;
But the saints were not faithful, O be thou not so
In the city of James, O there let me go.

God has said, keep the Order of Enoch so wise;
I'll the honest and faithful with my spirit baptize:
Show you visions to come, past and present also;
Give the kingdom of God, O there let me go.

Let me go to the home of the brave and the free,
Where the saints love their brothers in James and Voree;
There the kingdom and order of it he will show
To the faithful in God, O there let me go.

There the ten tribes will come from the land in the north,
And the knowledge of God will fill the whole earth,
And the mountains of ice and the mountains of snow
Will flow down at their presence, O there let me go.

There the fruit trees will blossom at all times a year,
And the saints will rejoice and dry up their tears:
When Christ doth appear all the saints will him know,
And shout, here's our king, O there let me go.

Now we'll love one another, and ever be one;
Rear the kingdom of God as bright as the sun;
Spread the truths of the Savior, that all men may know
That God has a kingdom, O there let me go.

SENSIBEITY.

It has always been observed that the most elevated and exalted characters have been those who, together with strength of intellect and power of capacity, have possessed an ardor of spirit and glowing sentiment which has led them on to great and glorious deeds; and it must be perfectly obvious to every one who contemplates human nature with impartiality, that man is a being who necessarily depends in a very great measure upon external objects, and that the human species must be capable of enjoyment and exertion in proportion to the power of the impression these are enabled to make on the feelings. What is, in fact, the very essence of enjoyment but an agreeable perception of impressions made upon the senses, bodily or mental? Thus it were easy to refute the sophistry of those who, having absorbed their feelings in abstruse speculations or benumbed them by solitude and inactivity, have been desirous of depreciating enjoyments which they are no longer capable of relishing and denouncing pleasures which their pursuits have rendered unattainable: but false philosophy is not the only enemy to pure pleasures; they meet with still more powerful opposition from that tyrant to which all the world is disposed to pay such implicit obedience—fashion. From an affectation of superior wisdom, or perhaps through envy of pleasures which their souls, debased by criminal indulgence, could no longer enjoy, some have pronounced it a proof of ill-breeding to melt in sympathy at a tale of distress, to shed a tear for the misery of others, or give way at all to any of the natural expressions of tenderness. The crowd, to save themselves the fatigue of thinking and to avoid the discredit of being singular, take up their opinions with the customs of the day, and easily pass from the extreme of false and absurd delicacy to that of affected insensibility; and now it seems to be the fashion to assume an air of indifference upon the most interesting occasions; every appearance of tenderness and sympathy is ridiculed; those natural expressions of sensibility which gives the first charm to beauty and the highest polish to youth are disguised, and nature is abolished to introduce a kind of stoicism of which the father of the sect might be ashamed.

ONE THING AT A TIME.—Step among your neighbors, reader, and see whether those among them who have got along smoothly, and accumulated property and gained a good name, have not been men who bent themselves to one single branch of business—who brought all their powers to bear upon one point, and built on one foundation. It must be so.

Go out in the spring, when the sun is yet far distant, and you can scarcely feel the influence of his beams, scattered as they are over the wide face of creation; but collect those beams to a focus, and they kindle up a flame in an instant. So the man who squanders his talents and his strength on many things, will fail to make an impression with either: but let him draw them to a point—let him strike at a single object, and it will yield before him

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ENEMIES.

Have you enemies? Go straight and mind them not. If they block up your path, walk round them, and do your duty regardless of their spite. A man who has got no enemies is seldom good for anything—he is made of that kind of material which is so easily worked, that every one has his hand in it. A sterling character, one who thinks for himself, and speaks what he thinks, is always sure to have enemies. They are necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded by enemies used to remark: "They are sparks which if you do not blow, will go out of themselves." Let this be your feeling, while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk—there will be a re-action, if you perform your duty, and hundreds who were once alienated from you, will flock to you and acknowledge their error.

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VOL. IV. No. 48.] VOREE, Wis., THURSDAY, FEB. 14, 1850. [WHOLE No. 164.

GOSPEL HERALD,

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All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

Porter, Wis., Jan. 3d, 1850.

"*I am for peace: but when I speak, they are for war.*" Ps. cxx. 7.

DEAR BRETHREN:—Thinking you would like to hear from me respecting my mission in the latter part of last summer to Canada West, I have thought proper to inform you through the proper organ of the "pillar and ground of the truth." I left Lewiston, York State, on the 18th day of August for Toronto, where I took the stage for Newcastle District, where I arrived on the morning of the 19th at Bro. R. Norton's at three o'clock, having traveled all night in company with a young Elder whom I took with me. We were "without purse or scrip," and among strangers. We, however, went that afternoon, it being Sunday, to a Methodist meeting, and their preacher did not come, and they finding out that we were preachers, invited us to preach. I accepted the invitation, and preached from 1st Cor. ii. 5: "That your faith should not stand in the wisdom of men, but in the power of God."

I showed them from these words that the people of this generation would not have their wisdom by the power of God, and all of their religious faith stood in the wisdom of men, or D. D.'s, Commentators, &c. And although I was for "peace, yet they were for war." Accordingly they declared war against me, hoisting the banner of Protestantism, and unfurling its folds, let them float in the breeze of ephemeral falsehood, slander and lies, blown by their clergy until a volley of God's eternal truth was fired at their flag staff, (*Discipline,*) discharged by the power of the spirit, which "swept away the refuge of lies," flag staff (or Disipline,) killing the standard bearer, and making the banner lick the dust. Then confusion reigned in their midst.

Although there was an attempt made to rally the scattered officers, (Priests,) and commence the attack with fixed bayonets, and drive me from the fortification of truth, or from the country, yet every attempt was a failure. The "soldiers of the cross" finding their officers all fled beyond the bounds of time and space, tried to organize themselves for another mode of warfare, viz.: By firing rotten or base kinds of eggs at me while I was preaching. But finding that the common people heard me gladly, and that I was gaining a good many friends of that part of community, that have not got so much Pharisaical piety, they dare not make an assault. So having cleared the field, men and women of honesty and integrity, began to come out and be baptized for the remission of their sins, and I soon organized a branch consisting of sixteen, with Nelson Bowers presiding Elder, and Joseph Lear and Normon Allen counselors, Bro. Allen Clerk, Bro. Newton Teacher. Bro. Bowers is a good hearted fellow, and means to go to the Island in the spring or fall, where his Bro. Nicholas Bowers resides, accompanied by his brother James, whom we baptized.

N. B. The branch is called the "Newcastle Branch." I must give you the account of a public discussion which I had with a Millerite Jew, by the name of James MacIntosh. It was the common talk that if I whipped him in a discussion they need not look for another in that part of Canada. He came to my meeting, not far from Bomanville, and while I was

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GOSPEL HERALD,

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Porter, Wis., Jan. 3d, 1850.

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preaching I took occasion to say I differed some from the Millerite friends in respect to the time of the coming of the Savior, and said the Jews would return home to Palestine and build up Jerusalem posterior to his coming. He arose and challenged me to defend that position, showing that while I was for "peace he was for war." I accepted the challenge, to come off on the following Monday evening, six miles from there, in the village of Orono.—Monday evening came, and found us both there with more people than could possibly get into the house. We chose each a moderator, and they chose a third to keep order, and decide the question. He chose one of his converts, who was studying to be a priest. I chose a good old anti-sectarian, and they two chose a man that hated us equally, I think alike. We were to speak only three hours, that being as long as I could get him to agree to. Three times round, and only 20 minutes each. He opened the meeting by singing and prayer. I closed by the same. The resolution discussed was as follows:—

Resolved, That the Jews, the covenant seed of Abraham, will return to the land of Palestine before the coming of Jesus Christ in glory. Affirmative, H. P. Brown. Negative, J. MacIntosh. I spoke, of course, first, and took the position first, that from the morn of creation until Christ came, or the meridian of time, it was justly called former days; and from the time Christ came, or meridian of time, until he comes in glory, the last days, or latter days. Also showing that the third, or as some writers have it, the fourth temple was built before the meridian of time, and stood until A. D. 70, when it was destroyed by the Romans.

Secondly, that in the last days God would make a covenant with the house of Israel and the house of Judah, in the which he will take away their sins; and showed that it was not the covenant made 1800 years ago, for Israel is in a state of sin and unbelief. And, thirdly, showed that some, a part, not all, but some of the natural branches were broken off because of unbelief; and that the Gentiles were graffed in because of their faith, and by it they stood until they ceased to bring forth fruit, or continue in his goodness, and then they would be broken off, and they, the part or some, if they continue not in unbelief, will be graffed in again, and for this purpose God would call for his fishers and hunters, and would plead with his people like as he pleaded with our fathers, and cause them to pass under the rod, and bring them into the bond of the covenant, &c., &c., too numerous to mention.

The decision was called for, and the judges rendered it in my favor, although his constituent plead hard to give him the victory. But truth is mighty, and will prevail. This man is author of a work called the "Bible Standard," and was sent to Scotland to preach up the end of the world, and has vanquished all his opponents before. He never run against Mormonism before, and it was like handling edge tools in the dark. I must tell an incident that occurred in the discussion. When Mr. MacIntosh was speaking, he said, Mr. Brown had told us that God would send for his fishers, &c. I suppose he wants us to understand that they are the Mormons. I wonder who the hunters are! Said I, the Millerites. No, they are not, said he, while peals of laughter outside and in almost caused the old house to shake. I am your brother,

H. P. BROWN.

O, CONSISTENCY! THOU ART A JEWEL

When I was among the Gentiles I often heard them extol religion as the principal thing worth possessing—calling it the one thing needful, as though but one thing were needful; and that one thing afforded an enjoyment present with its possesor which the possession of 10,000 worlds like this could not equal.—This was a wonder! A wonderful enjoyment! And such a practice being quite universal among the most zealous, it should be expected that many, very many, would be induced to try the experiment. For men love happiness. It is our being's end and aim.

And who would be so foolish as to live in pain, when he can have pleasure at so cheap

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rate? Only get religion! And who would discredit the testimony of all our best men and women? Why not prove it by getting religion? and then we shall know of the truth. We shall then be enabled to test the modern testimony, that ten thousand worlds like this cannot equal it. Well, to be anywhere near consistent with the credit we give to this testimony, or the honor we pay to them who bear it, we are very unwise not to follow their counsel and be happy also--extremely happy—ten thousand times happier than any king or monarch ever was or can be without this religion. Then you with us can cry and shout, glory! with misery all around.

Yes, only get religion! This don't-care spirit that shuts out or banishes from the mind and heart everything but self-enjoyment, and then you will be happy---try it and see--if the half was ever told. But be sure to keep with your own party, or with them that cry peace, peace, or your quiet will be disturbed, and you may be waked up to misery and pain. For wretchedness and wo are wide-spread around, and relieve it you cannot. Therefore turn a deaf ear and be happy still. For happiness is our being's end and aim; and he that is not happy has no true religion. By this you may know the christians. If any come to your assembly and bring not this doctrine, give him no quarters--treat him ungentlemanly, sing him down, or shout him down, or hustle him out.

If he is a stranger, treat him inhumanly, lest you be a partaker of his evil deeds. Be sure to give him nothing to eat, for judgment is given to the saints to execute, and Christ set us an example when he made a scourge; and we must not suffer our prayer meetings to be molested. It destroys our happiness. We must all speak the same thing, even peace and self-enjoyment. This is the religion of the day, and this is right, they say. For it reads in the good Book, great peace have they that love thy law. O, yes! I know it does. And the rest part of the verse says, that nothing shall by any means offend them. But it does not say great peace have they who love self-enjoyment, but those who love God's law have undisturbed peace, a lively active tranquility of mind in doing good, in seeking to relieve the wants of the poor and needy, to bind up the broken hearted, &c.

But he that turns away his ear from hearing law, even his prayer is an abomination. He also that shuts his ear to the cry of the needy, shall cry himself and not be heard. Who in this age will get this kind of religion? Who will enlist to walk in this good old way, which prophets, apostles and Jesus Christ has trod, laying aside present enjoyment? Who will choose rather to suffer affliction with the people of God rather than enjoy the pleasure of sin or self-enjoyment for a season, and have respect to the recompense of reward at the end of the race?

MATRIMONIAL JARS.

If people would but consider how possible it is to inflict pain and perpetrate wrong without any positive intention of doing either, but merely from circumstances arising from inadvertence, want of sympathy, or an incapability of mutual comprehension, how much acrimony might be spared! Half the quarrels that embitter wedded life, half the separations that spring from them, are produced by the parties misunderstanding each other's peculiarities and not studying and making allowances for them. Hence, unintentional omissions of attention are viewed as intended slights, and such are resented. These indications of injury to the unconscious offender, who in turn widens the breach of affection by some display of petulence or interference, which frequently irritates the first wound inflicted, until it becomes incurable. In this manner often arises the final separation of persons who might, had they accurately examined each other's heart and disposition, have lived happily.—*Ex. Paper.*

Philadelphia, Pa., Jan. 29th, 1850.

Bro. Flagg,—Dear Sir:—I think the saints and public of Baltimore have had Bro. James long enough for the present, and as we have commenced a good work in this city, I feel assured that Bro. James could effect considerable if he could come on to Philadelphia. Considerable interest is awakened on the subject of the gospel. Our meetings are larger than they have been since I commenced preaching here. Now, Bro. Flagg, if you can bring Bro. James on with you, so that he can preach next Sunday, I would like it much.—Do try and fetch him along. Depend upon it, he could accomplish a good deal at the present. Two will be baptized this week, and I have a prospect of baptizing one or two in Southwark. My congregation was not small, Bro. Leeche's was very large, and Bro. Jackson, I believe, had a house full of Germans. All things go well.—I see naught but triumph for the people of God. Truly yours,

THOMAS BRAIDWOOD.

Causes of Illness.—I tell you honestly what I think is the complicated maladies of the human race; it is the gormandizing, and stuffing, and stimulating their organs (the digestive) to an excess, thereby producing nervous disorders and irritations. The state of their minds is another grand cause; the fidgetting and discontenting yourselves about what cannot be helped; passions of all kinds—malignant passions pressing upon the mind, disturb the cerebral action, and do much harm.—*Abernethy.*

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Bro. Flagg,—Dear Sir:—I think the saints and public of Baltimore have had Bro. James long enough for the present, and as we have commenced a good work in this city, I feel assured that Bro. James could effect considerable if he could come on to Philadelphia. Considerable interest is awakened on the subject of the gospel. Our meetings are larger than they have been since I commenced preaching here. Now, Bro. Flagg, if you can bring Bro. James on with you, so that he can preach next Sunday, I would like it much.—Do try and fetch him along. Depend upon it, he could accomplish a good deal at the present. Two will be baptized this week, and I have a prospect of baptizing one or two in Southwark. My congregation was not small, Bro. Leeche's was very large, and Bro. Jackson, I believe, had a house full of Germans. All things go well.—I see naught but triumph for the people of God. Truly yours,

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Potosi, Wis., Jan. 2d, 1850.

C. J. DOUGLASS,—DEAR SIR AND BRO.:—Though personally unknown to you, I venture to address, by this endearing title, one who appears to be imbued with the same hopes and aspiration as thrills my bosom. The great, the divine idea—the salvation of man *temporally* and spiritually—has been with me, for years, the one great idea---the only one thing worthy my deep reflection and my choicest efforts.---Early in life I was given to see the hypocrisy, irreligion and corruption of the sectarianism of the so called christian churches.

I have heard such truth and virtue enforced in *precepts*, and, on the other hand, beheld such falsehood, vice and tyranny in *examples* exhibited by these teachers, that, at times, I have found myself mentally inquiring, "*Can* there be a God?" These false priests---these blind guides---with an affected sanctified grimace, raise their devout hands, and profess to marvel at the "spread of infidelity!" Can there be ranker infidelity than is found in the *practices* of these trading, traffikcing, money changing men of God---these disciples of a Babel church?

There is no *harmony* between the *teachings* of God and the present TEMPORAL state of christiandom. 'Tis a system replete with evil. Tyranny, oppression, poverty, envy, malice and every species of uncharitableness pervades it universally. Every man is the antagonist of his fellow; and, so *must* remain and continue so long as the present framework of society is allowed to exist. The masses---the millions---are sunk in poverty and destitution by the remorseless hand of *capital*. The poor cry aloud for bread, and the proud of the earth, with hearts of stone, pass them by unheeded.

Shall this forever be? Amid this mass of widespread confusion and corruption, is there none whose souls bear the stamp of divine purity sufficient to call them forth as the champions of the oppressed of God's people? Yes, as certain as God slumbers not in heaven, the deliverers shall arise, a mighty host, whose progress against the powers of evil shall be all-conquering and invincible. The time is not yet, but that day shall surely come. The world has now had eighteen hundred years of preaching and praying, yet there is more crime, sin and misery than ever. The tree shall be known by its fruit.

I hold man never can make any appreciable advance towards the divine nature, until his *temporal* condition is placed in *harmony* with that nature. The neglect of this condition in the divine economy, as appertains to *man* in *this* life, is the one thing which has rendered orthodox christianity a failure. Thy will be done on earth as it is in heaven. This is the mockery the sects practice daily. The nature and extent of this mockery before God can only be truly realized by placing in imagination, for one moment, the angels of heaven in the same situation—in the same practices as these praying sectaries—just imagine the angels and hosts of seraphs engaged in trading, trafficking, huckstering, lying, cheating and overreaching, as these sectarians are. Why, the bare idea seems blasphemy.

Then what hypocrisy, what mockery in them to cry, "Lord, thy will be done *on earth* as it *is* in heaven." No, no; the spiritual department of God's church is grand, magnificent, sublime; and the TEMPORAL department, to be in holy *harmony*, must be vast, beautiful and glorious in its conditions and dimensions. It must present before the eye of heaven a scene bearing no more resemblance to this present state of society and its arrangements than the flame of a flickering lamp bears likeness to the effulgence of the midday sun.

Having observed an article from your pen in the Gospel Herald of Dec. 13th, and having, as you invited, deeply reflected upon the truths therein developed, I imbibed an irresistible impulse to address you. Brother, I esteem that communication as embodying a true reflex of your mind, and I assure you it is perfectly in unison with my views. It came upon me like a voice breathing hope to the weary in the wilderness. You speak in that of the "mystery of COMBINATION"---the principles, the rationale. The law of divine combination

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is indeed a puzzle---an inexplicable mystery indeed. Fourerites, Owenites, etc., etc., have been trying for years to solve that great problem. Defeat and utter dissolution has overtaken *every* attempt, up to this moment.

What is the *cause* of this universal failure? Many of these experiments have had plenty of capital and highly cultitivated intellect to make the most of that capital; a good selection of clever mechanics, artizans and agriculturists. Yet they have all failed. The leaders---the choice minds directing these movements---are now confounded and bewildered at these, to them, astounding results. Everything that money, ingenuity, intellect and cultivated industry could do, has been brought to bear to render these experiments successful. But defeat, defeat, utter and absolute, has overtaken them all. Why is this?

As an *experiment*, as the means of *making certain discoveries* appertaining to the final upbuilding of the true temporal state of God's chosen people, I allied myself for twelve months to one of these communities. The characteristics of this one is a strict *counterpart* of *all others;* 'twas one eternal scene of bickering, discord, and anarchy. This continued until the presence of each became unbearable to his fellow; then they sundered. Ah, Brother, I saw much there to reflect upon, to derive hope from for *God's people.* Suffice it, I made that great discovery---the *cause* of failure. And I now boldly and unhesitatingly declare before man and heaven, that no philosophy can build up a *pure temporal state of society* which fails to recognize and acknowledge God, the Father, as guide and counselor in the *whole* undertaking; that there is a law of God fixed and implanted from the beginning in the very constitution of the universe which precludes, utterly and forever, the unbeliever from building up the *true* temporal state; that this state the Almighty architect designed from eternity as the *heritage of his children*, and *but them* can receive *enlightenment* to the *understanding* of its *arrangements* and *celestial conditions*—none but them be endued with *power* to achieve its glorious completion.

Men of all conditions and *beliefs* are, even now, impressed with a *presentiment* that some great *change* is about to take place; all, alike, the wicked as well as the righteous, feel an inward warning of the approach of some great event, as yet hidden behind the misty veil of the future. Why this *universal presentiment?* Why! lo! 'tis the spirit of God moving silently over the souls of men, awakening them to a faint perception of the coming millenium of the universal jubilee of God's people. You advert to the efficacy and influence of *organized secrecy.* Your ideas hereupon are perfectly correct. Where is the necessity, the *policy* or wisdom of unfolding yourselves to the vicious? Nay, what *right* have we to betray God's cause by unguarded and imprudent prattling?

EXTRACT OF A LETTER.

Hunt's Hollow, N. Y., Jan. 14th, 1850.

DEAR FRANK:—I am happy of the opportunity to send you two dollars more for the Herald, to be sent to David Bennett, Hunt's Hollow, Livingston Co., N. Y. I am now in the neighborhood where Bro. Wm. Marks first embraced the faith. There are a few old Hunkers here, who have entertained me for six days past first rate. I preached yesterday at Nathaniel Olney's, where I now am. His house is ever open, and ever has been, for the Elders of the Latter Day Saints.

There are many in these parts who are looking on for something tangible to take place before they make any move pro or con, right or left. The most of them know that Mormonism is true, but are at a loss to know where the head is. There are a few lines in the Book of Doctrine and Covenants that bother the old Hunkers as bad as the words, "these signs shall follow them that believe," do the sectarians.—They are these: "Until I shall appoint unto them another in his stead"—"none else shall be appointed unto this gift, except it be through him"---"another will I plant in his stead."---These lines are too plain to not mean something

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tangible. I think my visit here will not be in vain; for as weak as I am they acknowledge that I have told them something new.

You may tell John E. for me that I am well, and hope he and his are; and that all the letters he writes to put down James J. Strang, serve to build him up; and that the pseudoes can do nothing against us, but for us. Many ask why it is that so many great men leave the church. I answer, because of their agency. For the same cause Lucifer fell from heaven. Why did he not keep his happy state? Was it not because of his aspiring spirit? It has always been so, and I suppose always will, that if a man flatters himself that he can hinder the the Lord's prophet from doing what God has commanded him to do, he always jams his own toes and falls. A man with half an eye can see it, and a man with no eyes at all may know it, if he is acquainted with the history of this church.

I am in my element when I am proclaiming Bro. Strang's claims to the prophetic office, and the gospel and plan of salvation. I care nothing for opposition. It slides off like water from the back of a goose. It does not move me in the least. I long to see James and George, and also many more. My impediment causes me sometimes great embarrassment, but I lean on the promises of the Lord. I am sometimes threatened hard, but if I fall I shall fall in a good cause. I expect to leave here in a few days for Steuben Co., where I expect to find Bro. J. W. Briggs. I hope he will have some cheering news for me, for I hear nothing from Voree or Beaver. Pray for me, that I may never faint till I obtain my crown and kingdom. You have my daily prayers that you may gain a celestial crown in the heavenly world.

EBENEZER PAGE.

Baltimore, Md., Jan. 24th, 1850.

DEAR FRANK:—Last evening I heard Henry Slicer, the famous Methodist preacher, some years Chaplain to the United States Senate, speak on temperance. He is much celebrated for talent, none of which I could discover, either in his discourse or personal appearance. I should take him to be a voluptuous man, and a demagogue. He takes high rank as a political stump orator. But I cannot imagine that he would be enduced at all, except that as a popular preacher he has a peculiar influence, such as politicians are willing to purchase on any terms. In his last evening's discourse I saw nothing of even the tact necessary for a popular preacher, even among ranters. But as temperance is a subject which involves little of mystery in its hell fires, doubtless the field was not suitable to bring forward his crops.

Babbitt is at Washington trying to puff up Deseret into consequence, but without much prospect of success. His only hope is in the fact that slavery exists in Deseret, and in some possible but improbable compromise of that exciting question, it may possibly receive a momentary consideration sufficient to get him his three dollars a day.

The Elders in the east, as far as I am in correspondence with them, are generally greatly prospered in their ministry. Those in New York (except the city) and in Canada I have scarcely heard from. But those with whom I am in correspondence will bring up one thousand emigrants within the next season, if nothing unlooked for happens to prevent.

"When the cat's away
The kittens play."—*Old Saw.*

It should read,

"When the cat's away
The vermin play."

John E. Page is a brave man. Those who were with him in Missouri will doubtless all agree as to that. You have often heard him tell of the phrenologist in Boston, who said he "should be a GENERAL, *or a preacher.*" Accordingly when he got to New York he mixed the two ideas together, by saying in his sermon that "Jesus Christ was a going to have a fisty-cuff fight with this generation." Probably expecting the Lord Jesus to be Field Marshal, or General-in-Chief, he intends to get a place in his "*fisty-cuff* fight" as a Brigadier General at least, by showing himself brave

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enough to preach down all that he has ever preached up.

Brewster's apostacy dates back earlier than Page's apostolic mission. To preach up Brewster he must assume that his whole ministry has been in rebellion against God. After the faithfulness with which he has labored in building up Satan's kingdom for a dozen years, he must be eminently qualified just now to purify the kingdom of God. Truly his course looks to me like the boy who, quarreling with his play-fellows, went to the henroost and picked up what he found at the bottom and chewed it, to spit in their faces. If Page can afford to rake up all the musses he has started, for the pleasure of telling who helped him, I am perfectly content that he should fatten on it. I was never in any one of them.

How did he puff and blow when McLellin took *his* present position; denying, as *he* now does, baptism for the dead, the authority of the priesthood, and the existence of the true church for many years past. How many times has he asserted that "if preaching to, and the baptism of, the dead were not true, the Bible was an imposition, and the religion it reveals a bitter mockery. The ablest works that he has ever published were on the authority of the priesthood, which he now denies. A series of revelations by which he professes to have been guided during his whole ministry, have all been false; but he has now just found the truth in a return to sectarianism. We have no right to be surprised at these things. Having departed from the faith, he has lost sight of the divine light. With no light but that of sectarians, he can only preach their doctrine. Truly and sincerely,

JAMES J. STRANG.

PREJUDICE.

Let a man of talents rise up in your midst, in your own neighborhood, and who, among his acquaintance appreciates his worth? Let his genius be of the first order, and it will not be seen or appreciated at home. The faint notes of praise that fall upon his ear, come from strangers abroad—perhaps over the water, while by his own neighbors he is looked upon as a very common man. It is seldom that a man of talents remains in the place of his birth; and for this reason: He is so completely surrounded by prejudice and envy, that he cannot act out himself. Do what he may, there will be those ready to disapprove or condemn. His work may meet with peculiar favor at a distance, but they are not read by his acquaintance—and he is condemned without a hearing. Some one has thus illustrated this idea: "Did you ever scratch the head of a piece of timber, a little elevated from the ground, with a pin? Though scarcely heard at one end, it was distinctly heard at the other.—Just so it is with any merit, excellent or good work. It will be sooner heard of and applauded and rewarded on the other side of the globe, than by your immediate acquaintances."

This is correct. We once knew an apprentice who was in the habit of writing articles for his master's paper, that were so well received that his master collected them with others and published them in a book. He supposed they were written by some experienced hand. At the same time when he heard that his apprentice was in the habit of writing, he ridiculed the idea, and one day when he was offended at something, he sent his little daughter to tell him, "he had better go to writing compositon." We knew a young man to write an article for a paper published in his own town, which was rejected and sent back. The same article was sent to an editor more than three hundred miles distant, who printed it and paid for it—deeming it an excellent piece, as indeed it was. The same editor who rejected this article, was in the constant habit of copying this same young man's thoughts from other papers, some of which he highly commended—without, of course, knowing the author. So much for the prejudice of one's own townsmen.

Let no young man be disheartened by the conduct of his neighbors. If they have talents they will shine forth, despite the remarks of prejudice or envy. Cease not your efforts, because in your first attempts you meet with sneers and opposition. There is not a man of talents and genius living, who has not in a greater or less degree experienced the ill treatment, harsh criticism of malice or prejudice. You cannot escape. Fear not the attacks of others.—Of course, you may have written badly, bunglingly, foolishly at times—and who has not—and these paragraphs may be often quoted to your injury. No matter—do your duty, without fear, and you will finally pass through the ordeal a wiser, better, and happier man.—*Boston Olive Branch.*

WHAT HAS HE BEEN?

What is that to you? It is of no consequence if he has been one of the most abandoned of men. He is not so now. We care not what evil a man has done, provided he has heartily repented and now strives to live an upright and consistent life. Instead of looking back a dozen or twenty years, to know what a person is, you should inquire, "What is he now? What is his present character?" If you find that his reformation is sincere, and that he laments his past errors, take him by the hand and bid him good speed in his noble pursuit. We are not a friend to those who would rake up past sins and vices, to condemn one who is resolved to be upright and virtuous. Many a person is driven back to the paths of vice, who might have been an ornament to society, but for the disposition too common among men, to rake up and drag to the light, long-forgotten iniquities. We always admired the reply of a daughter to her father, who was asked respecting a young man of her acquaintance, "Do you know where he comes from?" "No," replied the girl, "I do not know where he comes from, but I know where he is going, and I wish to go with him." That is right. If we see a person on the right track, exerting a good influence, it is sufficient, without inquiring what has been his character heretofore. If he has reformed, what more can we desire? and what benefit will it be to uncover and expose to the light, deeds of which he is heartily ashamed, and of which he has repented in dust and ashes.

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THE STATE OF DESERET.

A few years since, the people of Hancock county, Illinois; not more than 35,000 or 40,000 in number, were engaged in a civil war, in which a part expelled the rest from the country. The successful party received, doubtless, some aid from places out of the county, but the parties were about equal in nnmber in the county, and therefore the number of the expelled could not have exceeded 20,000.

Of these quite the majority scattered out into various parts of the country; great numbers returning to the several places from which they had originally gone. A considerable number went to Texas, and are settled on the Piedernailes river. Another large company went up to Voree in Wisconsin. Others went to the lead mines and to various towns on the Mississippi.

The arrangements for starting out the great Western expedition only contemplated 25 companies of 100 families each; and it is notorious that more than half these companies never started. If they had all started it would have only made some 11,000 or 12,000 persons. But as a majority of them failed, a fair estimate is that from 5000 to 5500 persons made up the grand Mormon army when it left Nauvoo in 1846. More than half of these stopped at Council Bluffs and various places in that vicinity in western Iowa. This leaves only a minority of 5500 persons at most who have gone into the valley of the Salt Lake and organized the State of Deseret.

It will doubtless be said that they may have received additions since. But it is a well known fact, that they have not had preachers out during the last four years, to gather up converts as formerly. The few preachers who have been through the country gathering up converts, have gathered them to Voree, Wisconsin, and Beaver Island in Michigan. Very few have gone to the Western camp.—But in the same time many have scattered off and are now found in all the upper counties of Missouri. The evidence justifies the opinion that they have rather diminished than increased in numbers.

Well, this little company, a minority of 5000 and probably about 2000 in all have settled in the valley of the Salt Lake and organized the State of Deseret. Their agents, Almon Babbitt and Dr. Bumbyzel, come on as Representatives in Congress with a certified copy of the Constitution, and stopping at New York astonish the world with the announcement that they have organized a State with a population of fifty thousand inhabitants.

But this was striking rather high. Doubts began to be expressed in various quarters. It was evident there would be an investigation. Suddenly one of the Washington papers drops them down, on the authority of Almon Babbitt, to 20,000. By some hocus pocus his credentials have also been transformed, so that instead of a *Representative of a State*, he is there only as the *Delegate of a Territory*.—Certain Senators appear also to have taken Deseret under their peculiar protection just now, as California is knocking for admission into the Union with a Constitution forbidding slavery.

A single fact is a key to all this. DESERET CONTAINS A FEW SLAVES. Their Constitution does not forbid Slavery. The number of free and slave States being precisely equal, and California ready to come in and destroy that balance; with New Mexico, Oregon and Minesota all free, preparing to follow and render the preponderance of slave power hereafter hopeless: the propagandists of the Calhoun school are looking around for the means of staying the course of events and making a corresponding number of slave States.

California must be kept back tifl a new slave State can be carved out of Texas. New Mexico must be shorn of more than half her territory and population to keep her back until Deseret can be nursed up into a slave State to come in with her. In the mean time we shall see some new maneuver to get up two more slave States to come in against Oregon and Minesota. We have not the slightest objection to the extending of the jurisdiction of some territorial government over that region. But it is a curious fact that this little nursery of slavery in the mountains, is to be dignified with a government when such territories as California, New Mexico, and until this year Oregon have been denied it. Why do we not have a government for the vast *free Territory* from Missouri to the Rocky Mountains, with a population of probably 10,000, as well as the little settlement near the Salt Lake, where 2000 people are endeavoring to establish slavery over a Territory larger than the six New England States?—*Plymouth (Mass.) Memorial.*

HAPPINESS.

Happiness does not so much consist in having much to enjoy, as in the faculty to enjoy life. He who cannot be happy without taking great pains, will always find his pains greater than his happiness. It is a beautiful thought of Addison's that one man often takes more pleasure in the contemplation of a fine estate, than another in possession. The former derives much pleasure from the estate, without being burthened with the care of possession; the latter burdend with the care of possession derives little pleasure from the estate. The one finds an estate in the beauties, the other finds no beauties in the estate. The, possession of enjoyment is better that the enjoyment of possession.

FOR WHAT IS A MOTHER RESPONSIBLE?—She is responsible for the principles which her children entertain in early life. For her it is to say whether those who go forth from her fireside shall be imbued with sentiments of virtue, truth, honor, honesty, temperance, industry, benevolence, morality, or those of a contrary character, vice, fraud, drunkenness, idleness, covetousness. These will be found to be of the most natural growth—but on her is involved the daily, hourly task of weeding her little garden, of eradicating those odious productions, and planting the human heart with the lilly, the rose and the amaranth, that fadeless flower, the emblem of truth.

Boston, Mass., Jan. 11th, 1850.

JAMES J. STRANG:—God sustain and bless thee. You think I have not written as often as I should. Well God forgive me, and so must you. The work here is going ahead in great power. Several hundred went away last Sunday that could not obtain seats.—The excitement is getting very high. Samuel Graham has gone to the State of New York. I have over twenty invitations to preach in the surrounding country. We are making thousands of friends. Had you not better go to Washington soon? If you can, get Bro. Bennett or Elder Leech to preach in Baltimore, and then come on here. Hundreds will go to the Island from here in the spring. You may expect to hear more from me soon. We will take a thousand from this region in the spring, if I stay here. God bless you all. Yours in love and truth,

G. J. ADAMS.

ELDER G. J. ADAMS.—We beg pardon! "PRESIDENT G. J. ADAMS," for such we understand is the present title he holds among the "*saints*," being one of the three Presidents of the Peace Party, or Strangite Mormons, now located at Voree and Beaver Islands.—Well, as we were about to say, the "Elder is among us in all his glory," declaring to the people of this good city what he calls the "dispensation of the fullness of times." We dropped in to see the Elder on Sunday last, he was going it with a rush; hundreds tried in vain to get seats in Washington Hall, to hear his *great Lecture* on the setting up of the "Kingdom of God," or the fifth universal Empire of the earth. His lecture was original. Yes! it was rich, rare and spicy; he seems a great favorite. The Elder preaches three times next Sunday.—*Boston Advertiser.*

THE STATE OF DESERET.

A few years since, the people of Hancock county, Illinois, not more than 35,000 or 40,000 in number, were engaged in a civil war, in which a part expelled the rest from the country. The successful party received, doubtless, some aid from places out of the county, but the parties were about equal in nnmber in the county, and therefore the number of the expelled could not have exceeded 20,000.

Of these quite the majority scattered out into various parts of the country; great numbers returning to the several places from which they had originally gone. A considerable number went to Texas, and are settled on the Piedernailes river. Another large company went up to Voree in Wisconsin. Others went to the lead mines and to various towns on the Mississippi.

The arrangements for starting out the great Western expedition only contemplated 25 companies of 100 families each; and it is notorious that more than half these companies never started. If they had all started it would have only made some 11,000 or 12,000 persons. But as a majority of them failed, a fair estimate is that from 5000 to 5500 persons made up the grand Mormon army when it left Nauvoo in 1846. More than half of these stopped at Council Bluffs and various places in that vicinity in western Iowa. This leaves only a minority of 5500 persons at most who have gone into the valley of the Salt Lake and organized the State of Deseret.

It will doubtless be said that they may have received additions since. But it is a well known fact, that they have not had preachers out during the last four years, to gather up converts as formerly. The few preachers who have been through the country gathering up converts, have gathered them to Voree, Wisconsin, and Beaver Island in Michigan. Very few have gone to the Western camp.—But in the same time many have scattered off and are now found in all the upper counties of Missouri. The evidence justifies the opinion that they have rather diminished than increased in numbers.

Well, this little company, a minority of 5000 and probably about 2000 in all have settled in the valley of the Salt Lake and organized the State of Deseret. Their agents, Almon Babbitt and Dr. Bumbyzel, come on as Representatives in Congress with a certified copy of the Constitution, and stopping at New York astonish the world with the announcement that they have organized a State with a population of fifty thousand inhabitants.

But this was striking rather high. Doubts began to be expressed in various quarters. It was evident there would be an investigation. Suddenly one of the Washington papers drops them down, on the authority of Almon Babbitt, to 20,000. By some hocus pocus his credentials have also been transformed, so that instead of a *Representative of a State*, he is there only as the *Delegate of a Territory*.—Certain Senators appear also to have taken Deseret under their peculiar protection just now, as California is knocking for admission into the Union with a Constitution forbidding slavery.

A single fact is a key to all this. DESERET CONTAINS A FEW SLAVES. Their Constitution does not forbid Slavery. The number of free and slave States being precisely equal, and California ready to come in and destroy that balance; with New Mexico, Oregon and Minesota all free, preparing to follow and render the preponderance of slave power hereafter hopeless; the propagandists of the Calhoun school are looking around for the means of staying the course of events and making a corresponding number of slave States.

California must be kept back till a new slave State can be carved out of Texas. New Mexico must be shorn of more than half her territory and population to keep her back until Deseret can be nursed up into a slave State to come in with her. In the mean time we shall see some new maneuver to get up two more slave States to come in against Oregon and Minesota. We have not the slightest objection to the extending of the jurisdiction of some territorial government over that region. But it is a curious fact that this little nursery of slavery in the mountains, is to be dignified with a government when such territories as California, New Mexico, and until this year Oregon have been denied it. Why do we not have a government for the vast *free Territory* from Missouri to the Rocky Mountains, with a population of probably 10,000, as well as the little settlement near the Salt Lake, where 2000 people are endeavoring to establish slavery over a Territory larger than the six New England States!—*Plymouth (Mass.) Memorial.*

HAPPINESS.

Happiness does not so much consist in having much to enjoy, as in the faculty to enjoy life. He who cannot be happy without taking great pains, will always find his pains greater than his happiness. It is a beautiful thought of Addison's that one man often takes more pleasure in the contemplation of a fine estate, than another in possession. The former derives much pleasure from the estate, without being burthened with the care of possession; the latter burdend with the care of possession derives little pleasure from the estate. The one finds an estate in the beauties, the other finds no beauties in the estate. The possession of enjoyment is better that the enjoyment of possession.

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GOSPEL HERALD.

VOL. IV. No. 49.] VOREE, WIS., THURSDAY, FEB. 21, 1850. [WHOLE No. 165.

GOSPEL HERALD,
PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.
TERMS:
TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.
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Correspondence of the Old Colony (Mass.) Memorial.

INTERESTING DESCRIPTION OF THE NEW MORMON PARADISE AT BEAVER, MICHIGAN.

The colony at Beaver is in a most prosperous condition. It numbers at present about 1000 persons, quite the larger portion of whom went up last summer. They are all doing well. The fishing business there is very extensive, and uncommonly profitable. Last summer it employed some 1500 men and 500 boats, but there is ample room for five times that number. Heretofore the fishing has been done principally by men from Detroit, Cleveland, and Rochester, but must inevitably rapidly pass into the hands of the saints now settling there. The business of furnishing wood to steamboats will be larger. They have never been able to supply the demand. Wood choppers are getting 5s. per cord through the winter, and are not able to cut half what the purchasers wish to buy. There is not the slightest doubt that 30,000 cords a year can be sold there to the steamboats, and an indefinite amount to the market in Chicago, at prices highly profitable.

But it is as an agricultural colony that the advantages of the place can be realized. The entire group of the Beaver Islands presents a surface of 100,000 acres of fine arable land, suitable for the production of all the grains, fruits, and other agricultural productions common in the Northern States. Cultivation has been carried on to such an extent as to prove that both soil and climate are very favorable. Indians have raised corn there for a hundred years past, and never lost a crop by frost. But the whites have raised potatoes and other vegetables in great abundance, and a few fields of grain, all of which have yielded well.

Wild fruit is abundant, and in great variety. The strawberries and rasberries ripened, a second crop, in November last. Cranberries are produced in such abundance as to be sent to market in large quantities.

The forests are not only valuable for wood, but there are valuable pineries in the Islands, and a large steam saw mill has been erected by the Messrs. Smith & Prince, from Pittsburgh, and Greig from New Brighton, Pa., where lumber will be made extensively. Several streams are found on Big Beaver, sufficiently large to justify the erection of machinery, and the harbor is every way equal to that of Boston. Mr. Cheeseman has built a fine schooner there, and three are owned there. There are six trading houses, and arrangements are making to open ten or twelve more. Two boat yards are now in operation where much boat and ship building will be done next year. Another saw mill, propelled by water, will be ready to run by spring, and a grist mill by harvest. There are two wharves, for the landing of steamboats, and two are being put in this winter: one of them by Mr. M. Aldrich. All the steamboats, amounting to three a day, stop among the islands for wood, fresh fish, ice, milk, &c., and Beaver is the only place where they can get all these things. The wood can be furnished them cheaper than at the Manitous; the milk cheaper than at Makcinac; the ice and fish as cheap as at the other places. Various other

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supplies which the other places do not afford at all can be had there, and the harbor is the best on the Lakes.

Beaver is the centre of the great fisheries. Their trade has heretofore been carried on at Mackinac, and employ ten or twelve small schooners, and supports thirty trading houses. It commenced there because of the protection of the fort when the country was filled with hostile Indians. But the present course of events will in a short time transfer it entirely to *Beaver*, both from the superiority of the harbor, the proximity of the location and the convenience of agricultural supplies, which at Mackinac are limited to the productions of 200 or 300 acres of poor land.

There are a few fishermen and one or two old traders there. *But* aside from them the settlement is made up entirely of the saints. We have now some fifty Elders preaching in all the country from Portland, Maine, to the city of Washington. These will all return in the spring and summer, taking with them such as can go up. I feel confident that 2000 will go up next summer, and will be sufficient to extend settlements to the other Islands.

For myself I intend to go upon Garden Island, where there is 1000 acres already improved, and make it into a community farm. This island contains from 12,000 to 20,000 acres, and is of a very superior quality. The 1000 acres already cleared will make a good beginning, and we will soon get the whole into an excellent farm. It is only one mile from Big *Beaver*, and only three miles sail from the harbor of one island to the harbor of the other. I hope to take with me some two hundred people to begin with, and to add from time to time till we cover the entire island.

High Island, is a little larger, and four miles from Big Beaver, or three miles sail from harbor to harbor. That has no improvements, but its pineries are very valuable, and the soil is good. It has a beautiful little lake within it, and has a beautiful harbor, where steamboats lay against the bank without wharves, the water being 10 feet deep only 18 feet from shore, and 50 feet in the width of a boat. The fishing stations are principally on small islands of from 40 to 300 acres lying around the larger Islands. We are in hopes to push over on the Fox Islands early in the spring, before any body else gets there, and to buy out the establishment on the Manitous soon.

On these Islands there are no poor. Land is distributed to all according to their wants. All the necessary measures will be taken to make the titles inalienable, so that none shall ever become landless. By this means, however poor any one may become, a few years of industry will make him well off. There can be no permanent poor.

In supplying steamboats in one direction we are 200 miles from all competition, and in the other 450. Hence we can supply steward's stores to a great extent; and the necessity of providing themselves with these things will insure the stopping of boats on all occasions. The nearest settlement of others than the saints, and a few small tribes of Indians, is Mackinac, 50 miles off, and that is the nearest port that there will be at any time, on the main line of travel, or in any direction for many years to come. This distance will secure us from the danger of collision with unbelieving and persecuting neighbors. The nearest land is separated from us by 14 miles of water. As we intend to settle the whole of the Islands entirely by the saints, I have the fullest confidence that we shall not again be driven out. I do not think it will be attempted, or that it could succeed if it were. The scenery is very rich, and on many accounts it is a most desirable place to live in. S. T. J.

DOMESTIC SERVICE—HOW TO GET HELP.

For the consolation of those who cannot afford to keep servants, I would say, there is something in this matter of being waited on, which is not always duly considered. It is commonly thought a mark of dignity, to receive from others those daily services, which wealth and station exact from their dependents. There is some truth in this; but not the whole truth. Our horses are waited on about as carefully as Queen Victoria. Nothing is usually neglected which we suppose needful to their comfort. But this is no badge of honor: it is a mark of helplessness. So it is with young children. No one in the ordinary circumstances of life, hesitates about waiting upon them: not as a mark of honor; but because they cannot help

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themselves.

There is another point about servants, especially slaves or otherwise bound—they must be waited on too. Many a master or mistress, is as heavily taxed in looking after and providing for servants, as they are in serving. The advantage to the dependent is often greater than to the master or employer. The work of the one may be more dignified than that of the other; but it is *work* notwithstanding.

In relation to dignity however, we ought "not to judge according to the appearance, but judge righteous judgment." There is more real worthiness in contributing to the welfare of our fellow men, than in holding the sinecure of a Prince consort. It is exactly as we are taught by the highest wisdom: "Whomsoever will be great among you, let him be the servant of all." Yes: it is better to do good to others, in a menial office, than to be clothed with an outward dignity which relieves no want, and contributes to no real interest of mankind. What dignity has the world ever seen equal to that of him, "though Lord of all," who became servant of all, and "went about doing good," as a chief mark of his divine mission?

The relation of master and servant is often a very beneficial one; and is perhaps indispensible to the highest welfare of the human family; but there are many cases, where families, and those not in the lowest circumstances, would find themselves better off without menial help than with it. Children, in the ordinary condition of life, if not at all, should be employed as early as possible in some way of real usefulness; and in many cases their services in the common labors of a household, should be substituted for those of menials to the advantage of parents and children too. The habit of doing good ought to be formed as soon as possible. It should be one of the earliest lessons of the young, that they have been sent into the world, not to rule, or enjoy at the expense of others, but to contribute to the general welfare. How much better in many respects, that a girl of 16, for example, should be engaged in some work of the household than to spend her time in idleness, attempting to kill it perhaps by some useless amusement or more foolish reading!

I know families that ought to dismiss their servants for the sake of their children; as a step necessary to their preservation from future misery of the present life I mean—to say nothing of the high considerations which the case involves. The world will never be cured of its wonted disorders, while children are made masters and mistresses before they have learned to serve. A few may be wanted for some places of show, who can *do nothing* contentedly and gracefully: but only a small number of this sort is really needful.

The fact that the helpless are served, as such, leads to a suggestion in regard to independence—a thing much coveted and little understood amongst men. One of its best forms is to have few wants for the supply of which we are obliged to rely upon others. As Cicero has remarked, "Men little understand how great a revenue is parsimony," so they are little aware what freedom there is in not requiring the assistance of our fellow creatures. Who of truly noble mind would not clean his own boots, rather than be so dependent upon popular favor as to feel obliged to make himself a slave to the caprices of the multitude in order to secure their suffrages? Who would not rather serve himself virtuously than bow down to others in base vicious practices? What a price do men often pay in public life for the slight advantage of being able to maintain a troop of dependents with other mere signs of respectability? Serve we must—this is a law of our present being: whom, or how, we may, to some extent, choose for ourselves.

As to labor, it has been pronounced a curse of sin; and so it is: but there is a still greater curse in not submitting to it. To eat bread in the sweat of the brow, literally, though with some it may be absolutely requisite in order to health, is with many a physical necessity. The blood seems to require the almost daily sifting out of watery particles by the free perspiration of vigorous exercise. A man will often pay handsomly for services of less value than he could readily obtain with an axe or saw, a spade or a hoe.

I can readily understand how idle this must all sound to the ears of many: but I am not ashamed to say it, at the risk of any reflection that may follow. There are great realities in this sham shadowed world of ours; and some will feel thankful to hear of it.—There is sunshine as well as moonshine, and since the most prefer the latter, they will not quarrel with those who chiefly value the former. Even of this there will be enough to spare for some ages yet.—*Correspondent of the Newark Daily.*

CRIME IN THE CITY OF NEW YORK.

The Chief of Police states that the number of persons arrested for assaults and bad conduct, during the year ending October 31st, 1849, was 10,291; and, allowing that the city has 450,000 inhabitants, we have, during the year, one such arrest for about every forty-four inhabitants. During the same period, there were no less than 21,621 persons lodged for the night in the city station houses—21,621 miserable outcasts, debased by vice or suffering from want, and, having no shelter, seeking the degrading hospitality of the police! This shows that, during the year, the proportion of one out of every twenty-one of the inhabitants has been houseless for a night. It is officially stated that during the year 1848, there were 14,188, and the corresponding period of 1849 there were 14,274 persons arrested, being an increase of 86 over 1848.

CURIOUS SCIENTIFIC DISCOVERY.

It has long been known, and any one may test the fact, that when a drop of water is placed upon a piece of iron, red or white hot, and the hotter the better, instead of being instantly converted into vapor, it draws itself up into a globular shape, and is not even boiled by the intense heat. It occurred to a French philosopher, that this fact might explain certain phenomena, of men being able to handle or walk upon intensely hot substances, and upon making the experiment, he found that he could put his hands in melted iron, or walk over it barefoot, with ease. Any person can do this when the skin is moist, the only caution necessary being not to move the hand or other part in contact with the incandescent metal too quickly. The experiment must be done deliberately, with the iron or other metal at a white heat, or if melted, still better. This fact accounts very simply for some astonishing miracles which it has hitherto required no little faith to believe.

WALWORTH COUNTY, Town of Hudson, ss. } In Justice's Court.

To AZARIAH PARRISH:—You are hereby notified that a writ of attachment has been issued against you, and your property attached to satisfy the demand of Jirah B. Wheelan, amounting to seventy dollars. Now, unless you shall appear before William P. Lyon, a Justice of the Peace in and for said county, at his office in said town on the 15th day of April, A. D. 1850, at one o'clock in the afternoon of said day, judgment will be rendered against you, and your property sold to pay the debt. Dated this 20th day of February, A. D. 1850.

JIRAH B. WHEELAN.

RECEIPTS FOR THE HERALD.

H. P. Brown,	$1,00 to Vol. IV	No. 14
John A. Williams,	1,00 to Vol. V	No. 12
Jeremiah Jenks,	2,00 to Vol. V	No. 47
James Waldrum,	2,00 to Vol. V	No. 47

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In relation to dignity however, we ought "not to judge according to the appearance, but judge righteous judgment." There is more real worthiness in contributing to the welfare of our fellow men, than in holding the sinecure of a Prince consort. It is exactly as we are taught by the highest wisdom: "Whomsoever will be great among you, let him be the servant of all." Yes: it is better to do good to others, in a menial office, than to be clothed with an outward dignity which relieves no want, and contributes to no real interest of mankind. What dignity has the world ever seen equal to that of him, "though Lord of all," who became servant of all, and "went about doing good," as a chief mark of his divine mission?

The relation of master and servant is often a very beneficial one; and is perhaps indispensible to the highest welfare of the human family; but there are many cases, where families, and those not in the lowest circumstances, would find themselves better off without menial help than with it. Children, in the ordinary condition of life, if not at all, should be employed as early as possible in some way of real usefulness; and in many cases their services in the common labors of a household, should be substituted for those of menials to the advantage of parents and children too. The habit of doing good ought to be formed as soon as possible. It should be one of the earliest lessons of the young, that they have been sent into the world, not to rule, or enjoy at the expense of others, but to contribute to the general welfare. How much better in many respects, that a girl of 16, for example, should be engaged in some work of the household than to spend her time in idleness, attempting to kill it perhaps by some useless amusement or more foolish reading!

I know families that ought to dismiss their servants for the sake of their children; as a step necessary to their preservation from future misery of the present life I mean—to say nothing of the high considerations which the case involves. The world will never be cured of its wonted disorders, while children are made masters and mistresses before they have learned to serve. A few may be wanted for some places of show, who can *do nothing* contentedly and gracefully: but only a small number of this sort is really needful.

The fact that the helpless are served, as such, leads to a suggestion in regard to independence—a thing much coveted and little understood amongst men. One of its best forms is to have few wants for the supply of which we are obliged to rely upon others. As Cicero has remarked, "Men little understand how great a revenue is parsimony," so they are little aware what freedom there is in not requiring the assistance of our fellow creatures. Who of truly noble mind would not clean his own boots, rather than be so dependent upon popular favor as to feel obliged to make himself a slave to the prices of the multitude in order to secure their suffrages? Who would not rather serve himself virtuously than bow down to others in base vicious practices? What a price do men often pay in public life for the slight advantage of being able to maintain a troop of dependents with other mere signs of respectability? Serve we must —this is a law of our present being: whom, or how, we may, to some extent, choose for ourselves.

As to labor, it has been pronounced a curse of sin; and so it is: but there is a still greater curse in not submitting to it. To eat bread by the sweat of the brow, literally, though with some it may be absolutely requisite in order to health, is with many a physical necessity. The blood seems to require the almost daily sifting out of watery particles by the free perspiration of vigorous exercise. A man will often pay handsomly for services of less value than he could readily obtain with an axe or saw, a spade or a hoe.

I can readily understand how idle this must all sound to the ears of many: but I am not ashamed to say it, at the risk of any reflection that may follow. There are great realities in this sham shadowed world of ours; and some will feel thankful to hear of it.—There is sunshine as well as moonshine, and since the most prefer the latter, they will not quarrel with those who chiefly value the former. Even of this there will be enough to spare for some ages yet.—*Correspondent of the Newark Daily.*

CRIME IN THE CITY OF NEW YORK.

The Chief of Police states that the number of persons arrested for assaults and bad conduct, during the year ending October 31st, 1849, was 10,291; and, allowing that the city has 450,000 inhabitants, we have, during the year, one such arrest for about every forty-four inhabitants. During the same period, there were no less than 21,621 persons lodged for the night in the city station houses—21,621 miserable outcasts, debased by vice or suffering from want, and, having no shelter, seeking the degrading hospitality of the police! This shows that, during the year, the proportion of one out of every twenty-one of the inhabitants has been houseless for a night. It is officially stated that during the year 1848, there were 14,188, and the corresponding period of 1849 there were 14,274 persons arrested, being an increase of 86 over 1848.

CURIOUS SCIENTIFIC DISCOVERY.

It has long been known, and any one may test the fact, that when a drop of water is placed upon a piece of iron, red or white hot, and the hotter the better, instead of being instantly converted into vapor, it draws itself up into a globular shape, and is not even boiled by the intense heat. It occurred to a French philosopher, that this fact might explain certain phenomena, of men being able to handle or walk upon intensely hot substances, and upon making the experiment, he found that he could put his hands in melted iron, or walk over it barefoot, with ease. Any person can do this when the skin is moist, the only caution necessary being not to move the hand or other part in contact with the incandescent metal too quickly. The experiment must be done deliberately, with the iron or other metal at a white heat, or if melted, still better. This fact accounts very simply for some astonishing miracles which it has hitherto required no little faith to believe.

Walworth County, Town of Hudson, ss. } In Justice's Court.

To Azariah Parrish:—You are hereby notified that a writ of attachment has been issued against you, and your property attached to satisfy the demand of Jirah B. Wheelan, amounting to seventy dollars. Now, unless you shall appear before William P. Lyon, a Justice of the Peace in and for said county, at his office in said town on the 15th day of April, A. D. 1850, at one o'clock in the afternoon of said day, judgment will be rendered against you, and your property sold to pay the debt. Dated this 20th day of February, A. D. 1850.

JIRAH B. WHEELAN.

RECEIPTS FOR THE HERALD.

H. P. Brown,	$1,00 to Vol. IV No. 1
John A. Williams.	1,00 to Vol. V No. 12
Jeremiah Jenks,	2,00 to Vol. V No. 47
James Waldrum.	2,00 to Vol. V No. 47

POSTSCRIPT OF A LETTER TO PRES. STRANG.

J. C. Brewster is leading off many to believe that the Book of Mormon is the fullness of the gospel, and standard for the Jew and Gentile also, and for the confounding of all false doctrine. As you court discussion with all sects, I hope you will not pass this by unnoticed, but take him up, prove his positions wrong by fair argument, remembering that truth will triumph over error. Let not the little stripling boy gain victory over Joseph's successor, except in truth. He solicits controversy in the spirit of meekness and great courage. MARY J. STILES.

Baltimore, Md., Jan. 30th, 1850.

MRS. M. J. STILES:—Yours of the 15th inst. came to hand this evening, and as the postscript is entirely of a public nature, and evidently intended to be used as capital in a public way, I answer promptly, and in a way that those for whom it is designed will have the full benefit of it.

First of all, then, you write to me, *from my home*, while I am on a hurried journey, and two thousand miles travel from home, to propose to me to discuss something (I don't know what) with somebody in that vicinity. It must be a very strange haste that cannot wait till my return to make that proposition. I am here laboring incessantly, and employing a faithful clerk constantly, without being able to keep up with my duties, and could not even learn what you propose to have me discuss with Mr. Brewster before I shall be on my way back.—If any one had intended to have such a discussion, the proposition would have come either before I left home or after my return. Making it under the circumstances shows that the design is merely to seek an occasion to accuse me of refusing to discuss. That design will signally fail.

But how am I to know that J. C. Brewster solicits controversy? True, Mrs. Stiles tells me so. But who am I to believe? Mr. Brewster himself, or a woman, who, I doubt not, has neither seen him or heard of him except by common rumor? I once had the pleasure of a correspondence with Mr. James Colin Brewster, and I learned from him a very different state of facts from what you represent. In addition to that Mr. Brewster has for nearly three years past had in his hands a challenge signed by myself and one John E. Page, then a member of the church, to all our opponents, and extensively published, and he has never responded to it. If he wished to hold a discussion he is quite as likely to be aware of that fact as you are, and fully able to inform me of it.

But there is another reason why I cannot take the assurance in your letter. There is duplicity in your writing. You tell me in the beginning that he "*is leading off many.*" Leading them *off from what?* No man can understand you otherwise than that he is leading them off from the truth. Yet before you get through it leaks out very plainly that you think he is leading them *to* the truth. Frankness would have answered your purpose every way as well. It needs no maneuvering to get me into a discussion, when I can find an opponent.

Moreover I can never submit to any such rule of discussion as you propose. A pretty idea it is that after he has been before the public some twelve years without offering one iota of evidence that his positions are *true*, I am now called on to show them *false*. Most certainly truth will prevail. If he has got any truth, why don't he thrust it forward to the struggle, instead of keeping it hid up at home waiting for error to come and burrow it out?

You can, perhaps, tell what you mean by saying, "let not a little stripling boy gain a victory over Joseph's successor," &c. I cannot. I am doubtless more of a stripling than he, though not quite so much of a boy, perhaps: and if I was born a few years first, then he was in the church some twelve years before me. If twelve years seigniority *in the faith* leaves him a *stripling*, what would I be but for the gift that is in me by prophecy and the laying on of hands, by which I have advanced step by step to my present standing?

But in your attempt to state positions upon which to raise a question for debate, every word is marked with an ill concealed captiousness. You state three positions. 1st. That the Book of Mormon is the fullness of the gospel. 2d. That it is the standard for Jew and Gentile. 3d. That it is for the confounding of

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all false doctrine.

Now, if the Book of Mormon is the fullness of the gospel, are the Old and New Testaments the fullness of the gospel? Is the book of Doctrine and Covenants any part of the *fullness* of the gospel? When you say it is the *fullness* of the gospel, do you mean that it contains the true gospel in conjunction with the other books named, or that *it alone* is the fullness of the gospel?

When you (or Mr. Brewster) say the Book of Mormon is the standard for Jew and Gentile, do you mean it alone is standard, and the Bible and book of Doctrine and Covenants is not standard? Or do you mean that it in conjunction with the rest of the sacred oracles is the standard? Do you mean to be understood that the church of the living God is no longer "the pillar and ground of the truth?" (1st Tim. iii. 15;) and that we are not any longer to adhere to the traditions we have received from the Apostles?

And when God joins the stick of Ephraim and the stick of Judah into one stick in the hands of his prophet, do you mean to be understood that the stick of Judah is to be put there merely as waste paper, and the stick of Ephraim alone to be of authority? And by the assertion that the Book of Mormon is for the confounding of all false doctrine, do you mean to be understood that *it* alone is for that use? that neither the rest of the sacred scriptures nor a faithful ministry are for that purpose?

By the way, I should wish to know, before entering into a discussion on *such* propositions, how much you mean by the Book of Mormon? Do you limit your idea to the translated book, as published? or do you intend to include all the book, *translated* and *untranslated?* And if you mean only the translated, do you also leave out so much of that book as asserts that a prophet of the tribe of Judah shall translate a subsequent part, and that *that* shall be for the confounding of false doctrine?

Unless you can find some more definite and less ambiguous language in which to state Mr. Brewster's propositions, you can readily see that these questions must all be answered before it would be possible to make an issue. If after they are settled there is yet any difference between me and the Brewsterites on these points, then I can only say Brewsterism is a greater folly than I ever thought it was. I was aware that their darkness was great, but did not know nor suspect that it was so great as to see no truth; nothing standard; no means of confounding false doctrine but the Book of Mormon alone. Nor did I ever suspect them of the folly of asserting that the Book of Mormon contained all that was necessary, and yet the other books of inspired scripture were unnecessary. And if they do not make one or other of these assertions, what do they claim for the Book of Mormon more than the church has ever claimed?

Permit me to add that I have one unvarying rule in regard to entering into discussions, which, for the convenience of all, I will here put on record. I always debate with the opponents of the truth, when they either assume positions sufficiently plausible to be likely to deceive; or when their positions, whatever they be, are supported by a respectable degree of talent, character or influence; or when they are at least partially successful in making converts to their errors. I am not aware that either of these facts exist in Brewsterism, or its advocates. But I am willing to *assume* that they do. Whenever or wherever I meet them I am ready to dispose of every pretension they can set up as the church of God in half the time that it will occupy any of them to tell what Brewsterism consists in, so effectually that every man who believes in the prophet Joseph shall be ashamed of having given their pretensions a serious thought.

It is well known to every person who has lived in Voree, that no person has ever offered himself there as a religious teacher but I have given him an opportunity of being heard. And we have the testimony of your *quondam* champion of Brewsterism that I have silenced every opponent without leaving him an inch of

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ground to stand on. To that place I shall ever return, like Rob. Roy to his native hills.

You represent that Brewsterism is making converts. It is not so. I doubt there being one person in Wisconsin who has any faith in it. The only bond of union among those called Brewsterites is opposition to the church.—There is no unity of faith among them. And, what is more, there is no means of producing it. Neither is there any stability of faith among them. But they are driven about by every wind of doctrine. Each one is like a runaway boy, who, too restless or too wicked to submit to parental control, first runs from his father's house, and in turn from every house where he seeks a home, constantly becoming more and more roving, till he can scarcely be found a week in the same house; or like a girl of lascivious habits, who seeks a lover in every new face, and whose affections, like an old glove, will fit any hand. They have followed in the wake of each aspirant who has raised his head barely above water, not because there was any agreement between their several faiths, but because each such made a common centre of opposition.

In one fact, however, there has been an entire likeness, though but little agreement. And that is, they have all gone backwards. All have denied parts of the revelations in the book of Doctrine and Covenants. All have denied more or less of the power of the priesthood, except their own, which they both adhere to and magnify. All have denied the authority of the church. Not merely have they denied the authority of the true church, but the authority of any church; making even that which they call the church a mere cipher, which they may treat with contempt as often as its decisions are not pleasing to them. And all have departed from some very important principles of doctrine, generally going back to mere sectarian ground.

Worst of all, they all contradict the very things which they say God has revealed to them; all I mean who ever pretended to revelations, from J. E. Page down. Since last July he has changed his *position* at least eight times. Does any one suppose he has changed his *opinion* as often? He believes no more in Brewsterism than in Methodism. And would just as soon preach the latter, if it brought him a better opportunity of spite on the church.—If any deluded victim should follow him off, it would be but to run the same eccentric course which the pseudoes have been marking out for years, forever seeking an abiding place and never finding it, following every upstart and none long.

I shall make no apology for having written this letter in a style which I never use to a woman. I have not for a single moment mistaken the tool for the workman; but, having looked constantly beyond the instrument to the hand which held it, have, in my mind, constantly addressed myself to J. E. Page. It is no new thing for him to flinch from the responsibility of directly avowing that which he chooses to advocate. When he and I had thrown down our gauntlet against the world and had it picked up by a Roman Catholic, he proposed to enter the lists in the name of a woman or a boy, so that if we happened to have the worst of it the shame would not fall on us. Conscious of my ability to justify the truth, I would not do it. Consequently his name was dropped, and I took up the discussion alone. On this occasion he is more fortunate. He can put forward a woman to bear the defeat if his position fails, and step in to claim the victory if it succeeds.

But as to a discussion, if it is wanted in writing for publication, there is not the slightest probability that I shall ever bestow another moment's time upon it. I cannot waste my time on a precious apostate party, which, after a separate existence of thirteen years or more, numbers perhaps fifty or one hundred persons in its nominal ranks, and remains to be yet licked into shape.

I have, however, just consulted Mr. Charles J. Douglass, a clever boy of sixteen, and he has consented that if Mr. Page, Mr. Brewster, or any other Brewsterite leader, will take up

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that cause, he will enter into a discussion in defence of the church of God. I therefore offer him as the champion of the church, and wish it to be distinctly understood that if he is defeated we consider the cause defeated, and acknowledge that any cause which cannot be maintained against Brewsterism by a stripling of sixteen is not fit to be defended.

Charlie wishes me to say further, that if Mr. Page is to be his opponent, it will not be necessary for him to wait for him. The ablest works from the pen of Mr. Page being in defence of the prophetic authority of the successor of Joseph, and in opposition to all such interlopers as J. C. Brewster, Mr. Page may busy himself for some time to come in answering his own arguments. After he has disposed of that matter to his full satisfaction, inasmuch as Mr. Page has often asserted that he knew by revelation of God that Mr. Strang was a prophet, and the true successor of Joseph in the Presidency of the church of the living God, Mr. Donglass wishes Mr. Page to answer him without equivocation or evasion, whether he lied at the several times when he gave that testimony, or lies now when he contradicts it. If Mr. Douglass is not quite old enough for a debate now, he doubtless will be by the time Page gets through these preliminaries.

Mr. Douglass would like to know further when, where and by what acts Mr. Brewster became a Prophet, a Translator, &c., and under what particular law he holds the office. As Mr. Brewster has never seen fit to make known these facts, it is perhaps necessary to remind him that if he keeps his light under a bushel we cannot see it shine.

No, Mrs. Stiles, there is no difference between pseudoism and sectarianism, except that pseudoism is a little the most persecuting and revengeful. Both are in Babylon, and wish to stay there. Both deny the kingdom of our Lord Jesus Christ. Both reject the key of knowledge and the unity of the faith. Both struggle blindly and continually on some one transient question. Neither can look at the temple of all truth. Neither can brook the idea of additional knowledge, or eventual perfection. Neither hopes to be a Son of God.—Truly and sincerely, JAMES J. STRANG.

TO THE SAINTS AND ELDERS ABROAD.

Our subscription list is not very large, and there being many who have not paid their subscription, it is with the utmost difficulty that we obtain money to keep up the press and other necessary expenses. In fact we have had to borrow money to furnish the office with paper. How long shall these things remain so? Until the saints take an interest in the kingdom of God, subscribe for the Herald, and pay in advance. We do not wish those who have subscribed and paid in advance to apply these remarks to themselves, as they are intended only for those who have not.

There are many Elders sending for the paper and no subscription money. They may be obliged to use the money to go from place to place, or to come home. This should not be. The brethren should think that if the Elders spend their time in carrying the gospel to them that they are in duty bound to feed and help them to support their families, as well as to suppose that the saints here can support themselves and the families of the Elders and keep up the paper. If the brethren throughout the United States would live as we do they would be able to pay for their paper. And if they would send the money that they spend at the groceries, and what they pay for tea, coffee and tobacco, they would accomplish two things, viz.: keep the will of God, and help to build up Zion.

There are brethren who take the common newspapers of the day, and forget to take or pay for the Herald. Will you patronize your enemies in preference to those who are laboring day and night to build up the cause of God? If the saints valued eternal life as much as they do the gold of California, Zion would flourish, and the saints would rejoice in the knowledge of the Lord; for the Lord would reveal unto them the mysteries of his kingdom, and would make them a kingdom of priests, and that day of rest so long looked for would be ushered in, and Jesus would come and dwell with his saints.

We would also say to the Elders and saints in Canada, that we cannot send papers there unless the money is paid in advance; for we have to pay the postage on them to the line, which costs us the sum of seventy-eight cents on each subscriber's paper for a year. By occasionally sending a paper a short time longer than it is paid for, in the expectation of a remittance, we have nearly paid out as much money for our Canada subscribers as we have received from them. This should not be, especially in our present circumstances. We hope all our subscribers will be more punctual in future.

that cause, he will enter into a discussion in defence of the church of God. I therefore offer him as the champion of the church, and wish it to be distinctly understood that if he is defeated we consider the cause defeated, and acknowledge that any cause which cannot be maintained against Brewsterism by a stripling of sixteen is not fit to be defended.

Charlie wishes me to say further, that if Mr. Page is to be his opponent, it will not be necessary for him to wait for him. The ablest works from the pen of Mr. Page being in defence of the prophetic authority of the successor of Joseph, and in opposition to all such interlopers as J. C. Brewster, Mr. Page may busy himself for some time to come in answering his own arguments. After he has disposed of that matter to his full satisfaction, inasmuch as Mr. Page has often asserted that he knew by revelation of God that Mr. Strang was a prophet, and the true successor of Joseph in the Presidency of the church of the living God, Mr. Donglass wishes Mr. Page to answer him without equivocation or evasion, whether he lied at the several times when he gave that testimony, or lies now when he contradicts it. If Mr. Douglass is not quite old enough for a debate now, he doubtless will be by the time Page gets through these preliminaries.

Mr. Douglass would like to know further when, where and by what acts Mr. Brewster became a Prophet, a Translator, &c., and under what particular law he holds the office. As Mr. Brewster has never seen fit to make known these facts, it is perhaps necessary to remind him that if he keeps his light under a bushel we cannot see it shine.

No. Mrs. Stiles, there is no difference between pseudoism and sectarianism, except that pseudoism is a little the most persecuting and revengeful. Both are in Babylon, and wish to stay there. Both deny the kingdom of our Lord Jesus Christ. Both reject the key of knowledge and the unity of the faith. Both struggle blindly and continually on some one transient question. Neither can look at the temple of all truth. Neither can brook the idea of additional knowledge, or eventual perfection. Neither hopes to be a Son of God.—Truly and sincerely, JAMES J. STRANG.

TO THE SAINTS AND ELDERS ABROAD.

Our subscription list is not very large, and there being many who have not paid their subscription, it is with the utmost difficulty that we obtain money to keep up the press and other necessary expenses. In fact we have had to borrow money to furnish the office with paper. How long shall these things remain so? Until the saints take an interest in the kingdom of God, subscribe for the Herald, and pay in advance. We do not wish those who have subscribed and paid in advance to apply these remarks to themselves, as they are intended only for those who have not.

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POETRY.

Some go to church for the walk;
Some go there to laugh and talk;
Some go there to see a friend;
Some go there their time to spend.

Some go there for observation;
Some go there for speculation;
Some go there to dose and nod;
But few go there to worship God.

E. D. M.

WAGES.

While the owner of blocks of dwellings and lofty warehouses is annually becoming richer without exerting a muscle or a faculty, by the silent increase in the price of his property; and while the reflux of the golden tide which for so many years set toward Europe, is augmenting the price of almost every necessary, the market value of human industry depreciates instead of advancing. In fourteen years rents have gone up fifty per cent; but wages are lower now than they were in 1835–6. How is this? Why has labor been left at the foot of the ladder, while property has been traveling up two steps at a time? Is this process to go on? Are food and shelter to continue growing dearer and dearer, while the remuneration of the mechanic and working-man remains unchanged? It would seem so, indeed, if we are to judge of the future by the past. And if the price of labor is thus to remain at a stand-still, while all that wealth controls is acquiring an added value every year, the consequence must be that our money kings and our toiling millions will at last occupy the same relative positions as the aristocracy and the "lower classes" of the old world.

The journeymen mechanics of this city, in full employment, probably do not earn, upon an average, more than $8 a week, and laboring men without a trade, not more than $3. How can a family be supported out of such pittances? The mechanic cannot hire a decent habitation for less than $100 a year. He cannot clothe himself, his wife, and, say two children, for less than $100 more, and $200 will barely provide them with food and fuel. Here, then, his entire wages are absorbed. Not a dollar for medicine or doctors' bills, or amusement, or to lay up as a provision for old age. And mind, he must have *full employment* from year's end to year's end, and never be sick, in order to live in this miserable fashion. Is this a fitting life for an intelligent citizen of this great and glorious country, so rich in natural resources, and capable of maintining in comfort and abundance twenty times its present population? What must the American mechanic think after looking around him and observing the countless interests connected with his labor; seeing how legislation is influenced by their products; how commerce rides the sea and sweeps over the land through his agency; how the comforts of the rich are enlarged by what he creates, and how much of the whole framework of society rests upon the stalwart shoulders of his class; what must he think we say, when he turns from the contemplation of his *work* to its *meagre reward*. Every blow struck by his hammer is a blow for his country, and every drop of his sweat is of more value than a globule of gold; and yet his compensation, if enough to keep him above actual want, is too small to answer any other drafts than those of imperious necessity. Leisure for his own improvement, and the means of educating his children, are, in most cases, out of the question. We refer now to the married journeyman mechanic. And if *his* pittance is inadequate, what must be the privations of the laborer and his family, with their three or four dollars per week.

The time has arrived when something must de done. The working classes feel it. They know that as the population of our large cities increases the necessaries of life must become dearer and dearer, and if wges are not to rise with food and rent, they must starve.—Combinations; trade unions; a thorough organization to fix their own price upon their own labor, instead of having it fixed for them by the money power—these are the only available means of escaping that condition of absolute dependence to which they are now tending. There is a peaceable, silent, but irresistible method by which labor, in the position it now occupies in this country, can exact justice from the employing classes. If the opportunity is allowed to pass, the time *may* come when the object cannot be so *quietly* achieved.—*N. Y. Daily Times.*

USEFUL HINTS.

If you feel ill toward any person, go at once and do them a favor, and your ill feelings will vanish at once. Try it.

If you harbor malice toward any human being, you cherish a worm in your heart that in time will eat out all its goodness.

While you are meditating revenge for a real or fancied injury, the devil is meditating another cord around your soul.

If you wish to be respected by every one, respect yourself, and treat every body respectfully, and your wishes will be realized.

If you wish to be truly polite, exhibit real kindness in the kindest manner—do this, and you will pass at par in any society without studying the rules of etiquette.

If you wish to cure a scolding wife, never fail to laugh with all your might, until she ceases—then kiss her.

If you wish to be happy, keep away from California—keep yourself usefully employed—live temperate in all things, and cultivate kind feelings toward all people, and your wish will be obtained.

If you wish for care, perplexity and misery, be selfish in all things—this is the shortest road to troubles.—*Ex. paper.*

THE FAMILY CIRCLE.

A family is society in miniature; home is its location; woman its presiding spirit; whatever destroys its primary features, must disturb the tranquility of its joys, introduce evil into its atmosphere of good; inflict miseries, not only on her, but on all its members; and affect the whole community, of which it forms a portion. The fountains of happiness thus rendered impure, send forth turbid waters to lay waste the land. Thus intimately is the family relation connected with the progress of society.

A Solemn Thought.—"No man liveth to himself." This is impossible. His light must radiate, his example must tell, his conversation must operate, his power must be felt; no man, whatever his situation, or his apparent insignificance, can "live to himself." He must do good or harm; prove either a blessing or a curse.—*Daily Times.*

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GOSPEL HERALD.

VOL. IV. No. 50.] VOREE, Wis., THURSDAY. FEB. 28, 1850. [WHOLE No. 166.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS;

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

Baltimore, Md., Jan. 31st, 1850.

DEAR FRANK:—Some time since I read an article in the Herald, which, though in the main sound, contained a very great error in the interpretatation of this scripture: "No prophecy of scripture is of any *private* interpretation." 2d Peter i. 20. The writer interprets the word '*private*' as synonymous with '*secret*,' which is not the case. Had Peter intended to express that sense he would have used the word secret, and thus expressed his idea, instead of leaving it to be guessed out. The word private does not mean secret. We call that *private* property which belongs to individuals, public which belongs to the State, town, church or some municipality.

Those are *private* men who are engaged in their business, public who are doing official duty as public officers. An act of Legislature concerning the public at large is always spoken of as a *public* act, but an act to change a name, grant a divorce, or charter a private company, is denominated a *private* act. When a lawyer or judge expresses an opinion on a legal or judicial question in his *private* conversation, we speak of it as his *private* opinion; but if the lawyer, on the consultation of a client, or the judge in deciding the cause expresses one, we speak of it as his professional, official or public opinion.

All law is made by *public* authority, and not by the authority of mere private persons; and so all law is interpreted by public authority, rather than by that of mere private persons. And because the law was made by the Legislature, a public body elected for that purpose, it is interpreted by judges, also *public* officers, appointed to be its public interpreters.

Peter most aptly expresses this truth concerning the law of God in saying that "no prophecy of scripture is of any private interpretation," 2d Peter, i. 20, and in the next verse gives the reason for it, because the prophecies themselves were given by *public authority*. "For the prophecy came *not by the will of man*; but *holy men of God* spake as they were moved by the Holy Ghost." Who are these *holy men of God*? The prophets of old, whom God placed in authority above people, princes and kings. And they spake not by private authority; not by the will of man; not as individuals who consider their opinions as good as any other person's merely; but they spoke by public authority; by the will of God, as they were moved by the Holy Ghost, which spirit they had in them as one of the *gifts* of their calling; not merely for their own edification, but for the office work of their ministry; given to them by prophecy and the putting on of hands.

These prophecies being thus given by public authority were the subjects of interpretation by the public authority established in the same government. That is, they were the subjects of public or authorized interpretation. Jesus Christ, Peter, Paul and others were appointed, and qualified of God by the gift that was given them for the work of their several ministries, to interpret them. But rebellious Jews then, as sectarians and rebellious saints now wrested them from their true interpretation, to their own destruction.

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them. But all experience has shown that language is so imperfect that it fails to express ideas with perfect certainty, and that every law is differently construed by different persons. Consequently questions are continually arising concerning private rights, depending upon the intent and meaning of public laws. Each party giving his private interpretation, prepares to litigate with those who are of a different opinion, and therefore claim opposing rights. But as law is not of private interpretation, they bring it to the decision of a magistrate, a public officer, who gives a *public interpretation ;* that is, an interpretation by authority of the law, and thus decides the right. And though some private citizen of equal talent and learning with the public officer, or even of greater, should give a different interpretation, no good citizen thinks of saying that the interpretation of Mr. Strong, given in his *private* capacity, is as good as that of Judge Whiton, embodied in his decision as a Judge. They obey the mandate of Judge Whiton as a *public interpreter* and administrator of the law, whatever one or many of the private citizens may say to the contrary. "The children of this world" have learned that that which is spoken by authority is interpreted by authority.

Well did Christ say, "They are wiser than the children of light," for they, poor souls, often think that their *private* interpretations are better than all the wisdom that God has placed in the church. They will tell us with great gravity that they will not believe anything as doctrine, or do anything as duty, unless we can give them a satisfactory reason for it. But though they have no respect for the PRIESTHOOD which GOD has placed in the CHURCH, they have an abundance of it for the *officers* whom the *people* have placed in the *State*. For if a Gentile constable summonses them as jurors, or appraisers, they do not answer him that they are not satisfied of the duty and necessity of doing so, and therefore will not go. So if the Judge charges them that the true intent and meaning of the law is thus and thus, they do not answer him that they understand it otherwise, and will not regard his charge and decisions unless he shows satisfactory reasons to them.

But they respect the authority of an *official* decision above a thousand *private* interpretions. How strange that all their respect should be reserved for Gentile authority, which God has not set up, and will destroy. This conduct is the more inexcusable for the reason that the officers of the State have no special gift bestowed on them for the work of their offices, but are selected, and with very little wisdom too, in reference to the qualifications they already possess. Whereas the ministers of God's law are selected in the wisdom of God, to be the keepers, interpreters and administrators of his law, and have gifts given them from God expressly for the office work of their ministry.—1st Tim. iv. 14. 2d Tim. i. 6. Luke xxiv. 49.

Those who associate with the household of faith, and forsake not the assembling of themselves together, cannot fail of an enlightened understanding of the law of God. Leaving those who have been cast out to be unto them as heathen men, they avoid the corrupting influence of evil communications. Having themselves the gift of God's spirit, and having shepherds, teachers and ministers appointed of God, upon whom he has bestowed more abundantly of the same spirit, for the direction of all, they seldom find themselves in the wrong way; and as often as they begin to deviate from the road in which God would have them walk, they are curbed by a gentle and unchafing hand to ways of truth. Like the members of a well regulated family, all looking to the father as the common head, and the mother as his chief assistant; or a peaceable and prosperous nation, where litigation, turmoil and rebellion are unknown, every man honoring the sovereign and respecting the judges, and therefore never at a loss for his duty. Such a community never wrangle about the interpretation of the law.

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in charge, are forever involving themselves in strife, frequently in disgrace and punishment. If by any means they obtain influence over large communities, they bring commotions, rebellions and all the miseries of internal strife and civil war; not unfrequently ending their career in banishment or blood; and sometimes causing most desirable privileges to be taken away from provinces and nations, as the only means of preserving stable government.

So, too, those who forsake the assembly of the saints to keep company with heathens, sectarians and the enemies of the church, and discuss constitutional questions with traitors, rebels, heady, high minded men and apostates, instead of looking to God's ministers, bring upon themselves all the curses written in the book of God's law, and upon all who are so miserable as to follow them everlasting destruction from the presence of the Lord, and from the glory of his power.

I know the hackneyed objection to this rule, "that it reduces a man to a child, or a cypher." But I believe that in the State no man is yet reduced to a child or a cypher, by the fact that he cannot set up his private interpretation of the law as an excuse for rebelling against Judges, & disobeying the mandates of officers. It seems to leave every man the privilege of exercising his judgment freely, and bring into exercise the most excellent talent. But it cures man of the pride of opinion that makes himself the standard of all wisdom. It teaches man that the base things of this world, which God has chosen, *he* has exalted above those that men honor, and that the gifts of his spirit, which he gives to all his saints for their edification, and more abundantly to those he has chosen to hold the keys of his kingdom, for the work of their ministry, are to be preferred above all natural talent and scholastic learning. It most effectually cures us of man-worship, by showing us that no man's real and lasting greatness is his own; that it is the grace of God bestowed upon him for the work whereunto God has chosen him.
Truly and sincerely, JAMES J. STRANG.

Philadelphia, Pa., Feb. 13th, 1850.

MR. FRANCIS COOPER,—DEAR BRO.:—Knowing that accounts of the prosperity of the work of the last days are always gladly received by the saints, and that communications from the traveling Elders help to make the "Herald" more interesting to its readers, I feel it my *duty* to address a few lines containing a short account of matters and things in the city. The work of God progresses here, and the saints are more united than they have ever been since I have been in Philadelphia. Two places for preaching in English, and one in German. Our prayer meetings are better attended than they ever have been before. Last week I baptized four. One gentleman and his lady, who have been married but a few weeks; and as they have begun to run a race in the church of God, may God bless them; for they have commenced two of the best works ever begun on earth, viz., to get married, and get into the kingdom of God. Let others do likewise.

A few days ago I was in New York. I attended a prayer meeting, where were some of my old friends, with whom I have spent some happy days, "a long time ago." The spirit of God was poured out, and we rejoiced together. All things are right in that quarter. God bless them.

By the by, President Adams called here a few days ago, and gave us a good stirring up, and passed on to Baltimore. From all quarters we hear the most flattering accounts of the work, while the Gentiles are suffering most cruelly from wrecks of packet ships, blowing up of steamboats, exploding of boilers in factories, riots after riots, fire after fire, murder succeeds murder in rapid succession, and nought but disorganization, ruin and death seems to flourish in the Devil's dominions. My soul rejoices in the work of the last days, and in the happy anticipation of meeting with all the saints in those places of gathering appointed by God, where we may keep his laws and live in principles of truth and chastity. Quite a number will start from this place early in the spring for Beaver Island. Yours for the kingdom of God,
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We do not know how much care has been taken to teach him "truth and righteousness," but one thing we do know, that "he" has shown himself rather unmannerly of late in telling "untruths" about us on the credit of a "Burlington Correspondent." Notwithstanding all this we have no disposition to "flog him," because we do not believe in flogging other people's children when they are not under our especial care. We believe the law makes parents and guardians responsible for the acts of children. Therefore we notify the "parents" of the "Olive Branch" that their little "son," besides telling fibs about us, is wickedly perverting the word of God, as we shall presently show. We would not, however, wish them to understand that we do this because "he" has done us any particular injury in so doing, or because we are afraid he will, but simply for the good of the "*child*."

"JOSEPH SMITH'S SUCCESSOR.

"At the present time there are so many who claim the 'authority' to preside over the church, by virtue of an appointment from Joseph, that we have concluded to give our views on the subject.

"When the church was first organized on the 6th of April, 1830, Joseph Smith was chosen or elected to preside over that body of people, and he continued to hold that office, with the consent of the church, until his death.—During the whole period, [upwards of fourteen years,] he was acknowledged by the whole church, with some trifling exceptions, to be the highest officer in that organization. He was the First President of the whole church. In the book of Doctrine and Covenants we find a 'revelation given to Joseph Smith, Jr., April 6th, 1830.' 'Behold, there shall be a record kept among you, and in it thou shalt be called a *Seer*, a *Translator*, a *Prophet*, an Apostle of Jesus Christ, an Elder of the church, through the will of God, and the grace of your Lord Jesus Christ.' See sec. xlvi. p. 1.

"This, let the reader observe, was the office to which Joseph was appointed on the day on which the church was first organized, and this is the office which is claimed by those who aspire to become Joseph's successors. In section xiv. par. 1 and 2, we find the following: 'O hearken, ye Elders of my church, and give an ear to the words which I shall speak unto you, for verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him that I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is no other appointed unto you to receive commandments and revelations, until he be taken, if he abide in me. But verily, verily, I say unto you, that *none else* shall be appointed unto *this gift* except it be through him, for if it be taken from him he *shall not have power except to appoint another* in his stead, and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that ye may not be deceived; that you may know that they are not of me.'

"All who believe this to be true must admit that no one could ever become Joseph's successor without being appointed to the same office and gifts by Joseph himself. This is a fact which all the different parties of the church are willing to admit; they are all agreed upon this one point. But if we inquire who received this appointment, we shall find that it is claimed by a great number of individuals, some of whom have succeeded in gathering a numerous company of followers; but by far the greatest number are left to advocate their claims alone, without the least success. The office

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"We will now inquire who was legally appointed to be Joseph's successor, and we find the answer in the revelation of January 19th, 1841, par. 29, [book of Doctrine and Covenants,] 3d edition: 'And again, verily I say unto you, let my servant William be appointed, ordained and anointed as a counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of priesthood and patriarch, which was appointed unto him by his father, by blessing and also by right; that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people; that whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth, shall be bound in heaven; and whatsoever he shall loose on earth, shall be loosed in heaven; and from this time forth I appoint unto him that he may be a Prophet, and a Seer, and a Revelator, unto my church, as well as my servant Joseph.'"

☞ The foregoing is one of the most barefaced perversions that we have ever seen. It puts us in mind of an illiterate skeptic, who undertook to prove from the Bible that "there is no God," by quoting the last clause of the first sentence of the xiv. Psalm. The difference between the two is this: one quotes the fore part of a sentence and the other the last, both omitting the qualifying members. That the knavery or ignorance of Mr. Brewster may be perfectly apparent, we here insert the whole sentence:—

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This quotation plainly shows that Hyrum, as "a prophet and a seer and a revelator," was crowned with the "same PRIESTHOOD and GIFTS of the *priesthood*" that once were placed upon Oliver Cowdery; consequently he stood in the same relation to the church that Oliver did when standing in his office, to "act in concert" with Joseph as Oliver had done before. This conclusion is inevitable. Mr. Brewster might with the same propriety undertake to prove that Oliver was successor to Joseph, as to undertake to prove that Hyrum was; for they both held the "SAME *priesthood* and GIFTS of the priesthood."

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"But, behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto the church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom. And thou shalt not command him who is at thy head, and at the head of the church; for I have given him the keys of the mysteries, and the revelations, which are sealed, until I shall appoint unto them another in his stead. And now, behold I say unto you, that you shall go unto the Lamanites, and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations, but write them not by way of commandment." D. & C. sec. li. p. 1, 2.

It is also evident that Hyrum was not appointed to "receive commandments and revelations," neither to hold the "keys of the mysteries and the revelations which are sealed," because he was never appointed to that calling, but to the "same priesthood and gifts of the priesthood" that were before placed upon Oliver. In a revelation given Feb., 1831, the Lord said:—

"And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments: and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate, and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed." D. & C. sec. xiv. p. 1, 2.

From this we learn two important points concerning the successorship: 1st. That whoever is appointed to "receive commandments and revelations" for the church in the place of Joseph shall be appointed to this gift through him. 2d. That he shall come in at the gate, (or be appointed,) and be ordained as God told Joseph before. "Now what did God tell Joseph before about ordinations?" Why, he told him and Oliver, about four months previous, that he had sent unto them Peter, James and John, (angels,) by whom he ordained them and confirmed them Apostles and especial witnesses of his name, and committed unto them the keys of his kingdom, and a dispensation of the gospel for the last times. D. & C. sec. l. p. 3.

Having found that the lawful successor of Joseph was to be appointed through him, and ordained by angels, we may ask, in all candor, who among all that profess to be Joseph's successors claim to have been so appointed and ordained? As James J. Strang is the only man that ever claimed this office according to the law, he is the true and legal successor. Joseph, nine days before his death, appointed him by revelation of God to lead the flock, and said: "God shall reveal to thee his will concerning them." And the same hour that Joseph was murdered in Carthage jail an angel of the Lord came unto him and anointed and ordained him to this high and holy calling.—

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Thus was the law fulfilled to the very letter.

But lest Mr. Brewster or others of the same class might say that we are deceived in this matter by the "arch cunning of a lawyer," we close by giving the following testimonies from the writings of that celebrated "mathematical and logical reasoner," Mr. John E. Page, now defender of the Brewsterite faith:—

"DEAR SAINTS:—Do you not know that if the word of the Lord has utterly failed in the case of the appointment of Joseph's successor, Mormonism is dead and damned long ago?"—Gospel Herald, Vol. III. No. 24, page 106.

"Who on earth, then, presents an indisputable 'appointment' and 'ordination' in the form that fills the letter of the word of God on this all important point to a minutia? Ans. JAMES J. STRANG, *and no other man.*"—Ib. Vol. III. No. 17, page 68.

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"As for President Strang, he carries with him, in all his deportment and proceedings, all that evidence of his divine calling that President Joseph Smith ever did." "The Lord of heaven never did, does not now, nor never will know the Church of Latter Day Saints to exist, in a legal point of light, without such a President at its head as President Strang is in point of office and calling."—Zion's Reveille, Vol. II. No. 6, page 21.

"Yea, dear brother, I say yea in the name of all that is good and sacred, that James J. Strang is the man; fear not, and come up and help us, in the name of the Lord, and all will be right."—Ib. Vol. II. No. 14, page 58.

"Remember, beloved brethren, that when you are harangued by bigoted usurpers and speculating apostates, (who abide not in the plain word of the Lord relative to the prophet Joseph Smith and the 'appointment' of his successor,) that in the 'Reveille' (already out among you) there is amply sufficient presented to fully satisfy the most critical and delicate mind; those that read, and still say that Joseph was a prophet, and yet cannot see that James J. Strang is the only man at present that presents the necessary evidence according to the word of the Lord through Joseph of his appointment, could not see or believe though one should rise from the dead and preach to them with the voice of an archangel. Do not forget our remarks. JOHN E. PAGE."—Ib. Vol. II. No. 14, page 66.

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SCRAPS.

Do what you ought, and let what will come of it.

Whenever you see a small waist, think how much health is wasted.

Ridicule is a weak weapon, when leveled at a strong mind.

Decision and promptitude, even though sometimes a man may err for want of due deliberation, will, in the long run, more often conduct to success, than a slow judgment that comes too late.

Let a man do his best, and the world may do its worst.

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John Macauley,	$1,00 to Vol. V. No. 12
William Thomas,	2,00 to Vol. V. No. 42
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Thus was the law fulfilled to the very letter.

But lest Mr. Brewster or others of the same class might say that we are deceived in this matter by the "arch cunning of a lawyer," we close by giving the following testimonies from the writings of that celebrated "mathematical and logical reasoner," Mr. John E. Page, now defender of the Brewsterite faith:—

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An excellent periodical, in a critical notice of Whittier's poems, says, "The *physique* of the book is charming." To the mere American, this conveys the idea, that as a medicine the book is agreeable. The reviewer probably means that the *mechanical execution* of the book is charming, but it may be doubted whether this is a correct use of the French word.

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And yet these are called English sentences! We hesitate not to say that no teacher ought for a moment to countenance such words by reading them, and any one who would stoop to imitate them is unfaithful to his trust. If he already can write pure English he needs no such ornaments; and if he cannot write English correctly, nothing will more effectually prevent his doing so, than the use of foreign words or foreign idioms.

But our newspapers have caught the disease, and some who know too little of English language and nothing of any other, allow themselves to use foreign expressions, and often times commit egregious blunders, without the salutary pain of knowing it. Perhaps no foreign word is so frequently spelled wrong as *naivete* a word of three syllables meaning artlessness, ingenuousness. The common error is to spell it *naivelte*. Then the word *posy* has been superseded almost entirely by the French *bouquet*, or as nine-tenths of our editors spell it, *boquet*. As this spelling misleads the speaker, we recommend to the pedants to spell the word *boo-quet*, before it is too late.

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Now all this is exceedingly silly, if not positively injurious to both writers and readers. Our intercourse with thousands of teachers has satisfied us that they are very defective in expressive English, and this they can never acquire while they allow themselves to read inferior authors, or to expect that the use of a few foreign expressions will atone for want of sense, or neglect of style.—*Com. School Journal.*

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The great end of prudence is to give cheerfulness to those hours which splendor cannot gild, and acclamation cannot exhilerate—those soft intervals of unbended amusement, in which a man shrinks to his natural dimensions, and throws aside the ornaments of disguises which he feels, in privacy, to be useless encumbrances, and to lose all effect when they become familiar. To be happy at home is the ultimate result of all ambition, and the end to which every enterprise and labor tends, and of which every desire prompts the prosecution. It is, indeed, at home that every man must be known by those who would make a just estimate of his virtue, or felicity; for smiles and embroidery are alike occasional, and the mind is often dressed for show in painted honor and fictitious benevolence.

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WALWORTH COUNTY, } In Justice's Court.
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To AZARIAH PARRISH:—You are hereby notified that a writ of attachment has been issued against you, and your property attached to satisfy the demand of Jirah B. Wheelan, amounting to seventy dollars. Now, unless you shall appear before William P. Lyon, a Justice of the Peace in and for said county, at his office in said town on the 15th day of April, A. D. 1850, at one o'clock in the afternoon of said day, judgment will be rendered against you, and your property sold to pay the debt. Dated this 20th day of February, A. D. 1850.

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GOSPEL HERALD.

VOL. IV. No. 51.] VOREE, Wis., THURSDAY, MARCH 7, 1850. [WHOLE No. 167.

GOSPEL HERALD,

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TERMS:

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For the Gospel Herald.

"Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Isa. xxxiii. 14.

An orthordox priest would answer this question by saying, "the wicked," "the sinner."—This is the popular idea of most of the professing christians of the age in which we live. Since the rise of "the man of sin, who sits in the temple of God, showing that he is God," the people have got so they "will not endure sound doctrine, but after their own lusts they have heaped to themselves teachers, having itching ears, and they have turned from the truth, (which is the word, law and commandment of God,) and been turned unto fables."

They even profess great godliness, great piety, large benevolence, charity, and even have a "form of godliness, but denying the power thereof." 2d Tim. iii. & iv. They even profess to know God, but in works, such as the Apostles had, viz., visions, tongues, prophecy, healing the sick, speaking in tongues, and working of miracles, &c., they deny him. The doctrine of total depravity and endless misery, eternal punishment, with unrelenting and unmitigated torments has sprung from these priests and charitable teachers.

Let one of us ask one of these teachers, "who among us shall dwell with or among the devouring fire?" He will tell us, the "wicked will be turned into hell with all the nations that forget God," and then endeavor to make out that this hell is a place of devouring fire, of eternal punishment, of endless misery, of unmitigated torments to the damned, where they must suffer the vengeance of devouring fire forever and ever. Now let us see how long forever and ever is. Jonah said, when he was in the fish's belly, "I cried by reason of mine affliction unto the Lord, and he heard me: out of the belly of *hell* cried I, and thou heardest me."

Now how long was he there *in hell*, when he *prayed unto God in hell*, and God *heard it*, and *released* him from his thraldom? "I went down to the bottom of the mountains, the earth with her bars was about me *forever*: yet thou hast brought up my life from corruption, O Lord, my God." Jonah ii. "The earth with her bars was about him *forever*." Jesus, speaking of the time, says, as Jonah was in the *belly* of the whale three days and three nights, "so shall the son of man be three days and three nights in the heart of the earth." Math. xii. 40. Now we will ask one of these teachers how long forever is? He answers, "as long as God exists." Consequently forever and ever must be as long again as God exists. But Christ says virtually in regard to the time, that forever in the case of Jonah was "three days and three nights." Well, then, who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings?

The prophet Isaiah, not being schooled in modern sectarian orthodox theology, was qualified to answer those questions propounded at the head of this article. Instead of the sinner having power to dwell with devouring fire, the prophet says, "He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions; that shaketh his hands from holding of bribes; that stoppeth his ears from hearing of blood, and shuteth his eyes from seeing evil; he shall dwell on high: his place

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of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Isa. xxxiii. 15, 16. Psalm xv.—Now I am going to bring a sample where the sinner and the righteous had the trial, whereby they and we also might know "who among us can dwell with devouring fire."

In the days of Nebuchadnezzar, king of Babylon, he made an image and commanded all in his dominions to worship the same. But certain individuals who were in captivity believed in the God of Abraham, Isaac and Jacob, and in his protecting care, refused in plain language to the king's face to worship the image. The king was very angry, and commanded that they should heat the furnace one seven times more than it was wont to be heated, and also for the strongest men in the army to bind Shadrach, Meshach and Abed-nego, and cast them into the same. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Now who among us shall dwell with devouring fire? The wicked sinner or the honest saints? And who among us shall dwell with everlasting burnings?

Let us hear the sequel. "Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire *slew* those men that took up Shadrach, Meshach and Abed-nego. And these three men, Shadrach Meshach and Abed-nego, fell down bound into the midst of the burning fiery furnace."—What was the result? The king was astonished to see not only the three whom they cast into the fire, but their number was augmented to four, who could dwell with devouring fire without being injured. Therefore we see Isaiah understood the matter when he said, in answer to those questions asked, "*He that walketh righteously and speaketh uprightly*," &c.

The record, speaking further of the saints of God, "And princes, governors and captains, and the king's counselors, being gathered together, saw these men upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Daniel iii. 19 to 27. "And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and Jephthae; of David also, and of Samuel, and of the prophets: Who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, *quenched the violence of fire*, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again, and others were tortured, not accepting deliverance; that they might obtain *a better resurrection*." Heb. xi. 32, 33, 34, 35.

"For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of host, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts." Malachi iv. 1, 2, 3.

H. P. BROWN.

SLOW PEOPLE.

People of dull and languid habits trail themselves sluggishly through life, as if some lothsome and agonizing viscous clogged every movement and prevented all refreshing repose.—Their substance is nothing but the slime of indolence, and their contracted snail path is covered with their own pollution. There is no healthy alacrity in them. None of that vivacious energy which indicates either a vigorous body or a forcible mind. They drag themselves tardily to their toil, as if every joint were a socket of torture; and touch the implements of industry as timidly as if they expected their effeminate flesh to adhere to whatever it handled. Work affords them no joy, and duty no delight; they are emasculated of all manly vigor, and have buried their conscience in their

of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Isa. xxxiii. 15, 16. Psalm xv.—Now I am going to bring a sample where the sinner and the righteous had the trial, whereby they and we also might know "who among us can dwell with devouring fire."

In the days of Nebuchadnezzar, king of Babylon, he made an image and commanded all in his dominions to worship the same. But certain individuals who were in captivity believed in the God of Abraham, Isaac and Jacob, and in his protecting care, refused in plain language to the king's face to worship the image. The king was very angry, and commanded that they should heat the furnace one seven times more than it was wont to be heated, and also for the strongest men in the army to bind Shadrach, Meshach and Abed-nego, and cast them into the same. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Now who among us shall dwell with devouring fire? The wicked sinner or the honest saints? And who among us shall dwell with everlasting burnings?

Let us hear the sequel. "Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire *slew* those men that took up Shadrach, Meshach and Abed-nego. And these three men, Shadrach Meshach and Abed-nego, fell down bound into the midst of the burning fiery furnace."—What was the result? The king was astonished to see not only the three whom they cast into the fire, but their number was augmented to four, who could dwell with devouring fire without being injured. Therefore we see Isaiah understood the matter when he said, in answer to those questions asked, "*He that walketh righteously and speaketh uprightly*," &c.

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laziness. They are a part of perpetual somnambulists, walking through their sleep; moving in a constant mystery; looking for their faculties, and forgetting what they are looking for; not able to find their hands; doing everything dreaming, and therefore everything confusedly and incompletely, their work is a dream, their sleep a dream, not repose, not refreshment, a slumberous vision of rest, a dreaming query concerning sleep, too late for everything; taking their passage when the ship has sailed, insuring their property when the house is burnt, locking the door when the goods are stolen—men whose bodies seem to have started in the race of existence before their minds were ready, and who always gaze out vacantly, as if they expected their wits were coming up by the next arrival.

WHAT IS CONGRESS DOING!

Unless the Cholera breaks out in Washington, or some other epidemic, (a blessing, it may be, in disguise,)there is little likelihood of the adjournment of Congress before October. Thus far what they have done may be expressed by that little character found in the aritnmetic, and denominated cipher—thus 0—or translating it into the vernacular, *nothing!* Since the first Monday of December, Congress has been in session, and here we are in February, and Congress has little to show except discreditable wrangling. The national legisiature never had more important business to transact since the organization of the government; the national legislature never so shamefully wasted time as now.

Let us "look to the Senate," there the longest and windiest speeches about the Austrian minion, and matters of like importance to *this* nation, with variations on slavery, gasconade on one side and fanatical vituperation on the other, have been the apology for their daily meetings.

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It is time, indeed, that Congress should go to work. The delicate questions to be disposed of, and which keep the public mind in a state of feverish excitement, should be taken up, and calmly, dispassionately considered. Is there no way of laughing, or frowning down the Congressional blusterers? Is it not possible to procure a respectful hearing of Mr Clay's resolutions?—*Universe.*

PERSEVERE.

The great secret of "getting along in the world" is perseverance. There is no such thing as attaining success without steady, persevering effort. You must work if you would win. That sluggish disposition that holds you back must be conquered; you must summon your best energies and drive ahead with the courage of a brave warrior in battle. Exclude from your vocabulary that detestable word "can't"—it is the sluggard's plea of laziness. When a great and apparently difficult work is to be accomplished, pull off your coat, roll up your sleeves and "walk right into it." Remember, that rocks are worn away by the constant droppings of small particles of water. Never give up—never despair! Perseverance accomplishes wonders. When Columbus was crossing the trackless deep in search of a new and unknown land, after a long and fearful voyage his store of provisions became nearly exhausted, and his men threatened to mutinize unless he would turn the ship's course homeward. He persuaded them to keep on one day more, and before its expiration the joyous news of "land ho!" saluted the ears of the worn-out mariners. The promised land was discovered—PERSEVERANCE triumphed!

Young men, if you would thrive in the world; if you would become useful citizens; if you would be respected by your fellows and secure to yourselves the enjoyments of a contented mind—work, drive ahead, *persevere!* Instead of lounging about in idleness, contracting bad habits, and fooling away the most precious hours of your life in preparing yourselves to be miserable the remainder of your days, engage in some honorable industrial pursuit—stick to it—*persevere.*

"There is full enough to do—
Enough for me—enough for you—
Don't be lazy:
Drive at something—keep it driving,
If you would be rich and thriving.

"Stir about, and you will find
Something that will suit your mind—
Don't be lazy:
'Tis a truth that's worth your knowing,
Idleness is always growing.

"Labor—labor and be wise—
Labor for the earth and skies—
Don't be lazy:
Work to bless, restore and save—
Work to triumph o'er the grave."

THE CHURCH LOAFER.

In all the towns and cities we have ever visited, we have discovered a class of bipeds whose distinguished character is comprehended under the term of "church loafers." Your genuine church loafer is rarely under eighteen, and rarely over twenty years of age. These gentry generally assemble in great numbers in front of the church, about half an hour before the commencement of the services, and form a lane, through which all comers have to pass, subject to the critical remarks of these shameless assailants. The church loafer is generally dressed in flashy brass buttons, long soaplocks, and a hat set jauntingly upon the bump of combativeness. Add to these personal attractions a countenance expressive of the "one idea" of assurance and impudence, and you have the church loafer in your mind's eye. After the service is fairly commenced, the fraternity enter, one at a time, at intervals of one minute, and walk the steps and through the gallery, as though animated by a scientific desire to ascertain how much sound can be extracted from the contact of wood and sole leather. Before the service is quite ended, the church loafer leaves his seat, and rushes out to assume his place in the ranks of his brethren, who again marshal themselves into the human line, through which the dismissed congregation are to pass, subject to a variation of the remarks before alluded to.—*Ex. paper.*

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HEAVEN.

Where is heaven? Is it a local place? And in what does its joys consist? Is it the expanse of the sky? or is it the region of the blessed? Is it a place, a dominion, a kingdom or country, separated from every jar, every discord, and every pain? If so, who can tell where that place is, and point out to us the sure practical way to get there? Since I have been in this world of wretchedness and want I have always been hearing much about the happiness of another place called heaven.

I have been acquainted with a multitude, professedly bound for that place: some pointing in one direction, and some in another; some very tenacious of some peculiar doctrine, without which none could get there; others of some particular ceremonies to be observed; others have concluded that doctrines and ceremonies are useless, further than the strict observance of a good moral life; some seem to think it necessary to organize in companies, appoint officers, institute ordinances, make laws, and hire some one to take the lead, and point out the way; others equally as well organized, with different doctrines and ceremonies, have also a teacher hired who points another way for heaven, and thus disputes all other companies, claiming to himself the exclusive right of teaching the truth in the matter, and guiding men to heaven.

Amidst these contradictions many have got bewildered, and not willing to allow so many wrong as must necessarily be, if but one way only be the way to heaven, have been driven to this sure alternative, that heaven cannot be a local place, and as God resides there, he consequently has no local residence. But the consequent doctrine growing necessarily out of this conclusion makes God unable to move from one to another place, consequently one place is as much heaven as another. Hence the wide spread notion has arisen that the kingdom of heaven must be in the hearts of the saints. And in support of this idea there may be some apparent plausible deductions drawn from the scriptures, like the following: "Know ye not that your bodies are the temples of the Holy Ghost?" If any man defile it, him shall God destroy.

Again, "he that dwelleth in love dwelleth in God, and God in him." And again, though his throne be fixed on high, yet on earth he has a mansion too, and with the humble and contrite heart is his delight, &c. But notwithstanding all this, and much more that might be said, this truth is clear, that the Savior said, I go to prepare a place for you. And if I go away I will come again, and take you unto myself, that where I am ye may be also. Now it is evident that the Lord is gone away from this place up to where he was before, consequently can move from place to place. And in order to fulfill his word must come to earth again, and receive to himself his chosen people. And their dwelling must be somewhere in some place, and that place will be heaven, or kingdom of God, and none be permitted to enter it but they that do his commandments. Consequently it will be unlike any country or society now upon the earth, and perhaps quite unlike the hearts of most, if not all, professors of religion now living.

Therefore it might not be a safe directory to point the inquiring mind, who might be seeking the kingdom of heaven, to look into the hearts of belivers to find it, neither into his own heart, lest he be deceived. However honest he may be, "he that trusts to his own heart is a fool." No doubt but many who are zealously seeking for heaven in various ways, will find themselves sadly mistaken, should they get there, and altogether unfitted to enjoy it, and would choose rather to go to their own place, that was more congenial to their ideas of heaven and happiness. For instance, God's only son, when he was here, was rebuked for a supposed breach of the law, by those too who claimed to be guides in the way to heaven, and he said, "my Father worketh hitherto, and I work."

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We are not to suppose that the character of Christ will be changed when he appears in judgment, after what was manifested by him while he was here upon the earth. But what he was yesterday he is to-day, and will be forever. It is thought by many that when the good man dies he goes immediately to heaven. Perhaps this idea may be correct, according to their views of it. The first description of heaven on record locates the place above the earth, in the open firmament, where the waters are divided from the waters. But Paul speaks of a man's being caught up to the third heaven. And inspiration, I think, makes mention of a place called the heaven of heavens. And some suppose the third heaven is the place from whence the new Jerusalem will descend to the earth when the tabernacle of God shall be with men thereafter forever.

If so, where is the christian philosopher that will contend that heaven is not a local place, and one too that can be moved to some other place, especially when he allows the words of inspiration that declare the heavens shall depart as a scroll when it is rolled together, as well as the earth pass away? But the same inspiration tells us that mount Zion shall never be removed. They that trust in the Lord are as mount Zion, which shall never be removed. So that the sum of the matter seems to rest in this conclusion, viz., that heaven is the place where God not only resides, but presides, and his law is perfectly observed by all the inhabitants of the place. Consequently no ill can happen to any one.

One reason we know so little about heaven is, that so few have returned from that place to give information upon the subject. Another still greater reason is, we are unprepared for much of such intelligence as Jesus Christ, our great High Priest, could have told that generation that were cotemporary with him, and perhaps did tell his disciples many things that were not transmitted to posterity. And even the disciples themselves could not bear as much as he was disposed or ready to say to them. Thus he speaks: I have many things to say to you, but you cannot bear them now. And again: If I have told you earthly things, and you believe not, what if I should tell you of heavenly things?

One said he saw heaven open and angels ascending and descending upon the son of man. Who believed it? Stephen said he saw the heavens open, and Jesus sitting at the right hand of God. Here is good testimony of location, both of heaven and of God. Who disbelieves it? What is testimony good for if it weighs nothing in our minds? Not only was it local, but within sight of an inhabitant of this earth, who was prepared to view it. Angels from heaven used to frequently visit the inhabitants of earth in former days.

But I think it will be observed upon close examination that those individuals who welcomed them were such as were most ready and willing to entertain strangers, and to treat them hospitably, that were thus highly favored of God. Their names are worthy of remembrance, for the example of succeeding generations. And that it is possible for such visits to be yet enjoyed we need only credit the testimony of the Apostle Paul, who said, be not forgetful to entertain strangers, for thereby some have entertained angels unawares. Hebrews xiii.

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For the Gospel Herald.

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'Gainst vices and follies that life's path bestrew,
Who mires the morals his theory teaches,
In practice performs as all other men do—
I wouldn't give much for such parsons, would you?

I wouldn't give much for church members who wrangle
And sneer at whatever another may do,
With bitterness striving the fair fame to mangle
Of those who may wish other paths to pursue—
I wouldn't give much for such members, would you?

In looking over the world as it is my mind is struck with astonishment. I wonder to behold the inconsistencies that appear on every hand. There is certainly no lack of preachers, doctors and lawyers in the world: all greatly professing to have men's best interest at heart; all striving to ameliorate the condition of man. There is any amount of law, but I think none will deny that there is a great lack of justice. How often do we witness within the sound of the church organ many specimens of suffering humanity. Yes, the day is now when men, clad in the livery of heaven on the Sabbath, are seen during the week practicing the most outlandish frauds upon the common people, and even taxing the scanty pittance of poor widows and fatherless children, whose nerves are strained to their utmost to procure the necessaries of life.

Yes, even these are made to pay lazy, voluptuous priests for telling lies to the people; for even slandering the Redeemer of our race by saying he was not the son of Joseph, and therefore not a legal heir to David's throne, and of course not a lawful king in Israel. Yes, these are the days that the poor man, the laborer, the salt of the earth, has to pay men for teaching a doctrine that necessarily drives every reasonable man to infidelity; and that the heedless unthinking rabble, called the orthodox christians, rule the world, lead by a set of rowdy priests, who do not love the truth nor the light, for they come to neither. If they were teaching the truth I am sure that there would be an agreement in their theories.—The old lady that John saw sitting on the scarlet colored beast is full of names of blasphemy. For I consider the pompous titles, viz., Rev., Right Rev., and very Rev. Fathers in God, as well as a score of others that are very common now, and applied to the thousands of journeymen preachers who would never have undertaken the arduous task of preaching if it had not been for the sake of ill-gotten gain, as blasphemy.

But what most surprises me is, that communities with the New Testament in their possession, and the examples therein contained, in their childhood's catechism, will persist in the course they do, and even reject the teachings of men sent of God, not to tell fantastic lies, but the truth as it is in Jesus Christ, without purse or scrip, coveting no man's gain, nor fearing no man's frown. It seems that the dog loves his vomit, or he would forsake it and follow after it no more. But it appears that men of this age are very much afraid of being deceived by their fellow men. This I can only account for in this way: men have become great liars themselves, and, of course, measure their neighbors' corn in their own bushel. This is not always just, neither is it consistent, as long as we have a standard of weights and measures to go by, (the word of God.) All that compare with the standard should be received, and those that do not should be rejected. And I am still surprised to find very many of the people of God (I mean saints, or would-be-called saints, I suppose,) as distrustful, and some of them even more so, than the Gentiles.—Well I can only account for this as above: they are not sound themselves; for if they were they would extend the helping hand to the cause, now struggling against the world, the flesh and the Devil. Well, the few that are true to the trust committed to them will, in the end, shine as the stars in the eternal world.—But I would not give much for the rest, would you?

JAS. JOHNSON.

Burns, Alleghany Co., N. Y., Feb. 11th, 1850.

FRANCIS COOPER,—DEAR BRO.:—I must say that I never had a greater portion of the spirit

For the Gospel Herald.

I WOULDN'T, WOULD YOU?

I wouldn't give much for a parson who preaches
'Gainst vices and follies that life's path bestrew,
Who mires the morals his theory teaches,
In practice performs as all other men do—
I wouldn't give much for such parsons, would you?

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of preaching in my life than I now have. The meetings are generally well attended, but prejudice is so thick and hard that nothing but the spirit of God, which is like a two edged sword, can cut through or penetrate it. I have more calls than I can attend to. The Lord has prepared the hearts of the people before me, to receive me at my coming. There has been a famine in these parts, not for bread, but for the word of the Lord; and they have had some good meals since I have been here.

The report has been faithfully circulated here that Strangism was all gone down, to rise no more. Many harps were hung upon the willows, and others have turned to their nets —the cares of this life. But the honest in heart have said to me, "Bro. Page, I thank the Lord that he has sent you here;" whose swimming eyes and melting hearts seem to express praise to God louder than words. They often say to me, "remember me in your prayers, and come and stay with me as long as you please; you are welcome to my house," &c. I think some will sell as soon as possible, and gather with the saints.

I was appointed to go to Massachusetts, but I deem it a hand of the Lord in my coming here at present, to save some who were ready to perish. A few have freely sent for the Gospel Herald, that they may have something to feast upon in my absence; for it and us being co-workers together may be the means of saving some from this would-be wise generation, who are like a young school master, not a thousand miles from this place, who had wound up all the yarn that could be spun by sectarians on the subject of the resurrection. I was introduced to him very politely after I had preached about two hours. I had heard of him before.

He said to me, "I would like to have a talk with you." I said, come over and see me tomorrow. I am now tired by long speaking.—I saw several winking and quite uneasy, as if they had a dreadful itch, and heard several express a desire to hear a debate. I repeated my excuse, and told them I would meet him at any other time. But all was to no purpose. A cry was soon raised, "you dare not, you dare not; you are afraid; a poor excuse is better than none," &c. I then told them all to sit down, and I would hear what the gent had to say.—So he began, and said: "Mr. Page has said that there would be a resurrection of the dead.—Now I want to know which body he calculates to inhabit when he comes forth from the dead? For a man of his age must have had as many as three or four bodies by this time, as it has been well authenticated that a man has a new body every seven years, or every ten at least. Now, sir, do you expect your first, second, third or fourth body, or all of them? I give way for Elder Page to reply."

I then arose to reply, and said, I have scars on my feet and legs made by cuts of an ax when I was ten, eleven, twelve and fourteen years of age. And, according to the logic of my opponent, I made the scars on my second body.—And, by his rule, I have had two since the cuts or scars were made. I have no knowledge of any wounds for fourteen years past. Now, sir, whence came these scars? I, sir, cannot believe your logic. My opponent may live on hog meat twenty-one years, making three times seven, and I do not believe that he would be any more of a hog than he now is. If so, would he have bristles or not? Would he talk or grunt? They gave three loud cheers for the Mormon Elder, and broke up, and willingly went home. I am your servant,

EBENEZER PAGE.

WIVES.

Women should be acquainted that no beauty has any charms but the inward one of the mind; that a gracefulness in their manners is much more engaging than that of their person; and that modesty and meekness are the true and lasting ornaments;—for that she that has these is qualified as she ought to be for the education of children, for an affection for her husband, and submitting to a prudent way of living. These only are the charms that render wives amiable, and give them the best title to our respect.

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AN ELDER'S PARTING HYMN.

BY WM. W. SPENCER.

Farewell my faithful bosom friend;
Adieu, a heart-warm fond adieu:
Though from home my steps I bend,
My heart's best wishes are with you.

Though far away my feet shall stray
The gospel tidings to declare,
I'll ne'er forget thee when I pray—
I'll always think of you in prayer.

Oft when the busy day has closed,
I'll go and seek some lonely bower,
While nature's hush'd in calm repose
I'll lift a voice in humble prayer.

O God, preserve my bosom friend
From every danger, fear and care,
And grant to me a safe return,
Will be my constant, fervent prayer.

When in some chapel's stately walls
The list'ning thousands shall attend
To hear the gospel's joyful call,
I'll ne'er forget my bosom friend.

But when the suppliant knee I bend,
And ask the spirit's quick'ning power
To seal the truth as I've proclaimed,
I'll ne'er forget thee in my prayer.

Then fare thee well, my dearest friend,
Once more a heart-warm fond adieu;
Though far from home my steps I bend,
I'll ne'er forget to pray for you.

Be faithful till we meet again,
And oft in fervent pray'r attend,
To ask of God the safe return
To you of your best earthly friend.

KEEP A SECRET.

Anything revealed in confidence should be kept a secret. There is no greater breach of good manners and Christian faith, than to reveal that which has been placed in a secrecy of your own bosom. What if the friend who once trusted you, and told you the secrets of his heart, has become your enemy? You are still bound to keep your word inviolate, and preserve locked in your heart the secrets confidentially made known to you. A man of principle will never betray an enemy. He holds it a Christian duty never to reveal what in good faith was placed in his keeping. While the Albanians were at war with Philip king of Macedon, they intercepted a letter that the King had written to his wife Olympia. It was returned unopened, that it might not be read in public—their laws forbidding them to reveal a secret. Among the Egyptians it was a criminal offence to divulge a secret. A priest, who had been found guilty of this offence, was ordered to leave the country.

Have you a secret reposed in your bosom? Reveal it not for the world. A confiding friend may tell you a hundred things, which, whispered abroad, would bring him into contempt and ridicule, and injure his character through life. No one is so upright that he may not have committed some ungentlemanly act, or some impure offence, which may have been perpetrated years ago, before the individual's character was formed, and before he had a wife and children. Would it not be profanation of the most social duties, in a fit of anger, or out of malice or revenge to divulge a secret like this?

A man's enemies would not care whether it was the fault of his thoughtless youth or his mature years, so long as they could make a handle of it to his injury, and thus effect their purpose. Be careful, then, never, under any consideration whatever, to repeat what has been whispered to you in the confidence of friendship. A betrayer of secrets is fit only for the society of the low and vile.

To Young Men.---Don't rely upon friends. Don't rely upon the good name of your ancestors. Thousands have spent the prime of life in vain hopes of aid from those whom they call friends---and thousands have starved because they had a rich father. Rely only upon the good name which is made by your own exertions, and know that the best friend you can have is unconquerable determination, united with decision of character.

Walworth County, } In Justice's Court.
Town of Hudson, ss. }

To Azariah Parrish:—You are hereby notified that a writ of attachment has been issued against you, and your property attached to satisfy the demand of Jirah B. Wheelan, amounting to seventy dollars. Now, unless you shall appear before William P. Lyon, a Justice of the Peace in and for said county, at his office in said town on the 15th day of April, A. D. 1850, at one o'clock in the afternoon of said day, judgment will be rendered against you, and your property sold to pay the debt. Dated this 20th day of February, A. D. 1850.

JIRAH B. WHEELAN.

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GOSPEL HERALD.

VOL. IV. No. 52.] VOREE, Wis., THURSDAY, MARCH 14, 1850. [WHOLE No. 168.

GOSPEL HERALD,
PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

THEY SAY—.

Well, what if they do? It may not be true. A great many false reports are circulated, and the reputation of many a good man may be sadly sullied by a baseless rumor. Have you any reason to believe that what they say concerning your brother is true? If not, why should you permit your name to be included among the "they" who circulate a scandal?

They say——. Who says? Is any person responsible for the assertion? Such phrases are frequently used to conceal the point of an enemy's poignard, who thus meanly strikes one whom he dare not openly assail. Are you helping the cowardly attack? If "they" means nobody, then regard the rumor as nothing.

They say——. Why do they say so? Is any good purpose secured by the circulation of the report? Will it benefit the person to have it known? or will any interests of society be promoted by whispering it about? If not, you had better employ time and speech to some more worthy purpose.

They say——. To whom do they say it?—To those who have no business with the affair? To those who cannot help it or mend it, or prevent any unpleasant results? That certainly shows a tattling, scandal-loving spirit that ought to be rebuked.

They say——. Well, do they say it to him? Or are they very careful to whisper it in places where he cannot hear, and to persons who are known not to be his friends? Would they dare to say it to him, as well as about him? No one has a right to say that concerning another which he is not ready to speak in his own ear.

They say——. Well, suppose it is true. Are you sorry for it? or do you rejoice that a brother has been discovered erring? O, pity him if he has fallen into sin, and pray for him that he may be forgiven and restored.

If it should be true, do not bruit it abroad to his injury. It will not benefit you, nor him, nor society, to publish his faults. You are as liable to be slandered, or err, as your brother, and as ye would that he should defend, or excuse, or forgive you, do ye even so to him.

Remember thy follies, thy sins, and thy crimes;
How vast is that infinte debt!
Yet mercy hath seven by seventy times
Been swift to forgive and forget!

Watchman and Reflector.

HABIT.

Habits of thought and desire—often produced in us by the operation of ruling circumstances—overbear the natural bent of the mind, and lead us to a course of life, and to innumerable actions, utterly inharmonious with the original tone of the character. It is so, and there is scarcely any man who is not walled in by circumstances in his course; scarcely any tree that, however upright is its original shoot, is not bent by the prevailing wind. Nevertheless, when the mind is left free from the habitual influences—when the passions that have been indulged are not called into play—when the desires that have usurped a sway over us are for a time without either object or opposition, the original character of the mind indulges itself for a brief space like a prisoner allowed a few moments of free air.

SIGNS.—Solomon said, many centuries ago, "Even a child is known by his doings, whether his work be pure and whether it be right."

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SIGNS.—Solomon said, many centuries ago, "Even a child is known by his doings, whether his work be pure and whether it be right."

For the Gospel Herald.

BRO. COOPER:—Having listened with some interest of late to the different positions taken by the "great champion of Brewsterism," in relation to doctrine, claims for himself and others, I find that the one of the greatest importance is, that the Book of Mormon is the only true standard to govern and direct the saints, as the Bible is perverted, and the book of Doctrine and Covenants, or a part of it, was given when Joseph Smith was in transgression; and that all prophets are liable to transgress, therefore there is no standard that can be relied upon but the Book of Mormon. Consequently one of his strong positions in relation to trying a prophet, and also to show that the people of God are to have no king, is contained in that book. In examining the two last it would be well to carefully examine the words offered as proof and their connections, together with the circumstances that called them forth.

The strongest proof offered by him will be found in the book of Mosiah, chapt. 13, page 214, which says: "Choose you, by the voice of this people, judges. And now if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge; if your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, ACCORDING TO THE VOICE OF THE PEOPLE."

The reasons which caused king Mosiah to recommend choosing judges in preference to a king will be found in his referring to king Noah, who was a wicked and abominable king, as found in the preceding part of the same chapt.; and said, because all men are not just it is not expedient that you should have a king or kings to rule over you. He further said, it would be a hard matter to dethrone such a king, as he had his friends in wickedness to support and defend him, if a rebellion or a disaffection should take place in his realm; and in view of these considerations he recommended them to choose judges.

In reviewing this subject we must not lose sight of the situation the king himself was placed in, in regard to having a successor; rather in regard to the manner he was made king, and also king Noah. Now this king Noah was the son of Zeniff, who went from the land of Zarahemla to the land of Nephi, and was there made king by the voice of the people. See Mosiah, chapt. 5, page 165. But Mosiah was made king over the land of Zarahemla by command of the Lord to his father Benjamin, as will be found in the 1st chapt., and under the 155th page of the Nauvoo edition, 158th of the Palmyra. Here king Benjamin declared to the people, that "the Lord God *supported* him, and hath COMMANDED me, that I should DECLARE unto you this day, that my son Mosiah is a KING AND A RULER over you."

Here is a public declaration by a prophet and king, who said he was chosen by the people, and was *consecrated* by his father, and was suffered by the hand of the Lord to be a ruler and a king over this people. We should also bear in mind that these people were descendants from the family of Israel, whose kings were usually appointed by command of the Lord to the prophet, as in the case of Saul and David by Samuel. Therefore in this case Mosiah, on his son's refusal to accept the kingly authority, because they desired of him to go to the Lamanites to preach, inquired of the Lord concerning the matter, who commanded him to let them go. And now having no son on whom to confer the kingdom, (for they all refused it, see chapt. 12,) and no doubt knowing by revelation who to confer the kingdom upon, and foreseeing the great evil that would ultimately overtake the people if they should step aside from the legal way of making a king, and after referring them to Noah and his abominations in the most impressive manner, and in consequence of their refusal, conferred the records and interpreters upon Alma to preserve, then sent among the people to know their will concerning who should be their king, whose voice came that they desired Aaron his son should be their king.

He then sent again to them, stating that him to whom the LEGAL right belonged had refused, and wished them to seriously consider the cause that they were called to consider; for he feared that if another should be appointed that contentions would arise; besides, said he, who knows but what my son, to whom the kingdom doth belong, will return and be angry, and cause contentions, and draw off a part of the people, and cause bloodshed. Now, said he, let us be wise, and consider, for we have no *right to destroy* my son; neither should we have any right to destroy another who was appointed in his stead; for if his son should re-

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turn in pride, he would recall his words, and claim the kingdom. And, in view of these things, said, LET US BE WISE, and choose that which will make for peace; for this reason I will be your king the rest of my days.

In view of all these considerations he recommended them to appoint judges, who should judge according to the laws of God; for it would be better to be judged of God, or by such judges, rather than a king not appointed in a legal way, as such judgments were always just, said he, although it is not expedient for you to have a king chosen in this way; yet if you could always have just men, or a man who should be appointed by command of God, it would then be expedient for you to have a king.

He then refers them to king Noah, who was chosen by the voice of the people, (as they would have to choose one in this case,) who was a wicked man, and trampled the laws of God under his feet, as one would be likely to do of their own choosing. And if the common people should choose judges, a majority of them are not as likely to choose that which is wrong as a king who was chosen by the people.—Therefore they should observe and make it a law to do their business of this kind (for there is no other business named) by the voice of the people, and that these judges thus chosen should be under restrictions; that is, if they should not judge according to the laws of the Lord, but according to their own, as in the case of a wicked king, then the lower judges should be judged by the higher, and *visa versa* with the lower.

Mosiah commanded them to do this, that if the people committed sin it should be answered upon their own heads, as would be the case when the majority of the people choose iniquity; that is, to have judges who should judge according to laws of their own making, instead of God's. But if a king was chosen he might cause the people to sin by making laws; and as they had no means to try him, as he had great authority, it would have to be answered upon his own head by their rising up to dethrone him, which would be a hard thing to do. But, on the other hand, if a majority of the people chose evil, then the swift judgments of God would immediately follow, as was the case with the city of Ammonihah when they rejected Alma and Amulek, and will be with this land when the people reject the plain truth.

Another of his proofs in regard to not having a king will be found in chapt. 11th, page 188–9, in the Nauvoo edition, 203d Palmyra, which speaks expressly of one Alma, who fled from king Noah, because he had burned the prophet Abinadi with faggots, who hid himself near the waters of Mormon, where the people resorted to hear him, and was discovered by the king's servants. See the account in chapt. 9. Then Alma, with those who went to hear him, being warned of God that the armies of king Noah would come upon them took their flocks and their grain and fled into the wilderness, and came to a beautiful land, a land of pure water, where they pitched their tents and made it their place of abode; and in this situation they were desirous that Alma should be their king. He then said unto them, it is not expedient that you should have a king; for thus saith the Lord: Ye shall not esteem one flesh above another. Nevertheless, if it were possible that ye could always have just men to be your kings it would be well for you to have a king. See chapt. 11.

He then referred them to the same king Noah and his priests that Mosiah did his people, they being placed under the same circumstances; and at the same time giving them the same reasons for their not having a king that he did; both agreeing that if they could always have just men appointed of God it would be well for them to have a king. Here then we have the proof with all its bearings, which amounts to one and the same thing; that is, if God should choose their king, or even if the people could be always sure to choose just men, it would in either case be expedient for them to have a king. But as all men are not just, they would be liable to appoint one who would do as did king Noah, and bring them into sin and bondage, in which case they would have no remedy. Therefore it would be better to have judges placed under restrictions, where they could control them, than to have a king that they could not.

Now if it can be shown by John E. Page that the subject has anything to do in any sense with the trying of a prophet, or that it debars God from appointing at any time a king to rule his people, I will then acknowledge myself as ignorant in regard to it as he has been during his ministry as an Apostle and special witness of the Lord to the people for the last twelve or fourteen years, in which time (in the Gospel

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THE LOCATION OF ZION, OR THE NEW JERUSALEM.

The location of Zion or the New Jerusalem is certainly a subject of importance, and well worth a candid investigation; for it is one that interested the prophets, and much the more it ought to interest every true believer of this remote age of the world: for, according to the prophets, it will be a place of refuge and deliverance for the people of God when destruction comes upon the nations. Again, the Lord not only intends to gather all his people together in the last days, but he intends to prepare places for them to gather to. The city of Zion is said to be one of these places of gathering; therefore it is of all importance that we should know where it will be located or established.

That there will be a city called Zion, or the New Jerusalem, built, beautified, and prepared for the millenium, is evident from all the prophets that have mentioned the work of God of the last days. That there was a Zion established at Jerusalem we do not wish to deny; but that has nothing to do with the one for the millenium. However, because some are unable to separate or distinguish it from the one for the millenium, we will first show the difference between the two, and then proceed to examine the prophets with respect to the place of the location of the latter.

This Zion at Jerusalem was sometimes called the upper city, and it was detached from Jerusalem proper by a wall. Historians say that Jerusalem was founded by Melchisedec, then called Salem. See Heb. vii. 2. Subsequently it was called Jerusalem; but whether or not Zion was founded by Melchisedec is not easy for us to determine: but one thing is certain, it was in existence in the days of David; for when he took Jerusalem from the Jebusites, it is said that he "took a strong hold of Zion: the same is the city of David." 2 Sam. v. 7. Many places in the inspired writings where Zion is mentioned, refer to this Zion at Jerusalem.—Isaiah, speaking of this Zion, says: "For the people shall dwell in Zion *at* Jerusalem." Isa. xxx. 19.

Now if Isaiah had no idea of any other Zion than the one at Jerusalem, why did he use the preposition *at*, as though there was another city called by the same name? Indeed, he knew that the Lord would cause to be built another city of Zion, which should be a place of deliverance in the last days, which he saw in the vision established upon this land, [America;] therefore, he used the preposition, "Zion *at* Jerusalem," to designate the difference between it and the one of the last days upon another land. But, says one, if the ancients knew that God would establish another for the millenium, why did they call the one at Jerusalem by that name? This is a thing that the scriptures in a measure leave in the dark; however, there is a foundation for an opinion, which we will give, whether it is correct or not.

Zion is a very ancient name, and signifies the pure in heart, or the place where the pure in heart dwell; and, according to recent revelation which the Lord has given to his people, there was a Zion established in the days of Enoch, wherein the church of the first-born dwelt: and, perhaps, Paul alludes to this Zion of Enoch when he says: "But ye are come unto Mount Sion, and into the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the church of the first-born." Heb. xii. 22, 23. The saints of the Antediluvian world, are the only ones that we can with propriety call the church of the first-born; but they and their Zion are in heaven; and Paul calls their Zion the city of God, and them the church of the first-born.

Now it is possible that when Melchisedec, or whoever founded Zion, when arranging the various districts and suburbs of Jerusalem, called that district, or the upper city, which was so beautiful and elevated, "Mount Zion," out of respect to a former Zion, and because of the pureness of the name; the same as many name their children after eminent men, and those whom they in a particular manner respect.—After David it was called "the city of David."

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When Jerusalem is rebuilt it is probable that

this city of David will also be built again; but not in fulfillment of the predictions of the prophets concerning the establishment of the latter day Zion, or the New Jerusalem, but in fulfillment of prophecy relating to the rebuilding of Jerusalem; for when it is built of course all its districts and suburbs will also be built. But we have said enough upon this part of the subject, and we hope that the reader will be able to designate the difference between the Zion which was at Jerusalem and the one that the Lord shall cause to be built for the saints to gather to, and be a place of refuge and deliverance at the time that God will trouble the nations with his wrath.

This Zion of the last days, we believe, will be located on the land of America; and, indeed, the prophets have said enough to establish this idea. David says: "Beautiful for situation, the joy of the whole earth, is Mount Zion, *on the sides of the north*, the city of the great King. God is known in her palaces for a refuge." "As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it forever."—Psa. xlviii. 2–8. David evidently saw the situation of Zion, which he says is beautiful, at some other place besides Jerusalem, or he would not have said that it was on the sides of the north. Match this saying with what Isaiah says in the xviii. of his prophecy, concerning a land [America] beyond the rivers of Ethiopia, and we learn, first, as Isaiah says, that this is the land where the Lord's *ensign* of the last days was to be reared, and from whence the embassadors of the Lord are to be sent to all nations, and where "the place of the name of the Lord of hosts, *the Mount Zion*" shall be established, to which the servants of God or swift messengers to the nations shall bring a present unto the Lord of a people terrible from their beginning.

This proves that Zion is to be located in America. Second, that, according to David, it is to be on the sides of the north; consequently, on North America. David says in another place: "I will not give sleep to my eyes nor slumber to mine eyelids until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephrata; we found it in the fields of the wood." "For the Lord hath chosen Zion: he hath desired it for his habitation." Psa. cxxxii. 4–13. It cannot be said in truth that Jerusalem was in the fields of the wood in David's time; therefore, we conclude that he had reference to some other place besides Jerusalem. Indeed, the interior of North America is interspersed with the fields of the woods; or, in other words, fields in the midst of the wilderness. Isaiah says: "Zion is a wilderness, Jerusalem a desolation."

We have before proved the Book of Mormon to be true; therefore, whatever it says upon this subject we consider as valid testimony.—Moroni, writing the words of Ether, says, page 550: "Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again and become a holy city of the Lord: and should be built up unto the house of Israel; and that a new Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away."

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We have before proved the Book of Mormon to be true; therefore, whatever it says upon this subject we consider as valid testimony.—Moroni, writing the words of Ether, says, page 550: "Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again and become a holy city of the Lord: and should be built up unto the house of Israel; and that a new Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away."

The prophets have declared that there shall

be deliverance for the saints in Mount Zion, and in Jerusalem; therefore, when we take all things into consideration, we discover that it is perfectly consistent with reason and the scriptures, for Zion to be built upon this continent: for this is a promised land to the tribe of Joseph, as much so as Canaan to the House of Israel. For instance, the Lord will establish a place of gathering upon this land, near the centre of the North division of the continent, which will be convenient for the House of Joseph that is upon this land to gather to, and also, for many of the saints that are now scattered among the Gentile nations. And also he will cause the old city of Jerusalem to be rebuilt, and the Jews to gather there. Thus there will be two central places of gathering, and deliverance. Zion and Jerusalem, when spoken of as being the two great places of deliverance, are not synonymous: for Jerusalem and its suburbs, when spoken of at a distance, are all ranked under the one head; but the prophets speak of Zion as being established, and having stakes or auxiliary cities.

The city of David, or Zion at Jerusalem, was merely an auxiliary, and not the principal. Isaiah places this matter beyond doubt, that Zion and Jerusalem are not synonymous, but on two separate lands. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken: neither shall thy land any more be termed desolate; but thou shalt be called Hephzi-bah, and thy land Bulah: for the Lord delighteth in thee, and thy land shall be married."

It is said, Gen. x. 25, that in the days of Peleg the earth (not nations) was divided; it is also said, Gen. i. 9, that the waters were gathered together unto *one* place at the time of the creation; and of course the land was in one place; but it is manifest that there has been a great division, so much so that the earth has been divided into continents, which the Bible says was done in the days of Peleg; but according to the prophet Isaiah, when the time of restoration comes, then this continent upon which Zion shall be built, shall re-unite with the eastern, and thus fulfill the saying, "thy land shall be married," or joined. But, says the objector, how can there be two places of gathering if Ezekiel's words are true? "And I will make them one nation upon the mountains of Israel; and one king shall be king to them all."

The land of America is a promised land to the house of Joseph; therefore, the "mountains of Israel" are here as much so as in the land of Canaan. The idea is that the whole earth will be subjected to one form of government, and to one code of laws, and one king shall rule over them, whether in America or in Asia. But the two cotinents are to be united, and then it will be an easy thing for them to become one nation upon the mountains (not mountain) of Israel, and at the same time the tribe of Joseph and others dwell in Zion, and its vicinity upon this land, and the Jews in the land of Canaan, and one king rule over them all.—*Reflector.*

For the Gospel Herald.

I some time since had in my hands a work entitled "Wesley's Sermons," from which I saw fit to make a few extracts, not because they are any more true because they were written by John Wesley, who is styled "the great Apostle or founder of Methodism."—But as many have a particular respect and reverence for such men as Mr. Wesley, I hope they may believe the quotations which I shall make from his writings concerning the *apostacy* of the church established by Christ and his ancient Apostles, and the *cause* of the departure of the spiritual gifts, especially those who profess to believe the same religion which he taught. Speaking concerning the church and the signs of the times in the fourth century, he thus remarks:—

"A wounderful instance of this spiritual blindness, this total inability to discern the signs of the times mentioned in the scriptures, is given us in a very celebrated work of a late eminent writer, who supposed the New Jerusalem came down from heaven when Constantine the Great called himself a christian. I say *called himself a christian*, for I dare not affirm that he *was one* any more than Peter the Great. I cannot but believe he would have come nearer the mark if he had said that it was the time when a huge cloud of infernal brimstone came up from the bottomless pit! for surely there never was a time when Satan gained so fatal an advantage over the church of Christ as when such a flood of riches, and honor and

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"Can a bitter fountain send forth sweet water?" If not, according to Wesley's own theory, he was no more a minister after his ordination than before. But he is not alone. All that immense number of "dissenters from the old Roman church faith," now known under the name of "Reformers," are with him on this ground in this respect. And by turning round and calling the Roman church the "Mother of Harlots," they simply acknowledge that they, or the churches which they established, are the Harlots,—the illegitimate offspring of the "Mother." Yet strange as this may be, and as inconsistent as it may appear, men, in order to be in possession of some kind of religion, have readily embraced their various creeds and theories; and when discovering their vast difference of religious tenets, wherein they differ one from the other, they have excused themselves by saying, "as a man thinketh so is he;" "let every one be persuaded in his own mind;" "that they were all on the way to heaven, only traveling different roads;" "that they were all climbing up the same hill, and would all finally arrive there at last;" with various other expressions, made on various occasions, calculated to suppress doubts, and drive away fears and make themselves believe that they were justified in the sight of heaven.

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None have received the ministrations of angels; in fact, none have received those gifts and manifestations of the Holy Ghost which were common in the primitive church, such as seeing visions, healing the sick, speaking in tongues, prophecying, &c. Indeed we may safely say that God has left all nations to walk in their own way. The heavens have been as brass over their heads. All, all have pursued their own occupation, their own customs, their own religion, and have flattered themselves that so it would always be. But, again, in this the nineteenth century, the voice from heaven is heard. The angel comes down from heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and tongue, and people, (in fulfillment of the revelation given to St. John,) saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of water." Rev. xiv. 6, 7.

S. P. BACON.

(*Continued from page* 315.)

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A. HALE.

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A. HALE.

HOPE.

BY BERNARD BARTON.

We journey through a vale of tears,
By many a cloud o'ercast;
And worldly cares and worldly fears,
Go with us to the last.
Not to the last! Thy word hath said,
Could we but read aright,
"Poor pilgrim, lift in hope thy head,
At eve it shall be light!"

"Though earth born shadows now may shroud
Thy thorny path awhile,
God's blessed word can part each cloud,
And bid the sunshine smile.
Only believe, in living faith,
His love and power divine,
And ere thy sun shall set in death
His light shall round thee shine.

"When tempest clouds are dark on high,
His bow of love and peace
Shines sweetly in the vaulted sky,
Betokening storms shall cease.
Hold on thy way, with hope unchilled,
By faith and not by sight,
And thou shalt own his word fulfilled,
At eve it shall be light."

FREAKS OF INSANITY.

The most amusing cases of insanity are those who are monomaniacs, or those who are perfectly sane on all points but one. A man who had been confined for a length of time, wrote a perfectly rational letter to the commissary of the institution where he was kept, about the subject of his discharge from confinement. The officer called, and had a long conversation with him, in which he conducted himself with the greatest propriety. An instrument was then prepared for his discharge, to which he was desired to put his name; he immediately subscribed himself as Jesus Christ, and then indulged in all the extravagances pertaining to that singular delusion.

A man is mentioned by Dr. Rush, who imagined that he had a Hottentot in his stomach, that he had got in at the Cape of Good-Hope, and no reasoning could persuade him to the contrary. Pinel mentions a man who had become insane during the horrors of the French Revolution, and imagined that he had been guillotined. The judges changed their mind after his head had been taken off, and ordered it to be put on again. The persons to whom this duty was assigned, had made a mistake and placed upon him a wrong head. Another individual harbored the idea that he had been hanged, and afterwards brought to life by means of galvanism; and that the whole of his life had been restored to him.

It has been ascertained that in France, maniacs of the better educated classes consist almost entirely of priests, artists, painters, sculptors, poets, and musicians. No instance, it is said, occurs of the disease in the naturalists, geometricians, or chemists.—*Ex. paper.*

AN ANTIQUARIAN.

The *Buffalo Republic* tells of a curiosity monger from the east, who came to that city recently for the purpose of examining the mounds in the vicinity that are supposed to be the remains of Indian tribes, now extinct. Having got a description of their locality, he resolved to obtain some specimens for his cabinet, and started hence in a buggy, and with spade and pickaxe. After traveling some distance, he drove up near a log cabin about dark, and commenced operations upon a small mound, and had made some progress in his work, when the door of the cabin opened, and a voice issued with, "Halloo, stranger, what are you stealing them ere potatoes for?" The Barnumite *vamosed*, leaving his spade and pickaxe in his haste.

HUMAN PURSUITS.

Every one would pursue his own interest, if he knew what it was; and, in fact, every one does pursue it, but the generality totally mistake it. No man would pursue riches before happiness, power before quiet or fame before safety, if he knew the true value of each; no man would prefer the transitory and worthless enjoyment in this world, to the permanent and sublime felicity of a better, if he had a clear prospect of them both; but we see the former through a mist, which always magnifies, and the latter appears to be at so great a distance, that we scarce see it at all, and therefore it makes little impression upon our senses, and has little influence upon our conduct.—*Ex. paper.*

A DESPERATE CHANCE FOR SALVATION.—A little tract just published by our reverential friends of the American Tract Society, and entitled "George Taylor" contains the following among other equally consoling declarations: "Unless you are brought to loathe and abhor yourself you must perish."

If these are really the conditions of salvation, and we confess that, although in the main rather devotional, we do not deem ourselves sufficiently versed in such matters to contest so nice a point with our theological friends of the Tract Society, we must give it as our deliberate and settled conviction that not more than one out of every thousand of our most pious religious professors stand the first sight of getting even the tip end of their reverential snouts inside the outside gate of paradise.—*Universe.*

A PEOPLE WITHOUT RELIGION.

The Arafuras, a people of the Moluccan Archipelago, seem to have no religion whatever. Mr. Bik, who visited them in 1824, found it impossible to convey to them the notion of a Deity. "At length one of them, who had listened with particular attention, demanded of me where this all-ruling Being took up its abode. I answered, that Deity was present everywhere, not only among us, but in every plant, through his goodness and power, he has furnished us with food. The idea was too abstruse for the Arafuras; for one of them answered, 'That this God is certainly in your arrack, (a spirituous liquor,) for I never feel happier than when I have drank plenty of it!'"—*Kloff's Voyages.*

☞ Bacon says the logical part of men's minds is often good, but the mathematical part nothing; that is, they can judge well of the mode of attaining any end, but cannot estimate the value of the end itself.

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At eve it shall be light."

FREAKS OF INSANITY.

The most amusing cases of insanity are those who are monomaniacs, or those who are perfectly sane on all points but one. A man who had been confined for a length of time, wrote a perfectly rational letter to the commissary of the institution where he was kept, about the subject of his discharge from confinement. The officer called, and had a long conversation with him, in which he conducted himself with the greatest propriety. An instrument was then prepared for his discharge, to which he was desired to put his name; he immediately subscribed himself as Jesus Christ, and then indulged in all the extravagances pertaining to that singular delusion.

A man is mentioned by Dr. Rush, who imagined that he had a Hottentot in his stomach, that he had got in at the Cape of Good-Hope, and no reasoning could persuade him to the contrary. Pinel mentions a man who had become insane during the horrors of the French Revolution, and imagined that he had been guillotined. The judges changed their mind after his head had been taken off, and ordered it to be put on again. The persons to whom this duty was assigned, had made a mistake and placed upon him a wrong head. Another individual harbored the idea that he had been hanged, and afterwards brought to life by means of galvanism; and that the whole of his life had been restored to him.

It has been ascertained that in France, maniacs of the better educated classes consist almost entirely of priests, artists, painters, sculptors, poets, and musicians. No instance, it is said, occurs of the disease in the naturalists, geometricians, or chemists.—*Ex. paper.*

AN ANTIQUARIAN.

The *Buffalo Republic* tells of a curiosity monger from the east, who came to that city recently for the purpose of examining the mounds in the vicinity that are supposed to be the remains of Indian tribes, now extinct. Having got a description of their locality, he resolved to obtain some specimens for his cabinet, and started hence in a buggy, and with spade and pickaxe. After traveling some distance, he drove up near a log cabin about dark, and commenced operations upon a small mound, and had made some progress in his work, when the door of the cabin opened, and a voice issued with, "Halloo, stranger, what are you stealing them ere potatoes for?" The Barnumite *vamosed*, leaving his spade and pickaxe in his haste.

HUMAN PURSUITS.

Every one would pursue his own interest, if he knew what it was; and, in fact, every one does pursue it, but the generality totally mistake it. No man would pursue riches before happiness, power before quiet or fame before safety, if he knew the true value of each; no man would prefer the transitory and worthless enjoyment in this world, to the permanent and sublime felicity of a better, if he had a clear prospect of them both; but we see the former through a mist, which always magnifies, and the latter appears to be at so great a distance, that we scarce see it at all, and therefore it makes little impression upon our senses, and has little influence upon our conduct.—*Ex. paper.*

A DESPERATE CHANCE FOR SALVATION.—A little tract just published by our reverential friends of the American Tract Society, and entitled "George Taylor" contains the following among other equally consoling declarations: "Unless you are brought to loathe and abhor yourself you must perish."

If these are really the conditions of salvation, and we confess that, although in the main rather devotional, we do not deem ourselves sufficiently versed in such matters to contest so nice a point with our theological friends of the Tract Society, we must give it as our deliberate and settled conviction that not more than one out of every thousand of our most pious religious professors stand the first sight of getting even the tip end of their reverential snouts inside the outside gate of paradise.—*Universe.*

A PEOPLE WITHOUT RELIGION.

The Arafuras, a people of the Moluccan Archipelago, seem to have no religion whatever. Mr. Bik, who visited them in 1824, found it impossible to convey to them the notion of a Deity. "At length one of them, who had listened with particular attention, demanded of me where this all-ruling Being took up its abode. I answered, that Deity was present everywhere, not only among us, but in every plant, through his goodness and power, he has furnished us with food. The idea was too abstruse for the Arafuras; for one of them answered, 'That this God is certainly in your arrack, (a spirituous liquor,) for I never feel happier than when I have drank plenty of it!'"—*Kloff's Voyages.*

☞ Bacon says the logical part of men's minds is often good, but the mathematical part nothing; that is, they can judge well of the mode of attaining any end, but cannot estimate the value of the end itself.

GOSPEL HERALD.

VOL. V. No. 1.] VOREE, WIS., THURSDAY, MARCH 21, 1850. [WHOLE No. 169.

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For the Gospel Herald.

"*Blessed are the meek; for they shall inherit the earth.*" Matt. v. 5.

O what a blessed hope is ours, if we are of that happy number called the meek! We are not only blessed, but we are told what our blessing shall consist in; for we shall "inherit the earth." The wisest man, so called, says: "The hope of the righteous shall be gladness; but the expectation of the wicked shall perish." For he says, "the righteous shall never be removed; (of course from the earth;) but the wicked shall not inherit the earth." Prov. x. 28, 30.

And, again: "Though hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered." But where, O where, are we to be recompensed? Here upon this planet where we were created, and where our sphere of action has been? or in some, to us, unknown region? "Behold the righteous shall be recompensed." Where, I ask? "In the earth;" "much more the wicked and the sinner." Prov. xi. 21, 31. Is it indeed possible that eighteen hundred years have rolled away, and kingdoms, principalities and powers have been reared up by the power of man, and as a millstone have fallen, never more to rise, and mankind should in this, the boasted nineteenth century, filled with a so called religious knowledge, be found singing with all zeal of a *devotee*—

"Beyond the bounds of time and *space*,
Look forward to that *heavenly place*,
The saints secure abode."

O heavens! have not the sectarian world read their Bibles? If they have, are they blind, or are they consummate hypocrites? "Behold the righteous shall be recompensed *in the earth*; much more the wicked and the sinner." But what is the recompense of the righteous?—"They shall inherit the earth." "For the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. iii. 21, 22. "Every plant which my heavenly Father hath not planted shall be *rooted up*." Matt. xv. 13. "Cast thy burden upon the Lord, and he shall sustain the; he shall never suffer the righteous to be moved." Psa. lv. 22.

"Cease from anger, and forsake wrath; fret not thyself in any wise to do evil: for evil doers shall be cut off; but those who wait upon the Lord, they shall inherit the earth: for yet a little while and the wicked shall not be; yea, thou shalt dilligently consider his place and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnaseth upon him with his teeth. The Lord shall laugh at him; for he seeth that his days are coming." Psa. xxxvii. 8, 13.

Again: "The Lord knoweth the days of the upright; and their inheritance shall be forever. For such as are blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. The righteous shall inherit the land and dwell therein forever. Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it." Psa. xxxvii. 18, 22, 29, 34. What glorious, what interesting promises "to the meek, to the just," to the "righteous," for

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they shall eventually see the wicked rooted up, cut off and receive their recompense in the earth; and the meek shall diligently consider his (the wicked's) former place, and shall not find it, for he shall not inhabit or inherit the land.

But God will never suffer the righteous to be moved from the earth. Here they shall have an everlasting inheritance, and sinners shall be destroyed, "cut off, consume away as smoke," and the meek shall see it, and shall inherit the earth; for so say the prophets, so said Jesus, and so saith nature, reason, philosophy, and God's eternal truth. As strange as it may seem to some, "the meek" have never as yet "inherited the earth." The wicked have held universal sway, as regards the inheritance of the earth. Abraham received a promise from God that his seed should have the land of Canaan as a gift from him. Gen. xii. 6, 7. "And the Lord said unto Abraham, after Lot was separated from him, lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest to thee will I give it, and thy seed forever." Gen. xiii. 14, 15.

But did they expect to realize the full extent of that promise in this life? Let us well consider this matter. When they inherit the earth the "wicked shall be cut off, rooted up, consumed away," and "burned up root and branch, and the expectation of the wicked shall perish." This was never accomplished in the days of Abraham, or any of his seed. Stephen, in speaking of this very same thing, says, Acts vii. 5: "And he (God) gave him (Abraham) none inheritance in it; no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet, he had no child." Paul says, Heb. xi. 8,9: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise as in a strange land, dwelling in tabernacles with Isaac and Jacob, the heirs of the same promise; for he looked for a city which hath foundations, whose builder and maker is God."

Now Stephen says, God gave him none inheritance in the land, not so much as a place to set his foot on. And Paul says, when he was called on to go into the land which he should *afterward* receive for an *inheritance*, obeyed. And, again, he sojourned there in the land of promise, as in a strange land. Now if God did not give him any inheritance thereon at that time, or during his sojourning there, or his life-time, when was he to receive or realize the promises from God? It says, he should *afterward* receive it as an inheritance. But in order to throw still more light on this all important subject, I will again quote Paul, Heb. xi. 13. "These," speaking of Abraham, Enoch, and Noah, who had alike precious faith, "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

By this we learn that Abraham and others all died in faith, not yet having received the promises, or not having yet received their inheritance which God promised them they should *afterwards* receive; but having seen them *afar off*, and were persuaded of them, and embraced them, and confessed they were *strangers*, not citizens and landlords, but strangers and pilgrims on the earth, which they should afterwards receive for an inheritance. No, the patriarchs had to wander in sheep-skins and goat-skins, and with their brethren, the prophets and apostles, had to be "afflicted, destitute and tormented, of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens, and in caves of the earth." "And all these," says Paul, "having obtained a good report through faith, received not the promises." Heb. xi. 37–39. Like good old Job, in his trial of faith, all of those worthies spoken of by Paul could cry out, "O that my words were now written! O that they were printed in a book! that they were graven with an iron pen, and laid in the rock forever! For I know

they shall eventually see the wicked rooted up, cut off and receive their recompense in the earth; and the meek shall diligently consider his (the wicked's) former place, and shall not find it, for he shall not inhabit or inherit the land.

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Yes, they "endured as seeing him who is invisible," expecting to reap in due season, if they did not faint. They all knew, like good old Isaiah, who saw so much of the latter day work, that "thy dead men, together with my dead body, shall they arise; and the earth shall cast out the dead." Isa. xxvi. 19. Therefore even women would "earnestly contend for the faith once delivered to the saints," and "receive their dead raised to life again, and others were tortured not excepting deliverance; that they might obtain a better resurrection." Heb. xi. 35. They wanted to stand in the latter day upon the earth with their Redeemer, though their bodies crumbled to the dust they knew the earth would cast out the dead, and they should obtain a better resurrection, and receive their inheritance when the wicked should be burned up, and few men left, and none to molest or make them afraid while they enjoy the kingdom prepared for them from the foundation of the world.

O what a glorious theme for the latter day saints! It is that which animated the hearts of all the old patriarchs, prophets and apostles, and saints of God in all the world. The day is drawing nigh when the kingdoms of this world will become the kingdoms of our Lord, and he will come and wipe away all tears from off all faces, and reign on the earth, and give the meek their inheritance on the earth, when nothing shall hurt or molest or make them afraid, and every man shall sit under his vine and fig-tree, according to the prophets. Seeing we look for these things, what manner of men ought we to be, in all meekness and lowliness of heart?—Let us be up and doing just what God would have us to do, with an eye single to the glory of the King of kings, and Lord of lords, that we may be called the *meek*, and receive the blessing of Christ, and our inheritance on the earth, "when the wicked cease from troubling and the weary are at rest." Let us love one another and never dissemble, and by so doing we may be one, and then soon, yea, soon, the work will be accomplished, and we will take the kingdom, and possess it forever and ever.

H. P. B.

A Barbarous Custom.—It seems that the heathen practice of burying the living with the dead, which used to be so much talked about by the Missionaries in Asia and Africa, prevails to some extent in our own country. A correspondent of the New York *Tribune*, writing from Fort Vancouver, gives the following account of this custom as it exists at present among the Indians of Oregon:—

"I have just returned from a visit to the Chinook Indian country, where I witnessed a revolting ceremony—that of burying the living with the dead. One of the old chiefs lost a daughter—a fine looking woman about 20 years of age. She was wrapped up in a rush mat, together with all her trinkets, and placed in a canoe. The father had an Indian slave bound hand and foot, fastened to the body of the deceased, and then enclosed the two in another mat, leaving out the head of the living one. The Indians then took the canoe and carried it to a high rock and left it there. Their custom is to let the slave live for three days, then another slave is forced to strangle it by a cord drawn around the neck. They also kill the horse that may have been the favorite of the deceased, and bury it at the head of the canoe. I was desirous of interfering and saving the life of the poor victim, but Mr. Harris, the gentleman with me and the two Indians, our companions, assured me, that I should only get myself into a serious trouble, and as we were a great distance from the settlements, and our party so small, self-preservation dictated a different course from the inclinations of our hearts."

MODERN LITERATURE.

A desire to be new and original and striking, is a distinguishing feature in modern literature, and the results are certainly eccentric. The great river of thought, that sometimes rushed in a resistless rapid, sometimes widened out deep and calm as a lake, flows no more in its cold bed. The stream is really turned to purely practical uses, or makes a man happy with waterworks. Here and there a rill steals eccentrically off, which the fortunate discoverer explores with the ardor of a Nile traveller, and wades the driblet ankle deep, as if he were struggling in the great cataract—while another solemn, earnest spirit, smit with poesy, takes the splash of his own mill-dam for the roar of Niagara.

The world is full of appreciators, who mistake their sympathy with eccellence for the power of evincing it. A great deal is known about every thing, and little of anything. Thought in the abstract is spoken of with a reverence quite superstitious, but nobody thinks. To mark the complacency with which our critics and philosophers talk of truth and progress, you might fancy the age teemed with Bacons and Newtons; to hear them discourse learnedly of the poetic faculty, nobody would suspect there was a lack of poets. Compare our modern "thinkers" (as they are fond of calling themselves) carefully tending, nursing and dressing his tender thought and extremely young idea, and inviting all the world to come and admire the babe, which, after all, is probably ricketty and peevish, with a Shakspear casting his sturdy children forth on mankind to shift for themselves. His pages are yet unmatched, though they floated from him uncared for, as the leaves of the less inspired sybil.

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Williamsburg, N. Y., Feb. 27th, 1850.

MY DEAR BRO. COOPER:—I improve the present inch of time by informing you of the situation of the church in the eastern country. So far as I can learn its real condition there is an increase of faith in general, notwithstanding the many opposing spirits that have united their baneful influence against the work of God since we started on the eastern mission. Since I have left the city of Boston I have good tidings from there. The church is increasing in faith, but it is a hard warfare to maintain the field against the united powers of sectarianism, aided by the soul poisoning influence of Brighamism, which seems to have rested on the eastern cities as a mildew from the Almighty, leaving an impenetrable mist of darkness and moral degradation. However the spell in some places is being broken, and the result is that truth and virtue appears more lovely since their opposites have been tested.

I look for something of a company in the spring from Boston and Salem for the gathering place appointed of God for deliverance to his people, who, having been tried in the crucible, are found worthy. But a large portion of the Lord's people are poor, as they always were, and cannot yet gather. To all such we say when the Lord brings redemption to Zion he will satisfy all her poor with bread. Therefore rejoice, for your redemption is nigh. And to those who have robbed and oppressed you the Lord will render double for your sakes, if you are faithful, and cry unto him. I have also good accounts from Portland, Me., and New Hampshire.

Many who had for a time, like the daughters of Zion, hung their harps on the willow because of oppression in a land of strangers, are now making melody in their hearts to the Lord, our deliverer, and our king. Under the faithful labors of Bro. Charles Greenwood, one of the Seventies, the church is being comforted at Salem and Georgetown. And he is hereby instructed to organize all who for want of means cannot immediately gather, that they may be strengthened and encouraged by meeting often together to break bread in remembrance of their coming Lord until the day shall come when they can gather up to Zion, and there be prepared to drink of the new wine at the marriage supper of the Lamb, which is near at hand.

The church in the city of New York are doing very well now, and have good meetings.—The spirit and power of God is known among the faithful. And under the prudent teaching of our highly esteemed Bro. and fellow laborer Samuel Bennett they are of one mind in relation to the gathering, and all who can make arrangements express an anxiety to gather to the Island early in the spring. I am expecting to leave here on Monday next for Buffalo, and so on for the west, hoping soon to set my feet upon our God-given inheritance, the home of the free, and the land of the meek.

I am greatly rejoiced at the success of my brethren in Canada. May the blessings of God ever attend the labors of his chosen ones, and their hearts be made to rejoice, even in the midst of peril. The accounts from the south are also encouraging, and no doubt a good company will be able to reach Beaver in May. And in order to have a good time, and peace, and rest when gathered, let every one look to home for perfection, and make every effort to walk blameless; and each endeavor to keep *one* free from sin. By doing this we shall be blessed of God, and be established, truly a light to the world, and a terror to evil doers.

SAMUEL GRAHAM.

Lapeer, Mich., Feb. 16th, 1850.

BRO. COOPER:—I must speak. I have held my peace as long as it will do. I will declare unto all the saints the loving kindness of the Lord, and warn the rebellious to be careful how they oppose the Lord's anointed; for God is able to hold him up in spite of men or Devils. There is one great evil under the sun, and that is, men call good evil and evil good. O that men would learn to be wise, yet not wise above what is written.

We as a people ought to be very thankful

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We as a people ought to be very thankful

for what God has done, is now doing, and for what he has promised to do for us. And first, let me notice the things which he hath done for us. First, then, we are permitted to live in the age when God has spoken from the heavens, even sent holy angels to visit our earth and bring good news and glad tidings of great joy to all nations. And now, my dear brethren, let us look at our former condition, and then perhaps we can tell or appreciate our present priviliges.

What was it? I say it was awful. We were without God, and without hope in the world. It is true we had faith, but what was our faith in? What kind of a God did we hope in? I answer, one without body or passions. Sometimes we held to one thing, and then, perhaps, in one week, as soon as the priest came along, our opinions must all be given up for his, and the sure word of prophecy destroyed. And thus we were left to dwindle in unbelief, and heathen notions, in reference to a God.

One more thought on our former condition. What kind of a church did you and I belong to, brother or sister? Was it organized according to the pattern laid down in the New Testament? I answer, dear brethren, no, it was not. Many has been the time when I was a young professor in religion that I prayed for the faith once delivered to the saints, and contended for Apostolic order. Yea, I have often wept bitterly over the whole world, while around a Methodist family altar. Yea, it was the language of my heart, O that I had in the wilderness a lodging place of a wayfaring man, then would I be at rest.

I am talking of facts,and not fiction. And thus we see what our former situation was. I say it is a fact, if I ever was unhappy it was when I used to try to make myself believe that the different denominations were right. I do not wish to carry the idea that I found no honest friends among them, for I did, and now and then one now. But we had no shepherds to watch over the sheep. I mean shepherds that the Lord called and ordained by divine revelation. But I bless God that he left us not in this condition. But in the days of my boyhood, within four and a half miles of where I used to live, God sent his angel, and there the earth was opened, and the sacred treasure (the Book of Mormon or plates) was taken from its bowels; and by the gift and power of God part of it has been translated.

Thus we see the great change from darkness to light. And we, brethren, have been permitted to see these manifestations by the spirit of the Lord, and many of us have been made partakers of blessings under the everlasting priesthood, our hearts have been made glad, and our spirits have been revived by the powerful manifestations of God. Then let us remember the past, and as we remember let us be glad that our days are the days of Prophets and Apostles.

My brethren, you must not think light of these things, if you do God will judge you at the last day, and awful will be your condition. I have tried both sides of this question, and I know the way of the transgressor is hard. O do not harden your hearts and stiffen your necks, for if you do judgment will be close at your doors. Now I ask, what else has the Lord done for us? He sent his angels to James and blessed him with power, and dominion, &c. And the Lord said he should be a blessing to us just in proportion to our faith.—O let us have faith in God, and build on the rock, and then our peace will be like a river, and our righteousness like the waves of the sea.

I can tell you, brethren, how to do, and you will never fall. What! never? Yes, I say never fall, but stand sure, steadfast and immovable, always abounding in the work of the Lord. I remember the year after Bro. Strang had the trouble with J. C. B., Greenhow, Ellsworth, and a number of others, some of the Mormons in this State could not see how I could hold up Bro. Strang as a prophet. I told them it was not for me to hold up any other until I knew where the other was, and who, &c. Well, what were my feelings? I felt

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well. The power of the priesthood rested on me, &c. So it was with you, brethren. I mean you who have gone astray. But since you yielded to that spirit of jealousy, you have been the unhappy and the fallen.

O, brethren, let us love God, and his son, and his prophet, and our brethren, then joy will fill our bosoms, and God will own and bless every effort we make to carry out the great work of this dispensation. I confess I have sinned against the Lord and his holy ones, and O the bitterness and pain, the groans, the sighs, no mortal knows. O I do bless God that he heard my cry. Yes, when I did cry unto him he heard my prayer. But, O my brethren and sisters, do not take the steps that I took. I love all my brethren, and I firmly believe that James J. Strang is trying to redeem Zion, and exalt the poor, and bring down the rich.

Then I exhort you, one and all, to keep your eyes on the revelations that God gives through him, and if you want to prosper look well to those that have already been given. Yes, I have a word to say about tithing. I know this generation are guilty of robbery—they have robbed God. Now, brethren, if you know what becomes of robbers, I think you will get out of their company and flee to Zion, and pay your tithing. Look well to the words on baptism given last fall by Elijah, and let us turn our hearts to our fathers, and pray to God for them, that they may turn their hearts to their children, lest God smite the earth with a curse.

I want to say one word about the spirits that seem to be working on the minds of some in reference to Bro. Strang. No man, speaking by the spirit of God, calleth James accursed. Now mark this, ye rebels against the Lord's anointed; and I exhort you to try the spirits, and then you will perhaps see as you are seen. I do not feel a disposition to quarrel with any, or rail or abuse any man; for I would sooner try to save and bring back that which was lost. I will now tell you how to prevent falling, or apostacy. Read and obey the first ten verses of the first chapter of second Peter; that is, add the graces, and he says we shall never fall. Strange as it may seem to some, I flatter myself with the idea that I shall baptize some in these parts. My prayer is, for God to bless the righteous and overturn the plans of the wicked, and bind them up in bundles as soon as the righteous are all gathered out.

L. D. HICKEY.

TO OUR SUBSCRIBERS.

This number commences the fifth volume of the Herald. All whose term of subscription expired with the last volume, if they wish their papers continued, will of necessity have to renew their subscriptions; for, according to the turn of the times, cash and not credit is the best medium for both publishers and patrons. Our subscription list, though not large, is larger than it has ever been before, and is gradually increasing; but a little effort on the part of our subscribers and the traveling Elders might double it. If this could be accomplished, we could double the reading matter of the paper, and also greatly improve its appearance. There is no saint but what would like to see the Herald in as good a dress as any of the Gentile papers. In order to do this all that is necessary is, to enlarge our subscription list to make it equal with theirs. Let every one therefore who desires to see this accomplished use his influence for its accomplishment.

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CULTIVATE ENERGY.

Many of the physical evils, the inaction of the system, the languor and hysterical affections which are so prevalent among the delicate young women of the present day, may be traced to a want of well-trained mental power, and well-exercised self-control, and to an absence of fixed habits of employment. Real cultivation of the intellect, earnest exercise of the moral powers, the enlargement of the mind by the acquirement of knowledge, and the strengthening of its capabilities for effort, the firmness for endurance of evils, and for energy in combating such as may be overcome, are ends which education has to attain; weakness, if met by indulgence, will not only remain weakness, but becomes infirmity. The power of the mind over the body is immense. Let that power be called forth; let it be trained and exercised, and vigor, both of mind and body, will be the result. There is a homely unpolished saying, that "it is better to wear out than to rust out;" but it tells a plain truth, rust consumes faster than use. Better, a million times better, to work hard even to the shortening of existence, than to sleep and eat away this precious gift of life, giving no other cognizance of its possession. By work, or industry, of whatever kind it may be, we give a practical acknowledgement of the value of life, and of its high intentions, of its manifold duties. Earnest, active industry is a living hymn of praise, a never-failing source of happiness; it is obedience, for it is God's great law for moral existence.—*Madame de Wilde.*

ALEXANDER AND THE AFRICANS.

Alexander the conqueror of the world in one of his expeditions came into Macedonia situated in an obscure corner of Africa. The inhabitants dwelled in humble cottages, and were neither versed in the arts of war, nor yet subject to a conqueror. On the arrival of Alexander, he was conducted to the dwelling of the chief, who placed before him dates, figs, and apples of pure gold.

"Do you eat gold here?" said Alexander.

"You being able as I suppose," replied the chief, "to obtain provisions in your own country, for what except this have you come hither?"

"It is not for gold that I have come," replied Alexander, "but to become acquainted with the customs of your people."

"Since this is the case then," added the chief, "tarry as long as thou wilt."

During this colloquy, two citizens came for judgment. The Plaintiff said, "I purchased of this man a piece of land, and turning up the soil, I discovered a valuable treasure contained therein; yet this man refuses to receive it again."

Then the other replied, "I am as conscious in the matter as my neighbor. I sold him the field with all that was therein concealed. Therefore the treasure is his own."

The judge then repeated their words, that he might be sure he understood the meaning of each correctly, and after a little reflection thus spoke:

"You," said he, addressing the first, "have a son—have you not?"

"I have," replied he.

"And you," said he to the other, "a daughter?"

"Yes."

"Well then the son shall marry the daughter, and the treasure shall be the marriage portion."

Alexander seemed perplexed.

"Is my sentence unjust?" inquired the chief.

"By no means," said Alexander, "but to me the decision seemed strange and peculiar."

"How then would the affair been decided in your own country?"

"To speak truly," said Alexander, "we should have detained the two men in prison, and have taken possession of the treasure for the king."

"For the king!" said the other in astonishment, "does the sun shine in that land?"

"Surely."

"And does it rain there?"

"Yes."

"Are flocks and herds there?"

"Very many."

"It is well then that the Great Being who rules over all things, should permit the rain to fall upon that land, and the sun to shine there for the sake of those innocent beasts, but you do not deserve it."

THE VEGETABLE WORLD.

The history of the vegetable world is one of peculiar interest.—The gradual progress from the lichen of the naked rock to the gigantic tree of the forest, and the many classes indigenous in different climes;—the beauty of the delicate flower, the grandeur of the time-enduring cedar, or the utility of the life-supporting fruits and vegetables—are all subjects worthy the investigation of an intelligent being. In the physical, as in the moral world, the Good, the True and Beautiful, form a trinity, whose union is seldom or never dissolved. The luxuriance of vegetation is not only useful, but it is beautiful. It is spread like a garment over the earth, decking her with glory; that the beneficence of nature does not deny even to the blade of grass the attribute of beauty.

☞ In that early dawn of manhood, when the knowledge of our own and others' vices has not taught the art of concealment, or implanted the mean quality of suspicion in our breast, the character lies open to the inspection of our fellow men, and mutual truth begets mutual confidence. It is assuredly, then, that the most valuable friendships are formed; and though in riper years, something may be done, yet it is neither so easy nor so sure.

The Universe.—In the vast and varied scene of vegetable production—of animal life, are everywhere found the impress of the divine hand. In the wonderful adaptation of parts—in their minuteness and in their strength, in the ceaseless dissemination of life,—we find this wonderful agency at work which sustains the world and its nomadic atoms. The very air we breathe is full of life—the earth we tread on is instinct with vitality.

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GOSPEL HERALD.

VOL. V. No. 2.] VOREE, Wis., THURSDAY. MARCH 28, 1850. [WHOLE No. 170.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

Baltimore, Md., March, 6th, 1850.

DEAR FRANK:—As it has been some time since I have written to you and to the saints, I thought I would devote a leisure hour to that purpose this morning. In looking over our labors the past winter, we have every reason to praise God. In our mission we have been triumphantly successful. Every evil influence has given way before the power of eternal truth. Some have been weak enough to attempt to steady the ark of God and direct his servants, but they have utterly failed, and all their efforts to injure James and myself have recoiled back upon themselves; and, "like young chickens, their attempted injuries on us have gone home to roost."

The great cause is prospering everywhere throughout the east and south; even in Washington city we have raised up a branch—a place where we never could get a foothold before. We have four Elders laboring in the great cause at the Capital and the surrounding towns. A number will go from there to Beaver this spring. Our cause is prospering everywhere. God has raised up many able and faithful Elders in this region, who will soon go forth into the vineyard and labor for the kingdom. We are baptizing some every week. They all have the spirit of gathering to Beaver.

President Strang is in Philadelphia. Everything there is in a prosperous condition. The saints there are strong, and full of the gathering spirit. They are baptizing there every week. The church there is in much the most flourishing condition that it has been since the death of Joseph. New York and Boston are also in a fine condition, much better than we could expect under the circumstances that have surrounded us. There will be a large emigration from the south, and east this season; many will go early. Several of us will leave here in about ten days for Beaver.

Let me say unto the brethren far and near, dear brethren, be of good cheer; God is with us, and will give us the kingdom; for the set time to favor Zion has come, and God will take pleasure in his saints, and will give us power to redeem the poor from suffering and violence. The reaction is now taking place in our favor all over this entire nation. Thousands that have stood still for a long time are now coming up to the help of the Lord against the mighty. This nation is becoming weaker every day and every hour. It is on the very brink of ruin. There is not virtue enough left in the entire country to save it from crumbling into a mass of ruins, and then will come its desolation and final overthrow. O God! hasten the time that such a cruel, blood-thirsty nation may be blotted out from under heaven, and be no more a people. Oh! ye saints scattered abroad, gather up to Beaver, and help to set up the kingdom of God, that man may be redeemed from oppression and cruelty.

Let every saint who wants an inheritance without money and without price, as the gift of God, come to Beaver as early this season as possible. Let them that want sickness, accidents, vexatious law-suits, and other troubles and disappointments, stay among the Gentiles, that they may be robbed and plundered a little longer. Let them that want to be deceived, and deny the faith, put their money in a Gentile bank, and spend about $50,00 in go-

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For the Gospel Herald.

Voree, Wis., March 24th, 1850.

BROTHER COOPER:—Sometime since an old acquaintance sent me the following extract from a sermon by the Rev. R. Thornton, published in "The New Covenant" of Feb. 2d, 1850, with a request to give it my candid consideration; believing, I presume, that it was a perfect use up to Mormonism. I have done so, and the appended notes is the result. Yours, &c. G. WATSON.

"Within our own day has appeared the Mormon sect, taking its rise from Joseph Smith, who pretended to find, engraven on golden plates, another revelation—the prophecy of Nephi, the Book of Mormon. The members of this sect pretend to receive new revelations, and to have the power of prophecying and working miracles. Hence they are not Christians. 1. If the miracles and power of prophecy were sufficient to establish the claims of Christ, then a further continuance of prophecy and miraculous powers would be unreasonable. The necessity and occasion of them having passed away, they would cease. If the miracles of Christ were *insufficient* to establish his claim to be the Messiah, then Christianity is a humbug. Let the Mormons take either position—either horn of the dilemma—and their claims to the Christian name is overthrown.—2. If the Christian religion be true, there can be no such thing as miracles, or prophecy, or new revelations *now*. 3. They cannot have faith in Christ as the *only truth*, and the only *way* to it, while they claim to have discovered other revelations, and to have such revelations at the present day, confirmed by equal authority with that of Jesus Christ. 4. If Christ had not done 'mighty works' which no other man could do, the Jews would not have sinned in rejecting him. If the Mormons, or Latter Day Saints, can now do those miracles which Christ and the Apostles wrought, then we are justified in rejecting Christianity as spurious—justified by Christ's own words. 5. By pretending to miraculous gifts and works—to new revelations—they sit their own teachers in the place of Christ—usurp the authority due only to him, and deny him the Messiahship which he claimed." 6.

☞ To read inteligibly, observe the figures in the extract, and the corresponding ones in the notes.

1. A sage conclusion, indeed. Had this Rev. gentleman lived eighteen hundred years ago he would doubtless have said that the disciples at Antioch were not christians, because they "pretended to prophecy and work miracles," and would have cut Paul off from the church for heresy, because he exhorted his brethren to "covet to prophecy, and forbid not to speak with tongues."

2. The Mormons do not take either horn of the dilemma. Both positions are false. The first gives the lie to Jesus Christ; for he said, expressly, "verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto the Father." John xiv. 12. "The necessity and occasion" of miracles, spiritual gifts, Apostles, Prophets, &c., will not pass away "till we all come to the unity of the faith, and to the knowledge of the Son of God, and the measure of the stature of the fulness of Christ." For proof of this read Eph. iv. 8–16. The church not having arrived at this state, such gifts are necessary. All who deny their necessity have no claims to the name of true believers, but are of those who have "a form of godliness, and deny the power thereof." As regards the second position, it has yet to be shown that Jesus ever worked a miracle to prove that he was the Messiah. The miracles of Christ no more prove him to be the Messiah than did the miracles of Moses prove Moses to be the Messiah. It was his coming in the way and manner foretold by the prophets that gave him indisputable claims to this office. And it was to this fact that the Apostles gnerally appealed. An example of this will be found in Peter's sermon on the day of Pentecost. All that Peter claimed for Christ on account of the miracles that he done was, that he was "a man approved of God." But he proved by certain prophecies that were fulfilled in him, that he was both Lord and Christ; in other words, the Messiah. This being the case it does not follow, as intimated, that the Christian religion is a humbug. Miracles and all spiritual gifts, as has been shown, are for the edifying of the body of Christ, to continue

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3. This Rev. gentleman again contradicts the words of Jesus Christ. When he gave the last commission to his disciples, he said:—"Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark xvi. 15, 16, 17, 18. From this it is evident that signs should follow those who believe and obey the gospel in all ages. Whoever attempts to limit the manifestation of these signs to the days of the Apostles, must, by the same reasoning, limit the proclamation of the gospel to the same time. The reason that they do not follow modern Christians is, because they do not believe the gospel. They believe something, but it is no more like the gospel than light is like darkness.

4. "They" are the only ones that have faith in Christ as "the way, and the truth, and the life." "They" seek salvation in the "way" he has pointed out, are thereby "led into all truth" by the spirit of truth, and also shown things to come. What his Reverence means by Christ's being the "*only truth*," I am unable to tell.—It doubtless has some "spiritual meaning," but not being versed in sectarian spiritualizing, I will let it pass.

5. Will the Rev. R. Thornton, or any other gentleman, give us the book, chapter, and verse where these words are found?

6. Not at all. We have not taken any honor upon ourselves, contrary to the word of God. We believe Christ to be the Messiah, and act by authority delegated by him, being "called of God, as was Aaron." Aaron was called by revelation. How was Mr. Thornton called? by revelation? No, he denies it. He is therefore a usurper and an impostor; for Paul says, "no man taketh this honor upon himself but he that is called of God, as was Aaron."

NEW YORK BY GAS LIGHT.

The author of the renowned sketches entitled "New York in Slices," has just issued a work entitled, "New York by Gas Light." This Book is a mirror of the nightly exhibitions in the great Metropolis. The following is one leaf from the volume:—

"*A Fashionable Oyster Saloon.*—The oyster-cellars, with their bright lamps casting broad gleams of red light across the street, are now in full tide, and every instant sees them swallow up at one door a party of rowdy and half-drunken young men, on their way to the theatre, the gambling-house, the bowling-saloon or the brothel—or most likely to all in turn—while another is vomited up the other stair-way, having already swilled their fill of oysters and bad brandy, and garnished their reeking mouths each with an atrocious cigar, which the bar-keeper recommends as "full flavored." If we step down one of these wide entrances, we shall see a long counter gorgeously decked with crystal decanters and glasses, richly carved and gilt, and the wall ornamented with a voluptuous picture of a naked Venus—perhaps the more seductive from being exquisitely painted.

"Before the long marble bar are arranged some dozen or score of individuals, waiting their turn for liquor; while on the other side, a man with his shirt sleeves rolled up and his face in a fiery glow, seems to be pulling long ribbons of mint julep out of a tin cup. At the other end of the room is a row of little stalls, each fitted up with its gass-burner, its red curtain, its little table and voluptuous picture, and all occupied with busy eaters. In the rear of these boxes is a range of larger apartments, called 'private rooms,' where men and women enter promiscuously, eat, drink, and make merry, and disturb the whole neighborhood with their obscene and disgusting revels, prolonged far beyond midnight. The women of course are all of one kind—but among the men you would find, if you looked curiously, reverend judges and juvenile delinquents, pious and devout hypocrites, and undisguised libertines and debauchees. Gamblers and fancy-men, high-flyers and spoonies, genteel pick-pockets and burglars, even, sometimes mix in the detestable orgies of these detestable caverns; and the shivering policeman, as he crawls sleepily by at the dead of night, and mechanically wraps his bludgeon on the pavement as he hears the boisterous mirth below, may be reminding a grave functionary of the city, that it is time to go home to his wife and children after the discharge of his 'arduous public duties.'"

☞ The reading of a good and well conducted newspaper, even for the short space of one quarter of a year, brings more sound instruction, and leaves a deeper impression than would be acquired, probably, at the best school in twelve months. Talk to the members of a family who read the papers, and compare their information and intelligence with those who do not. The difference is beyond comparison.

☞ A black rainbow was seen by the citizens of New Bedford one evening last week. It was visible twenty minutes.

with the church till she is perfected, when that which is in part shall be done away. It, however, proves what is commonly called Christianity now-a-days to be a humbug, so far as having any claims to be the religion established by Christ and his Apostles. Its claims to the name of primitive christianity being overthrown.

3. This Rev. gentleman again contradicts the words of Jesus Christ. When he gave the last commission to his disciples, he said:—"Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues: they shall take up serpents and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark xvi. 15, 16, 17, 18. From this it is evident that signs should follow those who believe and obey the gospel in all ages. Whoever attempts to limit the manifestation of these signs to the days of the Apostles, must, by the same reasoning, limit the proclamation of the gospel to the same time. The reason that they do not follow modern Christians is, because they do not believe the gospel. They believe something, but it is no more like the gospel than light is like darkness.

4. "They" are the only ones that have faith in Christ as "the way, and the truth, and the life." "They" seek salvation in the "way" he has pointed out, are thereby "led into all truth" by the spirit of truth, and also shown things to come. What his Reverence means by Christ's being the "*only truth*," I am unable to tell.—It doubtless has some "spiritual meaning," but not being versed in sectarian spiritualizing, I will let it pass.

5. Will the Rev. R. Thornton, or any other gentleman, give us the book, chapter, and verse where these words are found?

6. Not at all. We have not taken any honor upon ourselves, contrary to the word of God. We believe Christ to be the Messiah, and act by authority delegated by him, being "called of God, as was Aaron." Aaron was called by revelation. How was Mr. Thornton called? by revelation? No, he denies it. He is therefore a usurper and an impostor; for Paul says, "no man taketh this honor upon himself but he that is called of God, as was Aaron."

NEW YORK BY GAS LIGHT.

The author of the renowned sketches entitled "New York in Slices," has just issued a work entitled, "New York by Gas Light." This Book is a mirror of the nightly exhibitions in the great Metropolis. The following is one leaf from the volume:—

"*A Fashionable Oyster Saloon.*—The oyster-cellars, with their bright lamps casting broad gleams of red light across the street, are now in full tide, and every instant sees them swallow up at one door a party of rowdy and half-drunken young men, on their way to the theatre, the gambling-house, the bowling-saloon or the brothel—or most likely to all in turn—while another is vomited up the other stair-way, having already swilled their fill of oysters and bad brandy, and garnished their reeking mouths each with an atrocious cigar, which the bar-keeper recommends as "full flavored." If we step down one of these wide entrances, we shall see a long counter gorgeously decked with crystal decanters and glasses, richly carved and gilt; and the wall ornamented with a voluptuous picture of a naked Venus—perhaps the more seductive from being exquisitely painted.

"Before the long marble bar are arranged some dozen or score of individuals, waiting their turn for liquor; while on the other side, a man with his shirt sleeves rolled up and his face in a fiery glow, seems to be pulling long ribbons of mint julep out of a tin cup. At the other end of the room is a row of little stalls, each fitted up with its gass-burner, its red curtain, its little table and voluptuous picture, and all occupied with busy eaters. In the rear of these boxes is a range of larger apartments, called 'private rooms,' where men and women enter promiscuously, eat, drink, and make merry, and disturb the whole neighborhood with their obscene and disgusting revels, prolonged far beyond midnight. The women of course are all of one kind—but among the men you would find, if you looked curiously, reverend judges and juvenile delinquents, pious and devout hypocrites, and undisguised libertines and debauchees. Gamblers and fancy-men, high-flyers and spoonies, genteel pick-pockets and burglars, even, sometimes mix in the detestable orgies of these detestable caverns; and the shivering policeman, as he crawls sleepily by at the dead of night, and mechanically wraps his bludgeon on the pavement as he hears the boisterous mirth below, may be reminding a grave functionary of the city, that it is time to go home to his wife and children after the discharge of his 'arduous public duties.'"

☞ The reading of a good and well conducted newspaper, even for the short space of one quarter of a year, brings more sound instruction, and leaves a deeper impression than would be acquired, probably, at the best school in twelve months. Talk to the members of a family who read the papers, and compare their information and intelligence with those who do not. The difference is beyond comparison.

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Philadelphia, Pa., March 8th, 1850.

DEAR FRANK:—I expected to have left this city this morning for home, but Charlie is sick, and I do not wish to leave him behind. As he is rapidly recovering, I shall doubtless go on Monday. I was at Washington three Sundays. The church in Washington is in a flourishing condition, and constantly increasing. While there I received much kindness from numerous distinguished men, and enlisted several in favor of a just and free distribution of vacant lands among all the landless, for a perpetual inheritance, according to the principles of the law of God.

Daniel Webster is fairly committed to this policy, as well as various members of both Houses of Congress. I also received all desired aid in the public offices, in making copies of maps, surveys, records, &c. As an individual, I received from all persons in all places, while there, as much and as kind attention as I could look for if I had represented a foreign nation; and in business matters, though I do not wish to speak particularly of it, but just to say that I was more successful than in my most sanguine moments I had anticipated.

The church at Baltimore is constantly increasing, and from its first beginning has not been cursed with a single schism. They will come up strong from both places to the home of the saints. Their arrangements are extensively going on for removing, and they will go up early.

While in Baltimore I saw No. 8 of Wm. Smith's paper, saying that the editor was in possession of very important letters from U. C. H. Nickerson and John E. Page, exposing the vices and wickedness of Strangism. Is not this a pretty trio to establish sanctity and put down vice, Wm. Smith, John E. Page and Chitenden Nickerson! Well, now; won't we sinners get used up. Go to St. Louis, Cincinnati, Pittsburgh, Philadelphia, New York and Boston with *their* names, and it will give character to any cause. We need not blame them. Wm. Smith has proved by careful experiment that a man can get a living in the dark alleys and miserable purlieus of the great cities, by inventing Mormon abominations. If he, why not others?

Wm. is gifted only in prayer and sanctity.—Give him some one to preach, and another to *pick* up the fragments that *nothing be lost*, and the three can get notoriety, if not fame. It is not certain that the pole cat knows that his den is no perfumery. Two such ought to be able to make a noise, if not to create an interest; and if Old Nick answered no other purpose, he would abundantly supply the place of *Hook*, with only this fault, that if he carried the bag he would *keep* what was put therein.

After all, Frank, I think we ought rather to pity than to blame John. You are aware that he frequently remarked that his brethren were all *basswood*, and that there was no talent in the church but himself and Bro. Strang. Doubtless the exception of "Bro. Strang" was simply a matter of courtesy. Of course he was quite disappointed that the church did not fall quite flat when he fell off. Seeing instead of that, a new impetus given to the work generally throughout the length and breadth of the land, he of course is anxious to get his great name before the public in some way. Let him go on, and give him a little boost occasionally.

If any evils existed in the church he was in it, and partaker of them as fully as any other. If there were no evils, then as a "seeker after truth," and a lover of it, he cannot say much against it. We have no need to speak ill of him, because when he joined us he confessed his faults, and promised to do better, and as often as we detected him in violating the promise we called him to account. No, if he wants notoriety, if he is anxious to let the world know that he has turned back from his faith and his testimony, and endeavoring to build himself up by a Mormon expose in conjunction with Chitenden Nickerson and William Smith, it is best to be kind enough to notice him occasionally, and without one reproach. We have truth for our foundation, and do not need to build up ourselves on the faults of others.

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and Boston, where large numbers are getting ready to go up with us. I learned from Bro. Brownson that the prospect was that he would raise up a large company to go on this spring. What Bros. Wright, Savage, Gurley, Briggs, E. Page and others have accomplished I am not informed; but from the past success of some, and the energy and faith of others, I am confident that they will give a good account of themselves. A company of thirty are now on their way from the far-off State of Texas, bound to Beaver. We shall go up and divide the land by lot, and a beautiful possession it will be.

The book says, it is better to give than to receive. This is true; but its truth depends on circumstances. When one has given all he has, then it is better to receive. Many of the saints have been in that situation a long time. It is better for them to receive. They shall now inherit the earth. I have not yet finished up my business at Washington, and having no one to write for me, labor presses hard. My health is good, but I am worn nearly to a skeleton. Since Charlie's sickness my labor has been much severer than before. He is now able to sit up a little, and the excellent saints in Philadelphia give him the best of care, besides helping me as much as possible in my labors.

Truly I may say that I have never known the Elders going to the field of their labors to encounter as violent opposition both from before and behind as those who came east last fall. Yet every man who stood to his post has been greatly prospered. We are reaping a rich harvest. Opposition in every quarter *this way* is silenced. Truly and sincerely,

JAMES J. STRANG.

☞ We publish the following in pursuance of our rule of opening our columns to discussion. The reply will probably appear in our next:—

A TEXT,

Extracted from S. P. Bacon's remarks upon John Wesley's sermons, or pretensions to ordination, as found in the Gospel Herald, Vol. IV. No. 52: "O fudge! can a stream rise higher than its fountain?" 1. My remarks will be principally confined, in this short essay, to the first clause or phrase of this sentence, as it holds a connection with the main subject of those remarks, viz., O fudge! This is an exclamation, the signification of which is too generally understood to require a lengthy definition by way of elucidation. I shall, therefore, leave this part of the subject untouched, and enter immediately upon the examination of that more interesting matter alluded to in the context, even that which seems to have called forth this exclamation.

2. It appears that Mr. B. takes exceptions to the validity of Mr. Wesley's claims to a legal ordination to the ministry of the gospel, upon the ground that the spiritual gifts were not known to exist in the church for centuries previous to his, Mr. W.'s, ordination by the ministers of one of its branches.

3. He has not told us, except by leaving us to our own inference of his views, whether the legal form of ordination has been observed down to Wesley's day or not. Neither has he denied it.

4. Now, then, does he mean to teach his readers to follow his example in crying out, O fudge! to all claims to the ministry, and to the most efficient and powerful arguments in favor of the truth and against error that any honest hearted and talented man may introduce, simply for the reason that generations before him have held no just claims to authority, and at the same time draw his supposition from this man's assertion that the spiritual gifts had been so long absent from the church?

5. If this is Mr. B.'s meaning, then I should infer that he supposes that these gifts were always necessary to substantiate any man's claims to similar authority. And unless Mr. B. can prove that spiritual gifts are necessary to be manifested through the church to test its authority, then he must either show that the church of which he speaks, through which Mr. W. received his ordination, lost their authority

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to ordain through some other means, or else allow that the imposition of hands upon the head of Mr. W. might have been legal still, provided he may not be able to disprove that the church of Rome ever held legal authority to ordain men to the ministration of the gospel.

6. If Mr. B. will take the position, and maintain that the spiritual gifts once in the church are always necessary in every age or generation to establish the authority of its ministry, and prove the legality of ordination, then I for one will acknowledge him so far a candid, honest man, and shall expect of course that he will be willing to be tried by his own standard, or else allow, as he necessarily must, that his standard is got up in falsehood.

7. But if he refuse to maintain this position, then we will consider him in duty bound to prove that either the Roman Catholic church never held authority to ordain to the gospel ministry; or, if she did, how and when did she lose the legal form, or power of ordination?

8. For if I understand Mr. W. upon this point, he argued that it was for lack of faith and love in the cause of God, and a consequent departure from true spiritual worship back to heathenism that the gifts were absent from the church, and not because the legal form of ordination had not been kept up.

9. But if this Mr. B. agrees with one of the Mormon champions, that it was in consequence of the church fleeing for protection under the civil arm or state authority, then we, as dissenters from the Romish See, would inquire how it happened when the prophet Joseph Smith sought the Presidential chair that he did not also lose his authority to ordain Elders; and especially when Joe's Apostles earnestly petitioned the government of these United States to spread over them their two great wings of an eagle to protect them from the invasion of those dreaded Indians, which they for so many years pretended that God had raised them up especially to deliver from oppression, and gather home to the peaceable possession which God gave to them and to their fathers for an everlasting inheritance.

10. But, as a Methodist, or one who respects all good men and their honest endeavors to do good in the world, and better the condition of the human race, I shall be inclined to favor Mr. W.'s claims, so far as he pretended to authority, until a better can be shown, or until his claim shall be reasonably and scripturally disproved. His claim was simply to preach, baptize, establish churches, or societies, and ordain ministers; but at the same time to leave every man free to enjoy all the liberty delegated to him by God, and the state authorities where they might reside.

11. Claiming no right to dictate as Pope, Emperor, or King, but only as peaceable counselor, and as an equal among his brethren, boasting not of superiority among men on account of ordination merely, but meekly showed forth by fair reasoning his qualification or ability to instruct; which superiority was not by him affected nor imposed, but justly merited and truly and willingly acknowledged by many of his worthy cotemporaries. In testimony of which appear his credentials or his ordination accompanying his worthy labors.

12. And now until something more clear and argumentative shall be offered against Mr. W.'s authority than is contained in Mr. B.'s remarks we shall think proper to hand him back his own coin—O fudge!

A Friend of Wesley.

Port Rowen, C. W., Feb. 26th, 1850.

Francis Cooper,—Dear Bro.:—I write a few lines that you and all others who are interested in the cause of Zion may know how the work of God is prospering here. Although there is not much visible appearance of the work of God to the world, still the discerning eye can see that it is rolling on, and that the way is opening for the kingdom of God to be established spoken of by Daniel the prophet. See Dan. ii. 44. "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but

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shall break in pieces and consume all these kingdoms, and it shall stand forever."

What! will the kingdom of God be set up? Yes, it will. The saints here are firm in the faith, and some will go to Beaver Island next summer, if they can get ready. They are tired of living with the Gentiles, and I do not wonder at it, for there is nothing but one continual scene of lying, gambling, drunkenness and sectarian ignorance and religious bigotry. Some places seem to equal Sodom and Gomorrah.—Christ said, as it was in the days of Noah, so should it be when the Son of man is revealed. There are some who are willing to hear, and a few who say they will obey. May God help them to obey.

I still keep preaching, although surrounded by enemies, and a howling set of hireling priests, who are laboring for the fleece, and not the flock. May God grant that the kingdom be established in power, that the saints may inherit the earth after the wicked are cut off.

JOHN SHIPPY.

TURNING THE GRINDSTONE.

When I was a little boy, I remember one cold winter's morning, I was accosted by a smiling man with an axe on his shoulder, "My pretty boy," said he, "has your father a grindstone?" "Yes sir," said I. "You are a fine little fellow," said he, "will you let me grind my axe on it?" Pleased with his compliment of "fine little fellow," "O yes sir," I answered, "it is down in the shop." "And will you, my man," said he, patting me on the head, "get a little hot water?" I ran and soon brought a kettlefull. "How old are you, and what's your name?" continued he, without waiting for a reply; "I am sure you are one of the finest lads that ever I have seen; will you just turn a few minutes for me?" Tickled with his flattery, like a fool I went to work, and bitterly did I rue the day. It was a new axe, and I toiled and tugged till I was almost tired to death.—The school-bell rang, and I could not get away; my hands were blistered, and it was not half ground. At length, however, the axe was sharpened, and the man turned to me with, "now, you little rascal, you've played the truant, scud to school or you'll rue it." Alas! thought I, it was hard enough to turn a grindstone this cold day, but now to be called a little rascal was too much. It sank deep in my mind, and often have I thought of it since. When I see a merchant over polite to his customers—begging them to take a little brandy, and throwing his goods on the counter—thinks I that man has an axe to grind. When I see a man flattering the people, making great professions of attachment to liberty, who is in private life a tyrant—methinks, look out, good people; that fellow would set you turning grindstones.—When I see a man hoisted into office by party spirit, without a single qualification to render him either respectable or useful—alas! methinks, deluded people, you are doomed for a season to turn the grindstone for a booby.—*Franklin.*

PHENOMENA OF THE BRAIN.

Dr. Wagan, in a treatise on the "*Quality of the Mind*," makes the following remarks:—"One of the most inconceivable things in the nature of the brain is, that the organ of sensation should itself be insensible. To cut the brain gives no pain, yet in the brain alone resides the power of feeling pain in any other part of the body. If the nerve which leads from it to the injured part be divided, it becomes instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced, yet the organ itself is sensible. But there is a circumstance more wonderful still. The brain itself may be removed, may be cut away down to the corpus colassum without destroying life. The animal lives and performs all the functions which are necessary to simple vitality, but no longer has a mind; it cannot think or feel—it requires that the food should be pushed into its stomach; once there it is digested, and the animal will even thrive and grow fat. We infer, therefore, that the part of the brain, the convolutions, is simply intended for the exercise of the intellectual faculties, whether of the low degree, called instinct, or of the exalted kind bestowed on man, the gift of reason."

☛ Love is a sweeter, and stronger principle of obedience than fear. The law is indeed a hammer to break the heart, but the gospel is a key to open hearts. A soul assured of God's love, how it will twine about a precept; suck sweetness of a command; catch at an opportunity; long for a duty. How doth he go like a bee from flower to flower, from duty to duty, from ordinance to ordinance, and extract the very quintessence of all. Such a soul will send back the streams of its affections into the ocean. But such as are frightened into obedience by fear, would soon abuse such love. Love returns love. The love of God alone constrains to genuine obedience.

☛ Keep at work if you would be happy. There is more true enjoyment in sweating an hour, than in yawning a century.

hall break in pieces and consume all these kingdoms, and it shall stand forever."

What! will the kingdom of God be set up? Yes, it will. The saints here are firm in the faith, and some will go to Beaver Island next summer, if they can get ready. They are tired of living with the Gentiles, and I do not wonder at it, for there is nothing but one continual scene of lying, gambling, drunkenness and sectarian ignorance and religious bigotry. Some places seem to equal Sodom and Gomorrah.—Christ said, as it was in the days of Noah, so should it be when the Son of man is revealed. There are some who are willing to hear, and a few who say they will obey. May God help them to obey.

I still keep preaching, although surrounded by enemies, and a howling set of hireling priests, who are laboring for the fleece, and not the flock. May God grant that the kingdom be established in power, that the saints may inherit the earth after the wicked are cut off.

JOHN SHIPPY.

TURNING THE GRINDSTONE.

When I was a little boy, I remember one cold winter's morning, I was accosted by a smiling man with an axe on his shoulder, "My pretty boy," said he, "has your father a grindstone?" "Yes sir," said I. "You are a fine little fellow," said he, "will you let me grind my axe on it?" Pleased with his compliment of "fine little fellow," "O yes sir," I answered, "it is down in the shop." "And will you, my man," said he, patting me on the head, "get a little hot water?" I ran and soon brought a kettlefull. "How old are you, and what's your name?" continued he, without waiting for a reply; "I am sure you are one of the finest lads that ever I have seen; will you just turn a few minutes for me?" Tickled with his flattery, like a fool I went to work, and bitterly did I rue the day. It was a new axe, and I toiled and tugged till I was almost tired to death.—The school-bell rang, and I could not get away; my hands were blistered, and it was not half ground. At length, however, the axe was sharpened, and the man turned to me with, "now, you little rascal, you've played the truant, scud to school or you'll rue it." Alas! thought I, it was hard enough to turn a grindstone this cold day, but now to be called a little rascal was too much. It sank deep in my mind, and often have I thought of it since. When I see a merchant over polite to his customers—begging them to take a little brandy, and throwing his goods on the counter—thinks I that man has an axe to grind. When I see a man flattering the people, making great professions of attachment to liberty, who is in private life a tyrant—methinks, look out, good people; that fellow would set you turning grindstones.—When I see a man hoisted into office by party spirit, without a single qualification to render him either respectable or useful—alas! methinks, deluded people, you are doomed for a season to turn the grindstone for a booby.—*Franklin.*

PHENOMENA OF THE BRAIN.

Dr. Wagan, in a treatise on the "*Quality of the Mind*," makes the following remarks:—"One of the most inconceivable things in the nature of the brain is, that the organ of sensation should itself be insensible. To cut the brain gives no pain, yet in the brain alone resides the power of feeling pain in any other part of the body. If the nerve which leads from it to the injured part be divided, it becomes instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced, yet the organ itself is sensible. But there is a circumstance more wonderful still. The brain itself may be removed, may be cut away down to the corpus colassum without destroying life. The animal lives and performs all the functions which are necessary to simple vitality, but no longer has a mind; it cannot think or feel—it requires that the food should be pushed into its stomach; once there it is digested, and the animal will even thrive and grow fat. We infer, therefore, that the part of the brain, the convolutions, is simply intended for the exercise of the intellectual faculties, whether of the low degree, called instinct, or of the exalted kind bestowed on man, the gift of reason."

☞ Love is a sweeter, and stronger principle of obedience than fear. The law is indeed a hammer to break the heart, but the gospel is a key to open hearts. A soul assured of God's love, how it will twine about a precept; suck sweetness of a command; catch at an opportunity; long for a duty. How doth he go like a bee from flower to flower, from duty to duty, from ordinance to ordinance, and extract the very quintessence of all. Such a soul will send back the streams of its affections into the ocean. But such as are frightened into obedience by fear, would soon abuse such love. Love returns love. The love of God alone constrains to genuine obedience

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THE UNCERTAIN.

"Of constancy no root infix'd,
That either they love nothing, or not long."

We frequently meet with individuals of superior mental capacity, richly endowed by nature, and fully accomplished by education—and yet, because of a fickle and uncertain disposition, of a propensity to attempt many objects, without adhering to and prosecuting one, they find it exceedingly difficult to get along in the world. They are unsteady, uncertain and variable. What they propose to-day they will abandon to-morrow. A successful enterprise only renders them the more sanguine, and thus, in the midst of "good fortune," they will attempt something wild, visionary, and impracticable, and of course fail. We have an individual of this kind before our mental eye at the present moment. He is remarkably clever, nay—highly gifted. Indeed, his mental qualifications are of a very superior order; and his readiness, tact, and talent are undoubted. He is fitted to succeed in almost any undertaking, if he would adhere to and prosecute it with a due degree of perseverance. But, unfortunately, there is no fixity of purpose in his composition. He is as uncertain as the wind. To-day he is an enthusiast in some new enterprise, and to-morrow, the bubble having exploded, he is won away by some still more novel undertaking. And thus he pursues phantoms from year to year, but does not contrive to advance or make his way in the world. Nay, at times he is overwhelmed with misfortune and poverty. He is surprised at his own reverses—he admits his error of inconstancy, and resolves to act with more discretion for the future. But the resolution is only for the hour.

Eager, impulsive and sanguine, he is soon caught by some new phantom, and on he rushes as blindly and as recklessly as ever.—This disposition is a great misfortune. It not only impairs confidence, but it provokes disaster. Admonish our friend upon the subject, glance at his history for a few years, and he will frankly acknowledge his infirmity. Nay, he will point out and deplore his abandonment of enterprises, in which, had he only persevered a little longer, success would have been certain. And this is no rare character in society. The inconstant, uncertain and fickle-minded are to be found all around us. How many, indeed, waste the best hours of their existence in the pursuit of their bubbles! How many become infatuated by some unsubstantial dream, and only awake to find themselves deceived, misguided and betrayed. How many delude themselves into the belief that fortunes are realized by some lucky chance, instead of by untiring exercise of energy, industry and activity in some practical pursuit. Steadiness of purpose is almost essential to worldly success. Constant accumulations, however small, are far more reliable than the hap-hazard chances and gains of bold, wild and even magnificent schemes.

A practical knowledge of business and of men should be regarded as among the essentials of all who aim at pecuniary independence. A close examination into society will exhibit two things—first, that the fickle and uncertain are seldom permanently successful—second, that the constant, the steady and the untiring are seldom permanently unfortnnate. Let us not be misunderstood. If on arriving at the years of manhood, an indivdual discover that he has made a mistake in his business or profession,—that he is not fitted for the particular calling to which he has devoted years of time and attention,—that the prospect is dim and shadowy, and that some other chance or line holds out greater inducements, we would not have him adhere to the old calling, simply because of the original mistake. By no means. But having committed one error, he should dwell upon the subject calmly and thoughtfully before re-entering upon a new enterprise, and having once determined upon a change, he should give a full, an adequate, and an ample trial. Ordinary reverses, a first failure, limited success at the beginning, should not dishearen or depress.

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It is scarcely possible to go into any compa ny whatever without meeting with a sample the class-men, who must be first in every thin and make a point of opposing every argume advanced, no matter what the subject, and wh would declare to-day that so-and-so was rig and true, even though they had solemnly pledge their "sacred word of honor" to the contra yesterday, provided any person present happe ed to be daring enough to think differently them. They are the great guns of public-house and are known in every tap-room and pari from John-o'-Groat's to Land's end. Th are the people who insist upon seeing defe in a play or a picture where every body else s only beauties. They make capital husban before company, though their wives say the is no bearing with them at home. They a captious with strangers, and overbearing amo their families; and, rather than not indul their favorite propensity, will start an argume for the occasion and propose to take eith side of the contest.—*Ex. paper.*

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only, (the only part which can be written,) but also in *power*, or priesthood, or authority, which cannot be written; and in the Holy Ghost, which part cannot be written, and in much assurance, which is testimony, and the testimony of Jesus is the spirit of prophecy, which spirit cannot be written; for the "letter killeth, but the spirit giveth life." 2 Cor. iii. 6.

Again, "that ye should be to the praise of his glory, who first trusted in Christ; in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory." Wherefore Paul prayed for them, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him."—Eph. i. 12–17. By this we learn that the Ephesians trusted in Christ after they heard the word of truth, which word of truth Paul called gospel, but which in reality was only the word of the gospel, "in which also after ye believed," of course the word of truth, the gospel, "ye were sealed with that holy spirit of promise which gave the "spirit of wisdom and revelation in the knowledge of him."

Now Paul says, as quoted before, "our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Now the word of the gospel is all that can be written. Therefore all that the angel claimed as gospel in his declaration. In the Book of Doctrine and Covenants it is said that the Book of Mormon contains the fullness of the gospel of Christ. If, then, the Book of Mormon is the fullness of the gospel of our salvation, it contains the *whole gospel*, that is, all of it. Therefore, of course, there is no more to be revealed, as far as our spiritual salvation is concerned.

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"If the Book of Mormon does not contain the fullness, all and the whole of the gospel of Christ, then the Doctrine and Covenants has told an untruth in sec. 2, p. 2, sec. 13, p. 5, and sec. 11, p. 4." Well, brother J. E. P., you must remember you are a man, subject to the like passions of the rest of us, and you have no better right to sit in judgment upon the word of God than those who belong to the "pillar and ground of the truth." I have shown that, although the Book of Mormon is a record of the fullness of the gospel, yet it does not contain the whole and all of the gospel, after all, brother J. E. Page's *ipse dixit* to the contrary, notwithstanding.

"A fullness of a thing is all and the whole." Now, J. E. Page, I am sorry to be obliged to ask you in candor, if you are not ashamed of such conclusions as these. But your premises are wrong to start with, and your conclusions are certainly ridiculous. A fullness of a thing is all and the whole. Now I want to stir up your exceeding great bump of comparison by asking you to take your half bushel and go into somebody's wheat granary containing fifty bushels or less of wheat, and fill your half bushel ("thing") of wheat, and then ask yourself if "the fullness of a thing (or half bushel) is all and the whole" of the wheat.

Bro. J. E. P., there is one paragraph more on the subject of the fullness of the gospel for the benefit of yourself and other Brewsterites, which is the only one which is positive and to the point. In Doctrine and Covenants you will

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"If the Book of Mormon does not contain the fullness, all and the whole of the gospel of Christ, then the Doctrine and Covenants has told an untruth in sec. 2, p. 2, sec. 13, p. 5, and sec. 11, p. 4." Well, brother J. E. P., you must remember you are a man, subject to the like passions of the rest of us, and you have no better right to sit in judgment upon the word of God than those who belong to the "pillar and ground of the truth." I have shown that, although the Book of Mormon is a record of the fullness of the gospel, yet it does not contain the whole and all of the gospel, after all, brother J. E. Page's *ipse dixit* to the contrary, notwithstanding.

"A fullness of a thing is all and the whole." Now, J. E. Page, I am sorry to be obliged to ask you in candor, if you are not ashamed of such conclusions as these. But your premises are wrong to start with, and your conclusions are certainly ridiculous. A fullness of a thing is all and the whole. Now I want to stir up your exceeding great bump of comparison by asking you to take your half bushel and go into somebody's wheat granary containing fifty bushels or less of wheat, and fill your half bushel ("thing") of wheat, and then ask yourself if "the fullness of a thing (or half bushel) is all and the whole" of the wheat.

Bro. J. E. P., there is one paragraph more on the subject of the fullness of the gospel for the benefit of yourself and other Brewsterites, which is the only one which is positive and to the point. In Doctrine and Covenants you will

find in sec. 50, par. 2: "Behold this is wisdom in me; wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni; whom I have sent unto you to reveal the Book of Mormon, containing the fulness *of* mine everlasting gospel."

This is positive. But, brother J. E. P., what is the meaning of the little word *of*? "The fullness *of* mine everlasting gospel." The word "*of*" H. Tooke "supposes to be a fragment of the Gothic and Saxon noun *afora*, consequence, offspring, follower. 'Solomon, the son *of* (*offspring*) David.' *Of* or *off*, in its modern acceptation, signifies *disjoined, sundered*: A piece *of* (*off*) the loaf, is, a piece *disjoined*, or *separated* from the loaf. The fragrance *of* or *off* the rose." Kirkham's grammar, page 91.

Here then the whole mystery is solved, the Book of Mormon is the fullness *of* (separated, disjoined) the gospel. Why is it the fullness of the gospel? First, because it is the word of truth. Eph. i. 13. Second, that truth is perfect and eternal, and nothing can be added to it to make it imperfect, or make the truth a lie. Third, it is the record *of* the gospel, and not the whole and all the gospel. D. & C. sec. 2, p. 2. It is not the whole gospel, but is "*of* the gospel;" for it is merely the word and the gospel. "It came not in word only, but also in power, and in the Holy Ghost, and in much assurance." 1 Thes. i. 5. The *fullness of* a *thing* is not *all and the whole*. A fullness *of* (disjoined, sundered) is not as much as a "whole and all."

A fullness *of* (offspring) the gospel is not all the whole gospel. The gospel which we have is truth; if truth, it is perfect; if perfect, it is perfectly full of truth. Nothing can be added to perfection to make it any more perfect. But we can have more perfect truths added to our stock of truths or knowledge, and there will be a perfect fullness in those new truths added. So it is as regards revelation. The truths in the Bible were full before the Book of Mormon was revealed: by revealing the Book of Mormon made those truths no more true. Now, J. E. Page, you say, "brethren, let us return to the standard." Do that and you will be in a fair way to be saved. God's *words*, all of them, not merely a part, but "*all the whole*," shall hiss forth to the ends of the earth for a stanard to the house of Israel. But what is the standard of the words of God, or his truth? Paul says, the church of the living God is the pillar and ground of the truth. That is, the standard to try truth by. It is the church of God, out of which you have gone, and you know it. And so do even the Gentiles. They laugh at your arguments now when they compare them with former writings of yours. Now I write this not in malice, but in love. H. P. BROWN.

French Creek, N. Y., March 1st, 1850.

DEAR BRO. COOPER:—It is with much pleasure that I write to you at this time. As to my health, it is good; and, if I mistake not, good health and strong faith is the complaint that generally prevails among the saints who are preparing to go to Beaver Island in the spring. May God help them. Yesterday I was at sister Griffis', and am now at brother Wheelock's. They are all well, and enjoying good faith, which is the assurance of things hoped for, the evidence of things not seen. I have baptized some two or three since my last letter to you. And with the help of God (whether providence is willing or not) I mean to baptize some two or three more the last of this week or the first of next.

I am on my way to Clayton now, where I shall preach next Sunday. And with the help of God I intend to wake them up from their dead, profound sleep, which they have been preached into by the precepts of man. From there I shall go back to the old fishing ground, (Cape Vincent,) and from there to Shemow, and from there wherever the spirit may direct. I noticed in the Herald that brother Wright ordained one High Priest by the name of Silsbury at French Creek. This is a small mistake. His name is Silsbey. Yours in the truth and faith, &c., A. B. CALKINS.

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For the Gospel Herald.

In answer to the article written by, or signed "A Friend of Wesley," purporting to be a kind of a rebut to an article written by myself, I must say it is rather a strange thing for one who styles himself a "Protestant," especially a "Methodist," to meddle with the main subject in view. I have heard the question put to men of all ranks, (when boasting of the great light of the gospel which sprang up under Martin Luther, as though he was particularly called to establish the true church,) how it was that Luther could establish and build up the true church of Christ by virtue of authority received from a false or apostate church, for he claimed no other. But as often as the question has been asked so often it has remained unanswered. The grand reason is, because that to answer it would cut the Protestant world off from all hope: and so it is with the writer of the article to which I refer. If he had taken pains to answer the first question which he quotes from my article, viz., "can a stream rise higher than its fountain?" he probably never would have written anything further.

1. As far as the expression O fudge! is concerned, I am glad that the gentleman has so good an understanding of the meaning. I would say, further, that I always intend to use words best calculated to convey the sense of the subject, and when there is no real sense in a thing I should be very likely to say O fudge! in speaking concerning it. It is a common thing with some school teachers, when their pupils are unruly or disobedient to the laws of the school, to send them out after rods to whip with. And when two or more are engaged in the same transgression, they are frequently made to whip one another. This is the course which I took in my former article, only I made Wesley flog himself, or the Methodists, which is the same in substance, as far as a legal priesthood or ordination is concerned.

2. You say that I "take exceptions to the validity of Mr. Wesley's claims to a legal ordination to the ministry of the gospel, upon the ground that the spiritual gifts were not known to exist in the church for centuries previous to his, Mr. W.'s, ordination, by the ministration of one of its branches." In answer to this I would say there are two points in the quotation which I made from "Wesley's Sermons," from which I drew my conclusions, viz., 1st, because the christian world turned *heathens* again. 2d. "They lost the extraordinary gifts of the Holy Ghost, and had only a dead form left." Then, in answer to the first, I would ask if the christians turned heathens at this time, or soon after, which Wesley affirms was the case, would not their ordinations be heathen ordinations? If so, what kind of qualifications would a *heathen* have after being ordained by a *heathen* for a minister of the gospel? In answering the second I shall answer the quotation which I have made from your second paragraph. I would say, then, that no man can be legally called and ordained to the priesthood where the spiritual gifts do not exist; and for the proof I will refer you to the New Testament. In reference to the ordination of Paul and Barnabas, "the Holy Ghost said, separate them for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away," &c. Acts xiii. 2, 3. Paul, in writing to Timothy, in reminding him of his calling and ordination, says to him, "neglect not the gift that is in thee, which was given thee by *prophecy*, with the laying on of hands of the presbytery." 1 Tim. iv. 14. In all three of these instances the gift of prophecy or revelation is made manifest as an essential part of the calling and ordination to the ministry; and the principle was so strong in the mind of St. Paul that he said, in writing to the Hebrews, "no man taketh this honor (that is, to be a priest or minister of the gospel) but he that is called of God, as was Aaron." Heb. v. 4. The only certain conclusion, then, is, that if the spiritual gifts were not in the church in Wesley's day, Wesley was never called to minister unto the people in the name of the Lord, and therefore had no right to do so.

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second, with regard to the "legal form of ordination," showing that the legal form is a call by revelation, as well as the laying on of hands.

4. "Now, then, does he mean to teach his readers to follow his example in crying out, O fudge! to all claims to the ministry, and to the most efficient and powerful arguments in favor of the truth and against error that any honest hearted and talented man may introduce, simply for the reason that generations before him have held no just claims to authority? and at the same time draw his supposition from this man's assertion that the spiritual gifts had been so long absent from the church?" I only wish to teach my readers to say O fudge! to all *false* claims, and the sophistry used in favor of error. If there is any honest hearted and talented man who has introduced any written claims to authority among the dissenters from the old Roman church, I would be glad to see the production. As far as the assertion of "this man" is concerned, I would say it is not only the assertion of "this man," but of the whole Protestant world, "that the spiritual gifts have been so long absent from the church."

5. In your 5th paragraph your language is so ambiguous that no man can tell what you mean. As far as the first sentence is concerned, with regard to the spiritual gifts, in "establishing any man's claims to similar authority," I have already shown that no man can take the priesthood without a call by revelation, as well as the laying on of hands, if this is what you mean. The next sentence requires me to prove that the "spiritual gifts are to be manifest through the church to test its authority." I would like to know who you wish to have them manifest to. I judge from the expression that you made that it was to unbelievers or heathens. If so, you wish me to do something that the gospel does not require. If so, Christ would have said to his Apostles, "go ye into all the world," and show signs to test your authority, instead of saying, as he did, "go ye into all the world, and preach the gospel: he that believeth," &c., "these signs shall follow." But providing the unbeliever should see signs, would he know they were done by the power of God? Or would he not say, like the Jews, that this man casteth out Devils by the prince of Devils. Paul said, that "no man knoweth the things of God, but by the spirit of God." So say we. For this reason I do not consider heathens capable of testing authority by signs, to know whether it comes from God or not.

6. In answer to your 6th paragraph I would say, it is but a repetition of what you have written once or twice before, consequently answered.

7. In answer to paragraph 7, when did the Roman Catholic church lose the legal form? I will let your eighth paragraph answer this, in your quotation from Mr. Wesley, that it was when "they turned back to heathenism;" for, although they might have continued to lay on hands after this time, yet the ordination would be illegal.

8. Your 8th paragraph is but a refutation of itself.

9. You say, in paragraph 9, "but if this Mr. B. agrees with one of the Mormon champions, that it was in consequence of the church fleeing for protection under the civil arm or state authority, then we, as dissenters from the Romish See, would inquire how it happened when the prophet Joseph Smith sought the Presidential chair that he did not lose his authority to ordain Elders." I do not believe that any "Mormon champion" made such an assertion without qualifying it so as to give a different inference from what you have. Yet the cases are not similar; for when the church fled under Constantine for protection he became the head of the church, as did also his successors, "and assumed to himself the supreme power over this sacred body, and the right of modeling and governing the same." By this means, before the close of the fourth century, "gorgeous robes, mitres, tiaras, wax tapers, crosiers, processions, lustrations, images, gold and silver vases, and many such circumstances of pageantry were equally to be seen in the heathen tem-

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ples and christian churches." Therefore, as Constantine defended the church, he became a stepping-stone of the church from christianity to heathenism; or, in other words, he, with his successors, assisted the "woman" (or church) to mount the "scarlet colored beast." But Joseph Smith, as a citizen, had the same right to seek the "Presidential chair" as any man. As far as "Joe's Apostles" are concerned, when they rejected the word of God, and went into the wilderness, they had about the same success in converting the Indians that the Methodists have had, and both will have to give it up as a hard job. Yet they had as good a right to petition the United States to protect them as any other citizens.

10. In your paragraphs 10 and 11 I discover no argument or assertion to reply to, except what has been done already.

11. In answer to paragraph 12, you have continually harped upon the claims of Mr. Wesley's authority from beginning to the ending of your article. You stated in par. 10 and 11 the claims of Wesley. But what of them? The beggar in the street may give you a quit-claim deed of a large tract of land, yet your claim would be good for nothing. So with Wesley. The first bishops and other ministers in the English church received all their ordinations from the Romish church, which they considered not a true church. Accordingly Wesley, in his time, takes the same course with the English church that the English had taken with the Roman. Now if the English church had authority to ordain, and was the true church, when John Wesley left that church he left his authority also. So with the English when they left the Roman they left all their authority which they ever had there.—And when the church of Rome, with all the other christian churches in that age, turned away from christianity and turned unto the old heathen forms and Jewish ceremonies in worship, then they lost their authority; which, according to Protestant historians, took place chiefly during the fourth, fifth and sixth centuries. But what was the office Mr. Wesley held in the English church? Simply the office of Deacon. But how came the Methodists to have Bishops in their church? Upon the same principle that the first settlers of New England on a certain occasion made a minister. That is, the farmers got together, chose one out of their number, laid their hands on him, and ordained him a minister of the gospel. Dr. Thomas Coke was sent from England to America, where he arrived in 1784, on the 25th of Dec., laid his hands on Mr. Asbury, and ordained him a Bishop. But who ordained Mr. Coke a Bishop? Mr. Wesley, if any one.—But who ordained him one? Nobody. Hence the origin of the Episcopal form of government among the Methodists. Now will the "Friend of Wesley" tell me "if a stream can rise higher than its fountain." If not, let him say with me to such claims, O fudge!

S. P. BACON.

St. Lawrence, N. Y., March 15th, 1850.

BRO. COOPER:—I am now in York State, in company with brother Linnel, assisting brother Silsbey in organizing the brethren and helping them in getting ready for Beaver. We expect seventy or one hundred will leave here in May for that place. I left brother Wright on Monday last. His health has been poor. We have labored very hard. There has been several additions to the branch in Leeds since I wrote you last. We have done oceans of preaching on the front of Kingston, but as yet it amounts to nothing.

Z. H. GURLEY.

DEVELOPMENT OF MIND.

The premature exertion of intellect to which it is stimulated by the constant excitement of emulation and vanity, far from strengthening, tends to impair the health and tone of the brain, and of all the organs depending on it; and hence we rarely perceive the genius of the school manifesting in future years any of the superiority which attracted attention in early life; but we find him on the contrary, either sunk below mediocrity, or dragging out a pain-

ples and christian churches." Therefore, as Constantine defended the church, he became a stepping-stone of the church from christianity to heathenism; or, in other words, he, with his successors, assisted the "woman" (or church) to mount the "scarlet colored beast." But Joseph Smith, as a citizen, had the same right to seek the "Presidential chair" as any man. As far as "Joe's Apostles" are concerned, when they rejected the word of God, and went into the wilderness, they had about the same success in converting the Indians that the Methodists have had, and both will have to give it up as a hard job. Yet they had as good a right to petition the United States to protect them as any other citizens.

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11. In answer to paragraph 12, you have continually harped upon the claims of Mr. Wesley's authority from beginning to the ending of your article. You stated in par. 10 and 11 the claims of Wesley. But what of them? The beggar in the street may give you a quit-claim deed of a large tract of land, yet your claim would be good for nothing. So with Wesley. The first bishops and other ministers in the English church received all their ordinations from the Romish church, which they considered not a true church. Accordingly Wesley, in his time, takes the same course with the English church that the English had taken with the Roman. Now if the English church had authority to ordain, and was the true church, when John Wesley left that church he left his authority also. So with the English when they left the Roman they left all their authority which they ever had there.—And when the church of Rome, with all the other christian churches in that age, turned away from christianity and turned unto the old heathen forms and Jewish ceremonies in worship, then they lost their authority; which, according to Protestant historians, took place chiefly during the fourth, fifth and sixth centuries. But what was the office Mr. Wesley held in the English church? Simply the of of Deacon. But how came the Methodists have Bishops in their church? Upon the sa principle that the first settlers of New Engla on a certain occasion made a minister. T is, the farmers got together, chose one out their number, laid their hands on him, and dained him a minister of the gospel. Thomas Coke was sent from England to Am ica, where he arrived in 1784, on the 25th Dec., laid his hands on Mr. Asbury, and dained him a Bishop. But who ordained Coke a Bishop? Mr. Wesley, if any one. But who ordained him one? Nobody. He the origin of the Episcopal form of governm among the Methodists. Now will the "Fri of Wesley" tell me "if a stream can rise hig er than its fountain." If not, let him say wi me to such claims, O fudge!

S. P. BACON.

St. Lawrence, N. Y., March 15th, 1850.

Bro. Cooper:—I am now in York State, company with brother Linnel, assisting broth Silsbey in organizing the brethren and hel ing them in getting ready for Beaver. We e pect seventy or one hundred will leave here May for that place. I left brother Wright Monday last. His health has been poor. W have labored very hard. There has been se eral additions to the branch in Leeds since wrote you last. We have done oceans preaching on the front of Kingston, but as y it amounts to nothing.

Z. H. GURLEY.

DEVELOPMENT OF MIND.

The premature exertion of intellect to whi it is stimulated by the constant excitement emulation and vanity, far from strengthenin tends to impair the health and tone of th brain, and of all the organs depending on i and hence we rarely perceive the genius of th school manifesting in future years any of th superiority which attracted attention in ear life; but we find him on the contrary, eithe sunk below mediocrity, or dragging out a pai

ful existence, the victim of indigestion and melancholy. On the other hand, some of the most distinguished men who ever lived were in childhood remarkable only for health, idleness, and apparent stupidity.

The illustrious Newton, was, by his own account, an idle and inattentive boy, and "very low in the school," till he reached twelve years of age; and the young Napoleon himself is described as "having good health, and, being in other respects like other boys." Adam Clarke was considered "a grievous dunce" when a boy, and was seldom praised by his father except for his ability *in rolling large stones*, which his robust frame and good health enabled him to do. Shakspear, Gibbon, Byron, Scott, and Davy, were in like manner undistinguished for precocious genius, and were fortunately allowed to indulge freely in those wholesome bodily exercises, and that freedom of mind, which contributed so much to their future excellence. The mother of Sheriden, too, long regarded him as "the dullest and most hopeless of her sons."

Among the many who give great promise in early life, and whose talents are then forced by ill-judged cultivation into precocious maturity, how few live to manhood to reap the reward of their exertions, and how few of those who survive preserve their superiority unimpaired! Tasso was early distinguished, and wrote his immortal epic at twenty-two years of age; but his life was miserable, and his reason disordered. Pascal is another example of the same result, and Kirk White and many others might be named were it necessary.—*Pysiology of Digestion, by Dr. Combe.*

A SHOWER OF FLESH AND BLOOD.

The Fayetteville *North Carolinaian*, of the 9th inst., contains the following marvelous account of an extraordinary phenomenon. We received on Wednesday last the following communication from Mr. Clarkson, through Mr. Holland, of Clinton, and take great pleasure in laying the astonishing particulars before our readers:—

"On the 15th of February, 1850, there fell within one hundred yards of the residence of Thomas M. Clarkson in Sampson Co., a shower of flesh and blood, about thirty feet wide, and as far as it was traced, about 250 or 300 yards in length. The pieces appeared to be flesh, liver, lights, brains and blood. Some of the blood ran on the leaves, apparently very fresh. Three of his (T. M. C.'s) children were in it, and ran to their mother exclaiming, 'mother there is meat falling!' Their mother went immediately to see, but the shower was over; but there lay the flesh, &c. Neill Campbell, Esq., living close by, was on the spot shortly after it fell, and pronounced it as above. One of his children was about one hundred and fifty yards from the shower, and came running to the rest, saying he smelt something like blood. During the time it was falling there was a cloud over head, having a red appearance like a wind cloud. There was no rain.

"The above you may rely on, and by Mr. Holland, you have pieces of the flesh, which are reduced by being kept so long.

Yours, &c, T. M. C."

The piece which was left with us, has been examined with two of the best microscopes in the place, and the existence of blood well established: but nothing was shown giving any indication of the character of the matter. It has the smell both in its dry state, and when macerated in water, of putrid flesh; and there can scarcely be a doubt that it is such.—*Scott's Weekly Paper.*

POOR IRELAND.

It is expected that in the next spring, the tide of emigration will exceed that of preceding years. Thus the capital and enterprise which Ireland had possessed, is leaving her shores—a wretched population remains behind, the dregs of a rural population, of whom the Devon Commission reported that 43 out of every 100 families lived in houses unfit for human habitation. Some idea of the decay going forward may be gathered from the fact that, in Ireland, in 1843, there was 117,448 electors, and now, in 1849 there are only 72,216. The country generally is tranquil, yet it must be remembered that this quietness is mantained by 50,000 soldiers, constabulary and police, spread like net work over the land. It is probable too, that the manhood, the heart to struggle, is quelled in a population living below civilization, without the independence of a savage, content, if day by day they can ward off the agonies of famine.—*Ex. Paper.*

DISCONTENT.

Discontent is a sin that is its own punishment, and makes men torment themselves; it makes the spirit sad—the body sick—and, all enjoyments sour; it arises not from the *condition* but the *mind*. Paul was contented in a prison—Ahab was discontented in a palace; he had all the delights of Canaan, that pleasant land, the wealth of a kingdom, the pleasures of a court, the honors and powers of a throne; yet all this avails him nothing without Naboth's vineyard. Inordinate desires expose men to continual vexations; and being diposed to fret, they will always find something to fret about.

WOMEN'S OPINIONS.

Women are slower to change their opinions than men, exactly because they are adopted on less consideration. Man's opinions are founded on reason, and if you convince his reason, the opinion goes with it; but women's are founded on feeling, and therefore part of themselves, and not easy to change. Men derive theirs from without, women from within. With our sex they are but adopted children; with the other, their own.—*Ex. Paper.*

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THE INFLUENCE OF THE MIND ON THE BODY.

The mind and the body exert a reciprocal sway over each other; and, as the smallest deviation from the standard of high health immediately affects the spirits or the intellect, so does the excess or excitement of one emotion or passion affect the health of the body. What frame is there so hardy as to escape the agitations and afflictions of the mind? And what mind so firm as to remain unharmed amid the infirmities and sufferings of the body?

The influence of the mind as a remote cause of disease is too frequently overlooked in the diligent search for more tangible causes; those of the medical profession ever concentrating their attention upon the physical, are too prone to neglect the mental cause of disease. A knowledge of the secret troubles and anxieties of our patients would, in many instances, shed a new light on their treatment; it might suggest a more speedy and effectual remedy; it might tell us decidedly that it is a moral balm which can alone reach their inward sorrow, and thus we might spare that over-drugging which cannot "minister to a mind diseased." How often does it happen that some unhappy, unrevealed passion or anxiety is preying on the very springs of life, producing fearful and uncontrollable symptoms, which are all unjustly imputed to bad diet, impure air, want of exercise, &c. When the medical attendant possesses the confidence of his patients, his duty is not confidence to the mere prescribing of drugs; he should become the friend, as well as the physician.

The medium by which the injurious influence of a perturbed mind is exerted is the nervous system, which, becoming depressed and deranged, directly affects the whole function of life, but especially that of the stomach and of digestion. We therefore find that those passions or emotions which are in their action depressing—as grief, anxiety, anger, jealousy, the troubles and cares of business, continued mental labor, heartache—occasioned by absence from home or country, or by unrequited love, envy, disappointment, &c., are frequent causes of indigestion. At some period in our lives we have all experienced mental agony, either at the loss of a beloved relative, pecuniary reverses, the shipwreck of the heart's dearest hopes, or other "sad sorrow," and the memory of the hour is too lasting to require present description. Every sudden grief meets with immediate sympathy in the stomach and interferes with digestion; on the instant an exhausting pain, or "sinking," is felt at the pit of the stomach; the mouth becomes parched; a feeling like choking comes on; the idea of food excites loathing; and the attempt to swallow anything solid is unbearable. Suppose an individual in rude, robust health, receives, whilst at dinner, intelligence of some calamity which bankrupts his happiness; with what disgust does he see the savory dishes which a moment before delighted his palate! the function of the stomach is arrested, almost revulsed, and he quits a scene which adds so much to his misery. Shakspear rightly appreciated this property of grief, when he made King Henry say to Cardinal Wolsey—

"————Read o'er this;
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What appetite you have."

When nervous excitement, sorrow, or despondency is of long duration, the indigestion is not only confirmed, but may lead to organic disease of the stomach. The death of Napoleon was, without doubt, caused by continued indigestion, induced and increased by the mental torture he suffered in his confinement at St. Helena, which ended in ulceration, or as some say, cancer of the stomach.

Persons of a gloomy disposition or an irritable temper seldom have a perfect digestion; for "a sour temper makes a sour stomach;" and although low spirits, hypochondriasis, or nervousness is as frequently an effect as a cause, yet we must all admit that the more cheerful and light-hearted of our acquaintance are generally the most vigorous and healthy. The influence of depressing emotion on the liver is so well marked that the word "melancholy" is derived from two Greek words signifiying black bile: and our great bard says we may—

"————creep into the *jaundice*
By being peevish"

During the last few years cases of indigestion, produced by the anxieties of business, the fluctuations of profit and loss, have been most rife. I have daily under my care patients troubled in body, because troubled in estate; and, however successfully medicine may palliate their symptoms, their amelioration, or total disappearance, is commensurate with resignation of mind or brighter prospects.—Men of studious habits, who devote their whole time to severe mental labor, depriving themselves of exercise and natural repose, are generally dyspeptics; the nervous energy is exhausted by the mental application, the stomach becomes torpid, and if the appetite continue, the food lies "heavy" and undigested. The student's midnight lamp is frequently trimmed with gastric juice.—*The Family Physician.*

WONDERS OF PHILOSOPHY.—The polypus like the fable hydra, receives new life from the knife which was raised to destroy it. There are 5041 muscles in a caterpillar. Hook discovered 4000 mirrors in the eye of a drone; and to effect the restoration of a carp, 13,300 arteries, veins, vessels, bones, etc., are necessary. The body of every spider contains four little masses, pierced with a number of imperceptible holes, each hole permitting the passage of a single thread; all the threads to the amount of 1000 to each mass, join together when they come out and make the single thread, with which the spider spins his web; so that what we call a spider's thread, consists of more than 4000 united. Leuwenhock, by means of microscopes, observed spiders, no bigger than a grain of sand, which spun threads so fine that it took over 4000 of them to equal in magnitude a single hair.—*Ex. paper.*

CLEALINESS.—Cleanliness is a mark of politensss, for one unadorned with this virtue can go into no company without giving a manifest offence. It may be said to be the foster-mother of affection. Beauty commonly produces love—cleanliness preserves it. Age itself is not unamiable while it is preserved clean and unsullied. Cleanliness is intimately connected with purity of mind, and naturally inspires refined sentiments and passions.

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GOSPEL HERALD.

VOL. V. No. 4.] VOREE, Wis., THURSDAY, APRIL 11, 1850. [WHOLE No. 172.

GOSPEL HERALD,
PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.
TERMS:
TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.
All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

For the Gospel Herald.

Big Bend of Fox River, Kane Co., Ill., March 24th, 1850.

DEAR BRO. COOPER:—I write to inform you and the saints, that, through the goodness and mercy of our heavenly Father, I am still alive and endeavoring to do his will. My health is poor, and has been for the last six or seven months, and which was the reason, in part, of my coming home last fall. My health while in the east was very poor, and I thought best to come home. On arriving at home, or where my family was, I found them in want of my presence. The most of them, with myself, have been sick the past winter. But I have held meetings in Batavia, and in the region round about, as far as I was able, during the winter, up to the present time; and many are believing, and prejudice is giving way before the force of truth, and many say, if the Bible is true, the Latter Day Saints have all the evidence on their side of the question.

I think the cloud has so far burst which hangs over the people in this region that there will soon be a gathering into the church by baptism. Many are beginning to talk about obeying the gospel in this region; and, if I may judge from past experience, I should think that there will be quite a large accession to the church here soon. But time will determine. I am happy to learn through the Herald of the prosperity of the Elders in the east, south, and north, and I hope that the south will give up many of her sons and daughters the coming season, to settle the inheritance which the Lord is offering to his saints without money and without price. And I also hope that the north and east will not keep back, and that the west will contribute her part in the great work of gathering the coming season.

Beloved brethren, I trust that the time has come for the work of the last days to take a new and vigorous start ahead. Let us continue to strive together to roll on the great work, knowing that our labor is not in vain in the Lord. We have had a close time of it to get through the winter, having house rent to pay and every thing to buy, and having been sick so much. But the Lord has opened the hearts of some of the people to assist us, and more especially our highly esteemed Bro. Ansel Lake, and our old and well tried friend Ludlow Hill, who have been to us fathers and mothers in time of want. May the blessings of the God of our fathers rest upon them and their families, their flocks, and herds, and fields, and basket, and store, and remember them in the day when he makes up his jewels, and reward them for all their labors of love to his saints.

Dear brethren in the Lord, as one of the servants of God, whose duty it is to preach the gospel, I with my brethren in the ministry, wish to be remembered in your prayers, that we may be upheld by the power of God, and be able to finish our work, and have it well done, that peace, and truth may be established again in the earth, and everlasting righteousness may be brought in, to the overthrow of all false doctrines, and the banishment of all evil, and error from our world. May the Lord hasten his work in his time. I shall think it very strange if there should not be several candidates for Beaver Island from this neighborhood the present season. Many are inquiring after the truth,

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Beloved brethren, I trust that the time has come for the work of the last days to take a new and vigorous start ahead. Let us continue to strive together to roll on the great work, knowing that our labor is not in vain in the Lord. We have had a close time of it to get through the winter, having house rent to pay and every thing to buy, and having been sick so much. But the Lord has opened the hearts of some of the people to assist us, and more especially our highly esteemed Bro. Ansel Lake, and our old and well tried friend Ludlow Hill, who have been to us fathers and mothers in time of want. May the blessings of the God of our fathers rest upon them and their families, their flocks, and herds, and fields, and basket, and store, and remember them in the day when he makes up his jewels, and reward them for all their labors of love to his saints.

Dear brethren in the Lord, as one of the servants of God, whose duty it is to preach the gospel, I with my brethren in the ministry, wish to be remembered in your prayers, that we may be upheld by the power of God, and be able to finish our work, and have it well done, that peace, and truth may be established again in the earth, and everlasting righteousness may be brought in, to the overthrow of all false doctrines, and the banishment of all evil, and error from our world. May the Lord hasten his work in his time. I shall think it very strange if there should not be several candidates for Beaver Island from this neighborhood the present season. Many are inquiring after the truth,

and the more they become acquainted with our principles the better they like them. But it is one thing to get the people to believe, and quite another thing to get them to obey. But if we do our duty, all will be well with us.—God bless the faithful saints, is my prayer.

JAMES BLAKESLEE.

PROPHETS.

There is a strange notion which pervades the minds of both professed saints and the world at large, with regard to the purity of the prophets. Some suppose, and some believe, that the prophets were perfectly holy, and every body knew them to be so, and venerated them as the anointed of the Lord. But let us examine the scriptures and see how the prophets sent by the Lord at various times were treated by those who professed to be saints, and the wicked world. As for those who professed to have a knowledge of God, and to be governed by divine revelation, we cannot give a better sample than the one which fell from the lips of Christ to the Jews, as follows: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Matt. xxiii. 33, 34, 35.

Moses, the man of God, who killed an Egyptian persecutor of the children of Israel, was driven from his country and kindred. Elijah had to flee his country and was fed by ravens. Daniel was cast into a den of lions. Micah was fed on the bread of affliction. Jeremiah was cast into the filthy hole under the Temple. And did these afflictions come upon these prophets of the Lord on account of transgressions? No! It was the iron hand of persecution.—And, mark, when these old prophets suffered, the vengeance of God in due time followed and left the wicked opposers of the Lord's anointed like those of Sodom and Gomorrah, like the Egyptians, like Jezebel, who was eaten by dogs, and like all Israel who were led away captive till the Lord had spent his fury upon them, even to this day.

Let us come down to the New Testament times, as so many are praising Christ and his Apostles. To commence with we will take John the Baptist, of whom Christ said there was not a greater prophet born of woman.—He was beheaded by the command of Herod at the request of the daughter of Herodias.—Jesus Christ, the Son of God, was crucified with his hands and feet nailed to the cross. Stephen was stoned to death. Mark, one of the Twelve, was dragged to death in the streets of Alexandria, in Egypt. Peter, who held the keys of the kingdom, was crucified with his head downwards at Rome.

We have given these few samples to show what a prophet has before him, and might follow down to the banishment of John the revelator to the isle of Patmos, but our limits are too small. Suffice it to say, that the servants of God are never welcome among the masses in their own day. Mankind seem to have forgotten that prophets are "men of like passions with themselves," but seem to think that they are of a higher race of beings, (at least the ancient ones.) But not so with modern prophets, or those who preach to them. They are all that the ingenuity of man can call despicable and mean. When we consider that prophets are as subject to temptation as ourselves, we should look with an eye of compassion on the faults of the men, when, at the same time, we are bound to obey the word of God by them, so long as God recognizes them as his anointed. X.

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fectly of his ways, and to do his will in all things, that I may have a right to the tree of life, and enter in through the gates into the city; for I find that I am without, where there are dogs, liars, and those who appear to love lies more than the truth, and have pleasure in unrighteousness. We have had two good treats here this winter, one from Bro. J. W. Briggs, as he was on his way to Steuben Co., some two months since: and one from Bro. E. Page, of the Twelve, both going on their missions in the strength of the God of Elijah, Joseph and James, bearing the tidings of salvation to the inhabitants of the earth, whereby the honest in heart, through obedience to the truth, may be gathered, Zion built up, and a people prepared for the coming Lord, being redeemed from deceit and violence, becoming lively stones, fitly joined together in the new and everlasting covenant, to dwell with God eternally. May God pour upon the President of the church all the the peculiar blessings of light and knowledge that is needful for the saints from time to time, and also preserved him from wolves in sheeps clothing, from the hands of evil doers in all places, and in his return to the stakes of Zion, where he with his associates in the Presidency and the saints may sit together in heavenly places in Christ. REUBEN T. NICHOLS.

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Iniquities whose end is dark as midnight, are permitted to open as bright as the morning; the most poisonous bud unfolds with brilliant colors. So the threshold of perdition is burnished till it glows like the gate of paradise. "There is a way which seemeth right unto man, but the ends thereof are the ways of death." This is dishonesty described to the life. At first you look down upon a smooth and verdant path, covered with flowers, perfumed with odors, and overhung with fruits of grateful shade. Its long perspective is illusive, for it ends quickly in a precipice over which you pitch into inevitable ruin.

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He says: "If God designs to bestow immortality upon man in his purpose, and fill the realms of immortal purity from the human family, then death is a means to bring it to pass. And that the text is right, in saying that we must throw off this earthly mantle, a house of clay." For, says he, "the text cannot be read to agree with the fact that God deviseth means that his banished be not expelled from him in no other way without contradiction." Again he says, "man has become mortal, but all do not agree as to how he came so; whether God made him so, or whether he made himself so; and that the idea will continue to be an important point of faith with certain sects; that is, what God made immortal man made mortal."

Then if this be true, an immortal state is not an exemption from death. And he introduces as proof the saying of Paul, that man was made subject to vanity, not willingly. Rom. viii. 20. He carries the idea here that death is the vanity spoken of, (as that alone is the only thing called in question that it could be applied to with any sense,) and thanks God for his unspeakable gift. Now death cannot be an "unspeakable" thing, as we know what it is; neither immortality, as it is made plain in the gospel. Then, to make the idea still stronger, he says, "we needed a revelation to show us that death was a means which God employed to manifest his glory and the fullest fruition of mortal joys;" and that "if the power of God in relation to our mortal bodies is truly represented in the text, who will say the ashes of the dead will be reanimated and immortalized?"

To strengthen his position still more, he asks gravely, who ordained the dissolution of all created things? And answers, it was God, the judge of the quick and the dead. "Again," he continues, "you ask me what has death to do in delivering us from our banished state of sin?" And answers, emphatically, just what it is appointed to do in the hands of a mediator. Where does he find this gospel? He says, in his application, "God's full purpose is not accomplished in our earthly existence; and to accomplish this purpose we must needs die, or of necessity this mortal must put on immortality;" as though by our spirits' becoming disembodied or unclothed we should then be in the immortal state; showing himself to be entirely ignorant of what immortality is, although it "is brought to light by the gospel," as quoted by him. He says God is not a God of the dead, but of the living; for all live unto him, in the spirit state, and are like the angels of heaven, which he says were not once earthly bodies as we are. Let us for a moment compare the state of an angel with that of a spirit, and see if such statements are true.

John the Revelator, who was carried away by the angel in the spirit to the new Jerusalem, fell at the angel's feet to worship him. The angel said, see thou do it not; for, said he, "I am thy fellow servant, and of thy brethren the prophets;" which shows positively that he once had a body that was earthly, and was a prophet, but which of them he does not say. It appears he had a body, for he talked, showed the city, and measured the foundation of it. Again, when three MEN appeared to Abraham, he fed them, who proved to be the Lord and two angels. The two last went to Sodom, and were entertained by Lot, who went out of the door to appease the multitude who had gathered to abuse the strangers, and were about to break the door, when they put forth their HANDS and drew him into the house and shut the door.

These, with numerous other scriptures, show plainly that they have bodies; for they eat, talk, walk, handle with hands, and even forced Lot into the house. But, on the other hand, a disembodied spirit, being unclothed, having neither hands nor feet like the angels of God, or like men, cannot act upon us in a physical manner as did the angels, for spirit can only act upon spirit. Again, the author in his arguments to sustain the position that it is impos-

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sible for the body after it returns to the dust to be again gathered reanimated and immortalized, but is like water spilt on the ground, asks, "why should I debate this subject, when it is so plainly stated in the word of God?"—And says, "it was only needful to show how unreasonable it is to believe that flesh and blood cannot inherit the kingdom of God, or the spirit world."

Then, to prove his position in the strongest manner, quotes from 2d Cor. v. 1–4: "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven: if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Now as the gospel is a thing of God, and cannot be known but by the spirit of God, for the natural man receiveth not the things of the spirit of God, neither can he know them, for they are foolishness to him, (1st Cor. ii. 14,) it plainly shows the reason why so many foolish theories have been introduced; for all men are natural until born of the spirit.

As the spirit of God is a spirit of intelligence above the natural man, and if any man have not the spirit of God he is none of his, it then follows that they belong to some other being, it is not to be wondered at that a man should take a text spoken by an uninspired woman, on a subject that had nothing whatever to do with death or the immortal state, as a foundation to build a theory so entirely unfounded in the gospel as is that of the author. It is no wonder that his sermon is original with him, or that he should quote such texts as he does as proof of such a position.

In the first place, Paul directs his letters to the church of God, and not to those who are without. And as is done in all scripture, he keeps up a distinction between the saints and those who are not. The text last quoted, as well as the one in Romans, so far from proving his position, proves directly to the contrary; that is, that the body is to be reanimated, and the spirit reunited to the body, and thus become immortal. Paul says, Rom. viii. 22, 23: "We know that all creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the spirit; even we ourselves groan (what for, Paul?) waiting for the adoption, to wit, the redemption of our body."

Well, Paul, what does that mean? It means we, which have the first fruits of the spirit, are waiting to have our bodies redeemed. It appears that Paul, in this, had reference to the resurrection of his body, as he acknowledges he is alive to God already. "For," says he, "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, an eternal house in the heavens, (not eternally in the heavens:) "for in this," (that is, in the house we now have,) "we groan, earnestly desiring to be clothed upon with our house, which is from heaven: if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." 2d Cor. v. 1–4.

Now this is the plain doctrine taught by Paul, as is also shown in chapt. iv. 14, which says: "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you." And in the last verse he says, "the things which are seen are temporal; but the things which are not seen are eternal." Evidently speaking of this body we now have, and the body which is eternal, as the next verse is the text referred to, and explains it thoroughly. These, with a number of other texts, he has presented to prove his position, which are equally as foreign from the position as the two last.

And as to death being the means to bring us to a state of immortality or eternal life, all that is necessary to say is, that that principle is no where taught in the Bible, neither is it hinted at, but is the penalty God pronounced upon man for breaking his law, and is passed upon all men unavoidably. It neither expelled him from the presence of God, nor will it bring him back again into his presence. But man in the beginning was in the presence of God, and would have continued so if he had not eaten of the fruit of the tree of knowledge, producing (blood) corruption. By this means Satan, a fallen spirit, held power over Adam, as also over the whole human family; which, by Christ's keeping the law, he got that power he spoke of when he said, "the hour is coming,

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and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live;" which saying was fully proven by the resurrection of Lazarus; and gives the reason why they shall hear. "For," said he, "as the Father hath life in himself, so hath he given the Son to have life in himself;" (that is, the same life that the Father had, which of course was eternal.) As he says in another place, "he hath power over all flesh, that he might give eternal life to as many as thou hath given me."

So we see he had power given him of the Father to give the same life to others that his Father gave to him. By this he had power to lay down his life and take it up again; for no man took it from him. He tells them again, not to marvel at this, his power; "for the hour is coming that *all* that are in their graves shall hear my voice, and shall come forth; they that have done good to (in) the resurrection of life, and they that have done evil to (in) the resurrection of damnation."

As there is to be a restitution of all things spoken of by all the holy prophets, (that is, to restore something that has been lost by some means,) we can then search and see what is to be restored, and whether the body is to be reanimated or not. Job says, "O that my words were graven with a pen of iron and lead, in a rock forever;" and gives the reason why he wishes it, by saying, "for I know that my Redeemer liveth, and that he shall stand in the latter days upon the earth." He still goes on to state, "though worms devour this body, yet in my flesh (that is, after they have destroyed it) I shall see God; whom I shall see for myself, and mine eyes behold, and not another, though my reins are consumed within me."—Job xix. 23-28.

These words are plain, and need no comment; for he would stand on the earth in the latter days, and though his flesh should be destroyed by worms, yet he should see God; and, as a matter of course, in the place where he should stand, himself also being in the flesh to see him. This is in perfect accordance with the saying, "repent and be converted, that your sins may be blotted out, when the times of refreshing shall come, when he shall send Jesus, whom the heavens must receive until the times of restitution." Acts iii. 19, 20, 21. And it also agrees with the saying of Ezekiel in giving a description of the reanimation of the bones of the house of Israel. The Lord says, "I will open your graves, and cause you to come up out of your graves;" and tells them where he will bring them to, and what land he will place them in when he has done this; that is, bring them to the land of Israel. Any one reading the Bible must know what land God promised to him.

"Then," says the Lord, "ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my *spirit* in you, and ye shall live, and I shall place you in your own land." Ezek. xxxvii. 12, 13, 14. Here we find a plain declaration of what God will do with the bones of the house of Israel, and where he will put them. One thing is, he will put his *spirit*, not blood, in them, and they shall live.

If we needed plainer proof of what a state of immortality is, we might refer to the same being who laid down his life and took it up again, having spilt his blood, being reanimated by that same spirit that has creative power, had moved upon the waters in the beginning, and which will be put in the house of Israel, not only the dead, but also the living, when they ("his elect") shall be gathered from the four winds; for they are all to be restored to their own lands in the restitution. This Jesus showed himself to Thomas, who thrust his hand into his side; and who ate with his disciples, having an immortal life, with the same body that once possessed mortal life, which afterwards ascended to heaven, there to remain until the times of restitution, when God's will shall be done on earth as it is in heaven; when many will come from the east, west, north and south and sit down with Abraham, Isaac and Jacob in the kingdom of heaven, which the God of heaven will set up, and "the kingdoms of this world will become the kingdom of our Lord and his Christ."

Abraham is in possession for the first time of the promise God made to him, which he has never realized, when the earth will be restored and yield its increase, and the Lord God will wipe tears from all faces who will attain to that immortal state. This is a state of immortality worthy of a God. This is what all the prophets looked for, and all spoke of. But departing from this body, that is, the spirit, is no where spoken of as a state of immortality, and cannot be shown. But the redemption of the body, which means the same thing, and is

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synonymous with restitution, is spoken of, or that the body will be made like Christ's glorious body.

The drama which called forth the words of the text occurred between Absalom and Amnon, two sons of David, Absalom having killed Amnon for abusing his sister Tamar, who had fled from his father for fear. It appears that a woman who was deeply interested in the matter, to whom Joab, captain of Israel, gave the very words of the text, in order to get permission of the king for his return; and after having feigned herself a widow, who had two sons who strove together, and one had killed the other and fled, whom the people requested her to deliver up, that they might kill him. By this means she got a firm promise from the king that neither she nor her son should be hurt. She then told him that he was the one who was in the fault; that he had not brought back his banished, (Absalom.) Then comes the words of the text, used only to influence the king to bring Absalom again.

Now if this is an allegory, and represents that we are banished from God, and death is the means to bring us back to him, it is certainly a most singular one. And if it is so, then David, Absalom, Joab and the woman are the likeness of something connected with our return, as well as the text, and also his return and his proceedings with his father afterwards, which certainly is far from showing signs of penitence, or that we shall be inclined to enjoy that beatific rest that God has promised.—Nay, it would most certainly show, if there is any likeness, that instead of enjoying his presence, we should be forbidden that privilege; and instead of being obedient and dutiful sons, we should be seeking by deception and intrigue to take away our heavenly Father's kingdom, having been brought back by his command, instead of our asking the boon of him.

There is, then, as the author remarks, danger of making a wrong application of scripture. And if he is the man whose duty it is to enforce such ideas upon the people, then it is the duty of some one to follow and correct his errors. By the way, if, as he says, the word of God authorizes him, nay, makes it his duty to teach and enforce such truth, I for one should like to know what portion of God's word it is. I am not aware that God ever, at any time, had but two classes of priests to teach the people: one the Levitical, to teach and enforce the law of Moses, and the other to teach and officiate in the law of grace. And I have yet to learn that there is, ever has been, or ever will be any necessity of any other than those that were appointed of God for that very purpose, as there never has been nor never will be a change of the law to call for a different set of officers; neither is there but one other kind named in the Bible, viz., priests of Baal, who, of course, had no legal right whatever to officiate in either law, and were not recognized of God.

And why any man (especially they that are honest) should rise up as a teacher to enforce the laws of God must always remain a mystery to me, unless he can show that he is legally appointed, and holds one of those two priesthoods, or that God has appointed another in their stead, making one or both of the first null and void, or that he has changed the law so as to make another necessary, and more especially as the law of grace is perfect, and, as a matter of course, the priesthood must be perfect also; if not, then the law would be liable to a wrong application. And as the priesthood is after the order of an endless life, I cannot conceive how another could be introduced. As well might a man rise up and say he has a right to teach, construe and enforce the laws of the land without being appointed according to the order of the law, as to pretend to a priesthood without God's law.

A. HALE.

DIED,

In Bennington, Wyoming Co., N. Y., on the 11th of Oct., 1849, Bro. BENJAMIN SHOOK, after a painful illness of three weeks and three days, in the 56th year of his age.

He fell asleep in the hope of a glorious resurrection of the just. Funeral service by Elder R. T. Nichols. Text, Job xiv. 14: "If a man die, shall he live again?"

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KINDNESS.

Is there one being, stubborn as the rock to misfortune, whom kindness does not affect? For my part, it seems to come with double grace and tenderness from the old; it seems in them the hoarded and long purified benevolence of years; as if it had survived and conquered the baseness and selfishness of the ordeal it had passed; as if the winds, which had broken the form, had swept in vain across the heart, and the frosts which had chilled the blood and whitened the thin locks, had possessed no power over the warm tide of affections. It is the triumph of nature over art: it is the voice of the angel which is yet within us. Nor is this all: the tenderness of age is twice blessed—blessed in its trophies over the obduracy of incrusting and withering years, blessed because it is tinged with the sanctity of the grave; because it tells us that the heart will blossom even upon the precincts of the tomb, and flatters us with the inviolacy and immortality of love.—*Ex. paper.*

☞ "My son," said an old turbaned Turk one day, taking his child by the hand, in the streets of Cairo, and pointing out to him on the opposite side a Frenchman, just imported, in all the elegance of Parisian costume, "my son look there! if you ever forget God and his Prophet, you may come to look like that!"

DEAL JUSTLY.

One of our religious exchanges has the follo wing strong remarks on this subject. They drive the nail in to the head and clinch it:—

"Men may sophisticate as they please, they can never make it right, and all the laws in the universe cannot make it right for them not to pay their debts. There is sin in this neglect as clear and as deserving church discipline, as is in stealing or false swearing. He who violates his promises to pay, or withholds the payments of a debt, when it is in his power to meet his engagements, ought to be made to feel that, in the sight of all honest men, he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man 'deal justly,' it is not worth having."

LIFE.

In any adversity that happens to us in the world, we ought to consider that misery and affliction are not less natural than hail or snow, storm and tempest; and that it was as reasonable to hope for a year without winter as for a life without trouble. Do well while thou livest, but regard not what is said of it. The humble current of little kindnesses, which, though but a creeping streamlet incessantly flows, although it glides in silent secrecy within the domestic walls, and along the walks of private life, and makes neither noise nor appearances in the world, pours in the end a more beautiful tribute into the store of human felicity than any sudden and transient flood of detached bounty, however ample, that may rush into it with a mighty sound.

GOOD ADVICE.

Be just, because equity is the support of the human species! Be good, because goodness connects all hearts! Be indulgent, because feeble thyself, thou livest with beings as feeble as thou art! Be gentle, because gentleness attracts affection! Be grateful, because gratitude feeds and nourishes benevolence! Be modest, because haughtiness is disgusting to beings smitten with themselves! Forgive injuries, because revenge perpetuates hatred! Do good to him that injureth thee, in order to show thyself more noble than he is, and to make a friend of him! Be reserved, temperate, and chaste, because voluptuousness, intemperance, and excess, will destroy thy being, and render thee contemptible! In short, be a man; be a sensible and rational being; be a faithful husband; a tender father; an equitable master; a zealous citizen; labor to serve the Lord by thy powers, thy talents, thine industry, and thy virtues; participate with thine associates those gifts which nature hath bestowed on thee; diffuse happiness, contentment, and joy, over all those who approach thee, that the sphere of thine actions, enlivened by thy kindness, may react upon thyself; be assured that the man who makes others happy, cannot be unhappy himself.

☞ It is in the earlier periods of life that thought and imagination are most active and vigorous; and in its decline, when the active principle becomes feeble, that memory acquires new strength, and often continues healthful to the latest period. This in some measure accounts for the fact that old persons rarely approve of modern inventions or allow that their own discoveries admit of improvement. They have a perfect recollection of the utility of every thing that obtained popular favor in their own day, but do not sufficiently investigate any new theory, to see and acknowledge its superiority.

☞ The human heart is a strange thing; but very often, for visible effects which seems unaccountable, there are secret causes sufficient for all. In our dealing with the world, and with each of our fellow men we are too often unjust, and not so much from judging wrongly as from judging at all. "Man can but judge from what he knows," is the common cry of those who find themselves fearfully wrong when all is explained; but the question which each should ask himself is, "Am I called upon to judge at all!" and too often the reply would be, "Judge not, and thou shalt not be judged; condemn not and thou shalt not be condemned;" and yet we do it every day and every hour, in our deeds, in our words, and in our thoughts, lacking that true charity of heart that "thinketh no evil."

SOUND ADVICE.

Never marry a girl who is fond of being always in the street—who is fond of running to night meetings—who has a jeweled hand and an empty head—who will see her mother work and toil while she lies in bed and reads novels, and feigns sickness.—*Ex. Paper.*

☞ A coquette is a young lady of more beauty than sense; more accomplishments than learning; more charms of person than graces of mind; more admirers than friends; more fools than wise men for attendants.

KINDNESS.

Is there one being, stubborn as the rock to misfortune, whom kindness does not affect! For my part, it seems to come with double grace and tenderness from the old: it seems in them the hoarded and long purified benevolence of years; as if it had survived and conquered the baseness and selfishness of the ordeal it had passed; as if the winds, which had broken the form, had swept in vain across the heart, and the frosts which had chilled the blood and whitened the thin locks, had possessed no power over the warm tide of affections. It is the triumph of nature over art: it is the voice of the angel which is yet within us. Nor is this all: the tenderness of age is twice blessed—blessed in its trophies over the obduracy of incrusting and withering years, blessed because it is tinged with the sanctity of the grave; because it tells us that the heart will blossom even upon the precincts of the tomb, and flatters us with the inviolacy and immortality of love.—*Ex. paper.*

☞ "My son," said an old turbaned Turk one day, taking his child by the hand, in the streets of Cairo, and pointing out to him on the opposite side a Frenchman, just imported, in all the elegance of Parisian costume, "my son look there! if you ever forget God and his Prophet, you may come to look like that!"

DEAL JUSTLY.

One of our religious exchanges has the following strong remarks on this subject. They drive the nail in to the head and clinch it:—

"Men may sophisticate as they please, they can never make it right, and all the laws in the universe cannot make it right for them not to pay their debts. There is sin in this neglect as clear and as deserving church discipline, as is in stealing or false swearing. He who violates his promises to pay, or withholds the payments of a debt, when it is in his power to meet his engagements, ought to be made to feel that, in the sight of all honest men, he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man 'deal justly,' it is not worth having."

LIFE.

In any adversity that happens to us in the world, we ought to consider that misery and affliction are not less natural than hail or snow, storm and tempest; and that it was as reasonable to hope for a year without winter as for a life without trouble. Do well while thou livest, but regard not what is said of it. The humble current of little kindnesses, which, though but a creeping streamlet incessantly flows, although it glides in silent secrecy within the domestic walls, and along the walks of private life, and makes neither noise nor appearances in the world, pours in the end a more beautiful tribute into the store of human felicity than any sudden and transient flood of detached bounty, however ample, that may rush into it with a mighty sound.

GOOD ADVICE.

Be just, because equity is the support of the human species! Be good, because goodness connects all hearts! Be indulgent, because feeble thyself, thou livest with beings as feeble as thou art! Be gentle, because gentleness attracts affection! Be grateful, because gratitude feeds and nourishes benevolence! Be modest, because haughtiness is disgusting to beings smitten with themselves! Forgive injuries, because revenge perpetuates hatred! Do good to him that injureth thee, in order to show thyself more noble than he is, and to make a friend of him! Be reserved, temperate, and chaste, because voluptuousness, intemperance, and excess, will destroy thy being, and render thee contemptible! In short, be a man; be a sensible and rational being; be a faithful husband; a tender father; an equitable master; a zealous citizen; labor to serve the Lord by thy powers, thy talents, thine industry, and thy virtues; participate with thine associates those gifts which nature hath bestowed on thee; diffuse happiness, contentment, and joy, over all those who approach thee, that the sphere of thine actions, enlivened by thy kindness, may react upon thyself; be assured that the man who makes others happy, cannot be unhappy himself.

☞ It is in the earlier periods of life that thought and imagination are most active and vigorous; and in its decline, when the active principle becomes feeble, that memory acquires new strength, and often continues healthful to the latest period. This in some measure accounts for the fact that old persons rarely approve of modern inventions or allow that their own discoveries admit of improvement. They have a perfect recollection of the utility of every thing that obtained popular favor in their own day, but do not sufficiently investigate any new theory, to see and acknowledge its superiority.

☞ The human heart is a strange thing; but very often, for visible effects which seems unaccountable, there are secret causes sufficient for all. In our dealing with the world, and with each of our fellow men we are too often unjust, and not so much from judging wrongly as from judging at all. "Man can but judge from what he knows," is the common cry of those who find themselves fearfully wrong when all is explained; but the question which each should ask himself is, "Am I called upon to judge at all?" and too often the reply would be, "Judge not, and thou shalt not be judged; condemn not and thou shalt not be condemned;" and yet we do it every day and every hour, in our deeds, in our words, and in our thoughts, lacking that true charity of heart that "thinketh no evil."

SOUND ADVICE.

Never marry a girl who is fond of being always in the street—who is fond of running to night meetings—who has a jeweled hand and an empty head—who will see her mother work and toil while she lies in bed and reads novels, and feigns sickness.—*Ex. Paper.*

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GOSPEL HERALD.

VOL. V. No. 5.] VOREE, WIS., THURSDAY, APRIL 18, 1850. [WHOLE No. 173.

GOSPEL HERALD,

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TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

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ZION BUILT AND ESTABLISHED FOR THE MILLENIUM.

This is a subject as little understood by the community at large, perhaps, as any one that we could mention; yet we consider it a glorious one, and one of great importance to the world; but before we proceed any farther, we will here take the opportunity to state that it is somewhat difficult to separate the various subjects strewed over the face of prophecy, in consequence of their amalgamation with each other. The subjects of the gathering of Israel, building of Zion, second coming of Christ, and the Millenium, are in some instances all mentioned in the same chapter; therefore, it is not an easy matter to treat upon one, without interfering with the others. In treating upon this subject, we shall, for the sake of brevity, dispense with much comment that might be made: for, indeed, the scriptures are plain of themselves, so much so, that they even point out the materials of which Zion shall be built.

But to hasten, we will commence with the prediction of Joel upon this subject, speaking of the great and notable day of the Lord, when there shall appear signs and wonders in the heavens, and on the earth, blood and fire, and pillars of smoke, the sun darkened and the moon turned into blood, he says: "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel ii. 32. Obadiah says, verse 17th: "But upon Mount Zion shall be deliverance, and the House of Jacob shall possess their possessions." Thus Mount Zion and Jerusalem are to be places of deliverance for those that call on the name of the Lord, at the great and notable day, when he shall cause destruction to come upon the wicked. Hence, we see the importance of a knowledge of this work. Isaiah in the lx. chapter of his prophecy describes the materials for the building of Zion; we insert the whole chapter.

"Arise, and shine; for thy light has come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

"Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy

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God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee: Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction in thy borders: but thou shalt call thy walls Salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory; thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

In the above it is said that the ships of Tarshish are to be engaged in bringing the people from far; also that the Gentiles shall come unto it, and that the Lord shall make it an eternal excellency, a joy of many generations. Isaiah says in another place: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from heat, and for a place of refuge, and for a covert from storm and from rain."—Isa. iv. 4-6.

Again, Isaiah says: "And it shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. ii. 2, 3. From this latter quotation, we learn that Zion is to be a place where people shall gather to from all nations; and that the law of God shall go forth from Zion to all nations. Christ, speaking to the Nephites, is very plain upon this subject: Book of Mormon, page 185, third edition.

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Much more might be said upon this subject; but we think it unnecessary at present: for enough has already been said to convince every candid mind that a Zion or New Jerusalem will be built and prepared for the Millenium; also, that the ancient city of Jerusalem will be rebuilt.

DIED,

In Lockport, Niagara Co., N. Y., on the 7th of March, 1850, of consumption, Bro. Wm. M. DeLaMater, in the 28th year of his age.

He died strong in the faith of the work of God in the latter days, and in God's prophet. When I first saw him he was a stanch and honest Deist; and being attacked by sectarian priests, had every time come off victorious in argument against their pretensions to christianity. But when he heard me proclaim the fullness of the gospel of Jesus Christ, showing that the same cause would produce the same effects under like circumstances, when he heard me challenge five Brighamite Elders to discuss Bro. Strang's claims to the Presidency of the church, and they dare not, when he heard me prove to a demonstration that Joseph Smith was a prophet, and also God appointed James J. Strang through him, he, as an honest man, acknowledged the truth of revelation, and God's prophets, and the work of the latter days, was baptized and ordained a Priest; and, being prepared, he has gone home to work "where the wicked cease from troubling, and the bands of the prisoner fall off." "Blessed are the dead that die in the Lord." Rev. xiv. 13.

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H. P. B.

Prattsburg, N. Y., March 30th, 1850.

BRO. COOPER:—I think perhaps a few lines to the saints through the Herald might not be amiss. So I write, however it is at your disposal. Insert it if you think proper. I have heard but little from Voree lately. I preached in Madison Co. some time, in different towns, where the fullness of the gospel had never been heard; finding, as usual, the influence of all orthodox teachers setting against me, I went directly to their synagogues, and offered to compare or measure strength with them. But they seem to think that "error" may be stronger than (their) truth; for they studiously avoid an encounter. But the "rulers" very piously cast me out of their synagogues.

A very good influence, however, is felt in that region, and many testify of a truth that "this is indeed the gospel." I baptized some half a dozen just before I left, and among them an uncle, who was ordained an Elder. There is every prospect of a large branch being raised up in that place. There seems to be a general blight upon the sects in this State, at least as far as my observation has extended. They are converting their churches into boarding-houses, hay-barns and play houses. One of the largest class of churches in Syracuse is used for a theatre, while others are literally the habitations of moles and bats, (or rats,) and the cricket chants forth his grating note where the choir used to sing their "sacred songs."

This reminds me of a certain passage in Pliny's letter to Trajan, wherein he deplores the forsaking of "the temples of the Roman gods, caused by the teaching of the disciples of Christ." If there is a parallel in the cases, what a sweeping inference flows from it! Are these heathen temples? Must they be abandoned to become saints? Who will answer? What are "synagogues of Satan?" Does any act the part of Pliny and Trajan now? Call up Joseph and Hyrum, and David Patten, and a score of others who were as "inflexible" and "obstinate" in adhering to their faith as those Pliny dealt with, and were deemed equally "deserving to be punished," (that is, killed.) And have not the patrons of these "churches" (now desolated) sat in council with the shedders of innocent blood? The very breath inhaled in these pulpits has served to blow the flame of prejudice—to inflate all the angry passions of the "baser sort," who have acted out as did their "fathers when they killed the prophets, and those that were sent unto them," and the desolation of their "houses" is but the foretaste of that "utter desolation which is determined" upon the earth and the inhabitants, who "know not the truth," and "obey not the gospel."

This has emphatically been called a day of wonders. The power of steam, as recently developed and applied, is truly a wonder. The taming the "fierce lightning" to do our bidding is wonderful. The coming forth of the "Book of Mormon," and its translation by the "unlearned," and the subsequent gathering of so many ten thousands through the ministry of that "unlearned" man is a common wonder. And that he should, just before his death, while surrounded with threatning and menace "foreboding of evil," and consternation of friends, with the solicitude for those ties endeared by blood and the common instinct of self-preservation, that he should quietly sit down and "appoint another in his stead," knowing that this "other" could not act until he was "offered up," is also a wonder.

This is too wonderful for many, who said, as they did in David's time, (see Psa. lxxiv. 9,) "There is no more any prophet, neither is there any among us that knoweth how long," (before we will have a prophet,) "to the end of these wonders." If none can reach the "end" of wonders, who (but the wicked) will stumble or mock because of wonders? But here is a new wonder presenting itself, claiming to be "heard," and many cannot avoid obeying the mandate "to hear."

I refer to the "mysterious rappings" in this State, more especially at Rochester and Auburn. You have doubtless heard of them, that the rappings purport to be caused by spirits of the departed, and they spell out by the alpha-

Prattsburg, N. Y., March 30th, 1850.

BRO. COOPER:—I think perhaps a few lines to the saints through the Herald might not be amiss. So I write, however it is at your disposal. Insert it if you think proper. I have heard but little from Voree lately. I preached in Madison Co. some time, in different towns, where the fullness of the gospel had never been heard; finding, as usual, the influence of all orthodox teachers setting against me, I went directly to their synagogues, and offered to compare or measure strength with them. But they seem to think that "error" may be stronger than (their) truth; for they studiously avoid an encounter. But the "rulers" very piously cast me out of their synagogues.

A very good influence, however, is felt in that region, and many testify of a truth that "this is indeed the gospel." I baptized some half a dozen just before I left, and among them an uncle, who was ordained an Elder. There is every prospect of a large branch being raised up in that place. There seems to be a general blight upon the sects in this State, at least as far as my observation has extended. They are converting their churches into boarding-houses, hay-barns and play houses. One of the largest class of churches in Syracuse is used for a theatre, while others are literally the habitations of moles and bats, (or rats,) and the cricket chants forth his grating note where the choir used to sing their "sacred songs."

This reminds me of a certain passage in Pliny's letter to Trajan, wherein he deplores the forsaking of "the temples of the Roman gods, caused by the teaching of the disciples of Christ." If there is a parallel in the cases, what a sweeping inference flows from it! Are these heathen temples? Must they be abandoned to become saints? Who will answer? What are "synagogues of Satan?" Does any act the part of Pliny and Trajan now? Call up Joseph and Hyrum, and David Patten, and a score of others who were as "inflexible" and "obstinate" in adhering to their faith as those Pliny dealt with, and were deemed equally "deserving to be punished," (that is, killed.) And have not the patrons of these "churches" (now desolated) sat in council with the shedders of innocent blood? The very breath inhaled in these pulpits has served to blow the flame of prejudice—to inflate all the angry passions of the "baser sort," who have acted out as did their "fathers when they killed the prophets, and those that were sent unto them," and the desolation of their "houses" is but the foretaste of that "utter desolation which is determined" upon the earth and the inhabitants, who "know not the truth," and "obey not the gospel."

This has emphatically been called a day of wonders. The power of steam, as recently developed and applied, is truly a wonder. The taming the "fierce lightning" to do our bidding is wonderful. The coming forth of the "Book of Mormon," and its translation by the "unlearned," and the subsequent gathering of so many ten thousands through the ministry of that "unlearned" man is a common wonder. And that he should, just before his death, while surrounded with threatning and menace "foreboding of evil," and consternation of friends, with the solicitude for those ties endeared by blood and the common instinct of self-preservation, that he should quietly sit down and "appoint another in his stead," knowing that this "other" could not act until he was "offered up," is also a wonder.

This is too wonderful for many, who said, as they did in David's time, (see Psa. lxxiv. 9,) "There is no more any prophet, neither is there any among us that knoweth how long," (before we will have a prophet,) "to the end of these wonders." If none can reach the "end" of wonders, who (but the wicked) will stumble or mock because of wonders? But here is a new wonder presenting itself, claiming to be "heard," and many cannot avoid obeying the mandate "to hear."

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bet what they wish to communicate. Hundreds, perhaps thousands in this State, have tested this matter to their satisfaction, and verily believe them *bona fide* spirits, and their communications they regard as truth. So by putting on record the following questions and answers this class of persons might be benefited.

I heard the questions asked, (and asked part of them myself,) and the answers given by the "rappings." Question. Do you know (addressing the spirit) anything about the "Book of Mormon?" Answer. Yes. Ques. Did Joseph Smith translate that Book? Ans. Yes. Ques. Is it a true record? Ans. Yes. Ques. Record of what? Ans. O-n-e e-v-e-n-t. I had some questions answered seemingly too hard for strangers or men to answer, unless they could read the mind. I took from my pocket the "Diamond" unknown to any in the house or the city, (Auburn,) put my finger on the letter of appointment and asked, is this document what it purports to be? Ans. Yes. Ques. Who wrote this? The answer was, Joseph Smith. The admonition of the Apostle, "try the spirits," will most assuredly commend itself to this generation. There are many in this place believing. Yours in the faith of the Son of God, J. W. BRIGGS.

Leeds, C. W., March 27th, 1850,

DEAR FRANK:—Knowing that the saints feel an interest in the cause of truth, I sit down this morning to inform them of the work in Canada. The work is rolling on. There are calls for preaching on every side of us. Things wear a different aspect at this time than when I first came here. Last fall, in the month of September, I commenced preaching; some believed, some disbelieved. Some said I had better be at work, some threatened to mob me, and some threatened to tar and feather me. But I put my trust in God. I was here alone, without money, poorly clad, and cold weather coming on. I prayed to God continually to commence a work here. God heard my prayers, and I commenced to baptize some. The hireling priests began to howl. They knew their craft was in danger.

At this time the Lord in his kindness sent Bro. Gurley. We preached in this place, Crosby, and Lansdown till in the month of January, when Bro. Savage came, and he backed up our testimony, that the word of God might be true, and out of the mouths of two or three witnesses every word might be established.—We commenced baptizing, and, through the blessing of God, we have a church built up here of twenty-six members, including two Elders, one Priest, one Teacher, and one Deacon. Besides this there are several members scattered about over the country, in one place and another, and a great many more believing the word, who I expect will be baptized before we go west.

Bro. Savage has gone to the Indian woods to preach to the Lamanites. He has been gone five weeks. We have not heard from him since he went away, but I expect he has had good success, or he would have been back before this time. Bro. Gurley has gone to York State, to help the saints to gather up to the Island. The spirit of gathering prevails among the saints every where I have been. In this place all the talk is about Beaver and preaching the gospel. They are willing to do all they can to roll on the work. Sometime since I went on a short mission to the front end of Lansdown, and took Bro. Andrew Cairns with me. He is a brother to John Cairns, and I think he will fill his place in preaching. On the 20th of this month I had the pleasure of hearing him preach to a congregation, who believed what he said to be true. He has a great desire to go to Scotland, his native land. I think he would be just the man, for he is a well informed man, of good sound judgment; and, what is more than all, he has a testimony of the work through the gifts of the gospel.

We returned to Leeds on Saturday, the 24th. When I heard where the meeting was, I hurried to the place; the meeting had commenced. A young Elder, who, when I came here, was in the vanities of the world, but now a preach-

bet what they wish to communicate. Hundreds, perhaps thousands in this State, have tested this matter to their satisfaction, and verily believe them *bona fide* spirits, and their communications they regard as truth. So by putting on record the following questions and answers this class of persons might be benefited.

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"OTHER SACRED RECORDS."

Here is rather a rich idea from J. C. Brewster's "Burlington, Wis., correspondent, Dec. 10th, 1849," page 107, Vol. 2, Olive Branch. Hear it, ye wise men of the "dispensation of the fullness of times:" "Our meetings (at Voree) continue to be interesting; in which we read the Olive Branch and OTHER *sacred records.*" From these words, "the Olive Branch and *other* sacred records," we are as much as told the "Olive Branch" is a "sacred record."

What is it a record of? And what makes it any more "sacred" than a Baptist or Presbyterian journal of their church, doctrines, events? &c., &c. If it is a sacred record, is it one of the "two hundred and four" books of Esdras, or, as the marginal reading has it, "nine hundred and four books," which gives it the sacredness of which the "Burlington, Wis., correspondent" speaks? I never mistrusted the Olive Branch was ranked by the Brewsterites with the "other sacred records" before. But perhaps this writer was afraid Brewster would fail in his life time to write the "two hundred and four books," or, as the marginal reading has it, "nine hundred and four books," and he wants to help him get them out to the world by ranking the Olive Branch among "*the other sacred records.*" H. P. BROWN.

LIFE.

"My life is a lovely story, happy, and full of incident." This is the first sentence in Hans Christian Andersen's "True Story of my Life," and the sequel fully bears out the observation. Romance and beauty are shed in endless variety around his path; a loving genius seems always to accompany him. But of how few, comparatively, who have lived, or are now living, can this remark truthfully be said? The fact is, that human life, in all its forms, and, taken in the aggregate, presents a preponderance of sorrow and misery over real and genuine happiness. The uncertainty of friendship, the frequent disappointment, the physical ills, and the accident of death, serve to shroud this life in a mourning dress as it were; and the folly of man himself, expending itself in vice, reaps for him an abundant harvest of trouble and perplexity.

His is a general view of life, but in its details we notice every variety of difference.—Like the chameleon, it possesses its own true and proper complexion, but varies according to the light in which it is viewed. The sanguine man sees all things in the "rosy light" of hope and promise; to the misanthrope everybody and everything "goes contrary." To the one life is a constantly glowing sunshine, to the other it is a dreary and cloudy landscape. The wicked collect from life all that is ignoble and impure, and may be said to live in the *dungeons* of the world, shut in from the healthy atmosphere without; the good see in life all that can create thankfulness, and lead men to God.

The homely farmer, who seldom leaves his chair in the chimney corner long enough to get cold, may be said to live at the bottom of a deep valley, shut out from the mighty prospect beyond. A prominent statesman, who takes part in the greatest events of the day, may, in like manner, be said to stand on a lofty hill, whence he beholds the vast landscape of the world, spreading around and beneath him. To these two men what a different thing life is! both possessing similar faculties, their lives are as widely sundered as the poles. Some people devote themselves to one pursuit and some to

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The scholar sees "books in the running brooks;" to him life is one great book. The man of fashion treats life as a circle, to be made up continually of opera, ball and rout; and, accordingly, he lives for these things. The philosopher deems life a period to be devoted to contemplation; his existence is a long continued study. How different is life to the rich and the poor; the healthy and the sick! To a merry girl, surrounded by affluence and the comforts of home, life laughs; to the poor orphan it is dressed in tears. Life has many faces; various as those that look at it. The world contains much happiness, it also contains much misery; there is the happy home and likewise the desolate hearth. There are kind angels scattered about the earth here and there, but we often meet with demons in human form.—Some people use life as it should be used; the majority, alas! abuse it. Many live merely to enjoy themselves, happy if they succeed in being wafted down the stream of existence without much obstruction to their personal comfort—this is abusing life. Others, happily, regard life as a discipline, and an opportunity of improvement and progression—these use it. To meet the responsibilities and duties of life manfully; to seek to "grow wiser and better as time wears away" should be our grand aim, and in proportion as we carry this out, so shall we reap from life more and more treasures, and assimilate it more to that which Hans Christian Andersen described his to be.—*Ex. Paper.*

ATTEMPTING TOO MUCH.

There is such a thing in this world as attempting too much.—With all the haste to get rich, there is still more haste to "show off" what one is really not worth. If people could conceive the ridiculous attitude which they place themselves in by attempting an appearance which nothing short of the most exorbitant hopes could justify, they would be prone to draw their horns in a bit, and to practice a little more contentment and a little more honesty. They remind us of the villa of a gentleman, which though its rooms were but closets, presented such a gallant outside, that we will hastily describe it. It has turrets two feet in breadth, with battlements like the side crust of a Christmas goose pie. To complete the appearance of a castle, you enter by a drawbridge, which exactly resembles the lid of a traveling trunk. To the right of the house is a puddle, dignified with the name of a harbor, and defended by two redoubts, under cover of which lies a vessel of the size of an ordinary bathing tub. We might put more in the picture, but we have said enough to show that the gentleman of the villa, like a great many others, makes too much outside show. Of course no one can help smiling at this weak assumption of importance. Cut your coat according to your cloth, is a homely but common-sense adage. The man who is honest with himself, who assumes nothing but what is just, will not be apt to assume too much.

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Whenever anybody comes to you with a story concerning somebody or anything, and prefaces it with the stereotype phrase, "*they say*," you may rest assured that nine times out of ten, that report, remark, or story, is a lie. When the author of a report must be suppressed, there is something wrong in "Denmark." No story, true in all its parts, need be prefaced with "they say." Let those who know it report it boldly, or keep it an entire secret. We could bring some illustrations of this subject did we deem it at all necessary. No doubt every man will readily apply it to himself.—*Columbia Democrat.*

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ODE TO SPRING.

BY MISS ELIZA R. SNOW.

Joyous spring! with joy I greet thee—
In thy smiles, I smile to meet thee,
Now stern winter's frown is gone:
Nature welcomes thy retiring—
Laying off her garb of mourning,
Puts her bridal tresses on.

Insects round my feet are humming—
Music on each gale is coming
With a soft, melodious sound:
Beauty wakens from its slumbers,
And in countless, flowing numbers
Pleasure's streams are eddying round.

Mingled flowrets gaily blooming,
With the twilight breeze perfuming,
Glade and glen: the woodland grow:
With unnumber'd speeches ringing—
There the sportive tribes are singing
Tender sonnets to their loves.

There the city's heart rejoices—
Business with her thousand voices,
With improvement steps apace:
Architecture is unfolding,
Specimens of richest moulding,
Rising up with lofty grace.

Welcome spring! estranged from sadness—
Paragon of nature's gladness!
Welcome to a heart like mine:
Other seasons have their pleasures—
Autumn has its dropping treasutes—
Hope's fair prospect, spring is thine.

ADVICE TO BOYS.

Be brisk, energetic, and prompt. The world is full of boys, and men too, who drawl through life, and decide on nothing for themselves, but just draggle one leg after the other, and let things take their own way. Such people are the dull stuff of the earth. They hardly deserve as much credit as the wooden trees, for the trees do all they can in merely growing, and bearing only leaves and seeds. But these poor, drawling, and draggling boys do not turn their capacities to profit half as far as they might be turned; they are unprofitable, like a rainy day in harvest time.

Now the brisk, energetic boy will be continually awake, not merely with his bodily eyes, but with his mind and attention during the hours of business. After he learns what he has to do, he will take pride in doing it punctually and well, and would be ashamed to be told what he ought to do without telling. The drawling boy loses in five minutes the most important advice; the prompt, wide-awake boy never has to be taught twice, but strains hard to make himself up to the mark, as far as possible out of his own energies. Third-rate boys are always depending on others; but first-rate boys depend upon themselves, and after a little teaching, just enough to know what is to be done, they ask no further favors of anybody. Besides, it is a glorious thing for a boy to get this noble way of self-reliance, activity, and energy.

CURIOUS SYMPATHY OF SOUND.

It is owing to the sympathetic communication of vibrations, that persons with a clear and powerful voice, have been able to break a large tumbler glass, by singing close to it its proper fundamental note. We have heard of a place where a person broke no fewer than twelve large glasses in succession. The sympathy of vibration, or tendency of one vibrating body to another in the very same state of vibration, shows itself remarkably in the case of the going of two clocks fixed to the same shelf or wall. It was known near a century ago, that two clocks set a going on the same shelf will affect each other. The pendulum of the one will stop that of the other, and the pendulum of the clock that is stopped, after a certain time will resume its vibrations, and in its turn, stop that of the other clock. Mr. John Ellicott, who first observed these effects, noticed that two clocks, which varied from each other ninety-six seconds a day, agreed, to a second, several days when they were placed on the same rail. The slowest of these two clocks, which had a slower pendulum, set the other in motion in sixteen minutes and a half. These effects are clearly produced by the small vibrations communicated from one pendulum to the other, through the shelf or rail, or plank on which they both rest. It has been found that two conflicting sounds produce silence, as two converging rays of light produce darkness.—*Herschel on Sonnd.*

MUSIC.

How many emotions are there indigenous to the human breast that can only find vent in song! Man could never have been without it else he would not have possessed the soul capable of such emotions. Our earliest knowledge of the first tribes of the earth show us that they were no strangers to the art divine. Music had found an early home through all the world: even the wild Indian has his chant, his war song, and his death song. Let us duly appreciate an art which is so peculiarly calculated to add to our happiness, to assist in the cultivation of the better feelings of the heart; let us cultivate an amusement so rational and innocent, thereby adding to the pure, quiet, fireside enjoyments of home.

☞ It has been observed, with much significance, that every morning we enter upon a new day, carrying still an unknown future in its bosom. How pregnant and stirring the reflection. Thoughts may be born to-day which will never die. Feelings may be awakened to-day which will never be extinguished. Hopes may be performed to-day, the consequences of which may be realized during eternity.

☞ How mean a thing is a man with little motive power!—All the abilities nature has given him lie useless, like a great and beautiful machine, ready at every point for useful action, but not a wheel turns for want of a starting power! And the true and indispensable power is energy.

☞ A false friend is like a shadow on a dial which appears in fine weather, but vanishes at the approach of a cloud.

ODE TO SPRING.

BY MISS ELIZA R. SNOW.

Joyous spring! with joy I greet thee—
In thy smiles, I smile to meet thee,
Now stern winter's frown is gone:
Nature welcomes thy retiring—
Laying off her garb of mourning,
Puts her bridal tresses on.

Insects round my feet are humming—
Music on each gale is coming
With a soft, melodious sound:
Beauty wakens from its slumbers,
And in countless, flowing numbers
Pleasure's streams are eddying round.

Mingled flowrets gaily blooming,
With the twilight breeze perfuming,
Glade and glen: the woodland grow:
With unnumber'd speeches ringing—
There the sportive tribes are singing
Tender sonnets to their loves.

There the city's heart rejoices—
Business with her thousand voices,
With improvement steps apace:
Architecture is unfolding,
Specimens of richest moulding,
Rising up with lofty grace.

Welcome spring! estranged from sadness—
Paragon of nature's gladness!
Welcome to a heart like mine:
Other seasons have their pleasures—
Autumn has its dropping treasures—
Hope's fair prospect, spring is thine.

ADVICE TO BOYS.

Be brisk, energetic, and prompt. The world is full of boys, and men too, who drawl through life, and decide on nothing for themselves, but just draggle one leg after the other, and let things take their own way. Such people are the dull stuff of the earth. They hardly deserve as much credit as the wooden trees, for the trees do all they can in merely growing, and bearing only leaves and seeds. But these poor, drawling, and draggling boys do not turn their capacities to profit half as far as they might be turned; they are unprofitable, like a rainy day in harvest time.

Now the brisk, energetic boy will be continually awake, not merely with his bodily eyes, but with his mind and attention during the hours of business. After he learns what he has to do, he will take pride in doing it punctually and well, and would be ashamed to be told what he ought to do without telling. The drawling boy loses in five minutes the most important advice; the prompt, wide-awake boy never has to be taught twice, but strains hard to make himself up to the mark, as far as possible out of his own energies. Third-rate boys are always depending on others; but first-rate boys depend upon themselves, and after a little teaching, just enough to know what is to be done, they ask no further favors of anybody. Besides, it is a glorious thing for a boy to get this noble way of self-reliance, activity, and energy.

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GOSPEL HERALD.

VOL. V. No. 6.] VOREE, Wis., THURSDAY, APRIL 25, 1850. [WHOLE No. 174.

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A Revelation and Vision of the Indian Mission.

I, James J. Strang, was at Elizabeth, on the Monongahela River, on the twenty-fifth day of August, in the year one thousand eight hundred and forty-six, and had a vision, and lo I beheld a land amidst wide waters, and covered with large timber, with a deep broad bay on one side of it. And I wandered over it upon little hills and among rich vallies, where the air was pure and serene, and the unfading foliage, with its fragrant shades, attracted me till I wandered to bright clear waters, scarcely ruffled by the breeze. And Indians in canoes glided about, and caught fish, and sat down to eat; and they gathered in assemblies, and were taught words of truth and ways of holiness, and they hearkened. And I beheld many wonders there.

And one came near unto me, and I said what meaneth this? And he answered and said, behold, here shall God establish his people, even the sons of Joseph, on an everlasting foundation, and from hence shall the gospel of the kingdom go unto the tribes, and they shall not any more be despised, for the nations that set the foot upon their necks will be cut off that they be no more a people. Behold he hath already begun it. The sword is already bathed in blood, which spareth not their destroyers. And blood shall not cease till their most haughty oppressor is laid low to rise no more. And he hath chosen this nation to begin vengeance for them. And if this people will turn unto him, and repent of all their evil deeds, and no more slay the prophets, which he sendeth unto them, but will hearken unto them to do the things which they shall speak unto them, and keep the words of the Lord, and his commandments to do them, then will he exalt the nation and establish it, for he hath raised it up by the hands of wise men, whom he set up for that very purpose, to be the instrument of his purpose in the last days.

And upon this land where thou standest shall the gospel of the kingdom be established among the Lamanites, and from thence shall it go forth to their tribes. And blessing, and honor, and great glory shall be on those that teach them, for he will make their arm strong, and their bow shall abide in strength, and they shall not bow to the oppressor, and the power of the Gentile shall not be on them, for the arm of God shall be with them to support.

And here shall the Lamanites come to learn the law of the Lord their God, who hath preserved them, that they be not utterly destroyed. And other barbarians shall come also, and shall learn ways of holiness; for the Lord their God shall teach them, and his people shall instruct them, and shall go forth as ministers of truth unto all people.

And I asked him what meaneth all this? and he said unto me, thou art carried away in the spirit, and brought to this land in the midst of waters, in the north country, that the Lord might show thee what he will do hereafter. For here shall be a stake and a corner stone of Zion, for the strengthening of her curtains

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Behold thou shalt see this land with thine own eyes before thou returnest to thine house, and shalt long to set thy foot upon it. Nevertheless when the children of the household of faith have peace, then thou shalt go there and minister in the work of the Lord thy God. Spy it out, therefore, and let the servants of God dwell there to do his work, for it hath abundance in the riches of the forest, and in the riches of the earth, and in the riches of the waters; and there shall the children of God learn his law to do it.

And the Lord God shall add possessions unto the faithful, and give good gifts unto them that keep his law, and he will establish them therein forever. And their possession shall become as a paradise, yielding fruits every month, and the strength of Zion shall be there to do the work of the Lord, to work deliverance to the captive and judgments upon the ungodly, in the day of the Lord. For he will exalt his people in righteousness, and deliver them in judgments. And the Gentiles shall be made the instruments of his purposes and by them will he work deliverance. The Lord will show thee all things in his time.

For the day is near when thou shalt meet many Lamanites, and shalt talk with them of these things. And with them shalt thou behold this land, and then shalt thou begin this work. If Satan hinder thee strive against him, and thou shalt overcome, and shalt prevail, for the Lord God hath spoken it.

CHARITIES.

To diffuse immediate happiness upon those near at hand, without reference to future and more permanent good, is the shortsighted object of the uncultivated feeling of benevolence. When cultivated, but with a wrong direction, its operation is still of the same kind, but more mischievous, as it is exerted through a wider sphere. Many of the wide-spread charities of the present day furnish examples of this.—They seek to remedy a present evil—to relieve a present suffering, by means which multiply for the future these pains and sufferings many fold. A late writer on the principles of charitable institutions remarks, that they are more numerous—that more exertions are made for the relief of the poor now than at any former period—yet poverty and crime are on the increase.

What is the reason of this? The writer alluded to goes on to prove that it is to be found in the fact, that remedies are often applied without discriminating between the different causes which produce these evils, and therefore perpetuate and increase them, or at best only palliate them. But the real cause of this want of discrimination and consequent failure, is the fact that it is not real benevolence at work, but a something between the *seeming* of love of approbation and a bargain to get as cheaply as possible to heaven. People wish to stand well in the opinion of their neighbors, and they have likewise heard that "he that giveth to the poor lendeth to the Lord," and they approve of the security and invest a small sum, but never more than they can conveniently spare; to do that would be imprudence.—They do their charities, that is, give annual guineas, the press generally blowing a trumpet before them; but they neither watch the spending of the money, or care much what becomes of it—consequently, the more remote the sphere of operation—if to build a church at Jerusalem for converted Jews, or to make christians of Caribs—the more liberal the donation.

Children should be early taught to distinguish between seeming and real benevolence—between generosity that costs nothing, that is, involves no self-sacrifice or even self-denial,

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"PROVE ALL THINGS."—PAUL.

How shall we prove them, says one? The same Apostle gives us the criterion, in the following words: "The church of the living God is the pillar and ground of the truth." This being the case, it is an easy matter for the saints of God to test the truth or falsity of any principle or doctrine that may be advanced, by bringing it before the church. If the church approves of it, it is of God; if not, it is of the Devil. This agrees with the teachings of our Savior. Speaking of a brother overtaken in a fault, after the proper measures have been taken to reclaim him, without effect, he says: "If he neglect to hear the church, let him be unto thee as a heathen man and a publican."

This is an end of controversy concerning the matter. The church being founded on the rock, (revelation,) with Apostles and prophets for the work of the ministry, is infallible in her decisions. The saints in former days understood this principle. When a dispute arose among them concerning the necessity of the Gentiles keeping the law of Moses, it was submitted to the council of the church at Jerusalem for final settlement. Let this be a pattern to the saints in the last days. "Prove all things" by the church of the living God, the "pillar and ground of the truth."

EXPLORATION OF THE ARCTIC REGIONS.

The first attempt was made in 1553, by Willoughby and Chancellor, who were sent out with instructions to ascertain if there was a north-east passage, or if they could reach China by passing to the north of Europe and Asia. Willoughby reached Nova Zembla, but he and all his crew were frozen to death. Chancellor entered the White Sea, and thus opened a communication with Russia. Captain Cook reached the Icy Cape from the Pacific in 1778. In 1607 Captain Hudson was sent out to discover the north-west passage, and reached the latitude 81 degrees, but was under the necessity of putting back on account of the ice. In 1773 this experiment was again tried by an expedition under the command of Captain Phipps, who advanced about as far as Captain Hudson had previously done; and a similar attempt was made in 1818, which proved equally unfortunate, under Captain Buchan. In 1827, Captain Parry was sent out to reach the Pole in boats and sledges over the ice, and he attained about 82 degrees 40 minutes, and was obliged to return by the motion of the fields of ice to the south. In 1818 Captain Ross attempted a north-west passage, and passed through Lancaster Sound. In 1819 Captain Parry reached 110 degrees west longitude, and in 1821-23 examined the coast to the northward of Hudson Bay. In 1824 he reached Prince Regent's Inlet. In 1826 Captain Franklin was sent overland to explore the northern coast of America to the west of Mackenzie River; and at the same time Captain Beechey was dispatched to meet him in Bhering's Straits. The two expeditions approached each other to within a distance of 146 miles, but returned without meeting. In 1829-33 Captain Ross sailed up Prince Regent's Inlet, and ascertained that there is no communication between the Artic Ocean and the Atlantic, south of Barrow's Straits.

THE POLITE AND THE INTELLECTUAL AMONG MEN.

Polite men frequently take precedence of the intellectual, or of original-minded men, in point of success. Their manner is their genius. They sustain the very necessary conditions of society, and are rewarded accordingly. Their province is to smooth the way of life, and if not selfish, they do so. In a state of high civilization, where men are brought into constant intercourse on different occasions, a mutual regard and common understanding is indispensable. And possibly the more this is under conventional forms the better. Politeness becomes the atmosphere of some men. They carry through the most trivial, as well as the most important, affairs in the same fashion.

ENDURE HARDSHIP.

As a gladiator trains the body, so must we train the mind to self-sacrifice, "to endure all things," to meet and overcome difficulty and danger. We must take the rough and thorny road as well as the smooth and pleasant; and a portion at least of our daily duty must be hard and disagreeable; for the mind cannot be kept strong and healthy in perpetual sunshine only, and the most dangerous of all states is that of constantly recurring pleasure, ease, and prosperity. Most persons will find difficulties and hardships enough without ought seeking them; let them not repine, but take them as a part of that educational discipline necessary to fit the mind to arrive at its highest good.—*Education of the Feelings, by Chas. Bray.*

☞ The future is always fairy-land to the young. Life is like a beautiful and winding lane, on either side bright flowers and beautiful butterflies, and tempting fruits, which we scarcely pause to admire and to taste, so eager are we to hasten to an opening, which we imagine will be more beautiful still. But by degrees, as we advance, the trees grow bleak—the flowers and butterflies fail, the fruits disappear, and we find we have arrived at a desert waste, in the centre a stagnant and lethean lake, over which wheel and shriek the dark-winged birds, the embodied memories of the past.

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As a gladiator trains the body, so must we train the mind to self-sacrifice, "to endure all things," to meet and overcome difficulty and danger. We must take the rough and thorny road as well as the smooth and pleasant; and a portion at least of our daily duty must be hard and disagreeable; for the mind cannot be kept strong and healthy in perpetual sunshine only, and the most dangerous of all states is that of constantly recurring pleasure, ease, and prosperity. Most persons will find difficulties and hardships enough without seeking them; let them not repine, but take them as a part of that educational discipline necessary to fit the mind to arrive at its highest good.—*Education of the Feelings, by Chas. Bray.*

☞ The future is always fairy-land to the young. Life is like a beautiful and winding lane, on either side bright flowers and beautiful butterflies, and tempting fruits, which we scarcely pause to admire and to taste, so eager are we to hasten to an opening, which we imagine will be more beautiful still. But by degrees, as we advance, the trees grow bleak—the flowers and butterflies fail, the fruits disappear, and we find we have arrived at a desert waste, in the centre a stagnant and lethean lake, over which wheel and shriek the dark-winged birds, the embodied memories of the past.

TRIALS.

In reviewing the history of those who are led by the guidance of revelation, we find that they were subjected to a great variety of trials, disappointments and difficulties, which causes the mind to reflect back upon the scenes which are past. And often when reflecting we are led to exclaim, like the Israelites when they were hemmed in by the hosts of Pharaoh and the Red Sea before them, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" Ex. iv. 11.

It appears that the children of Israel had set out to follow the prophet which God had sent to lead them, and until this extremity their trials had not caused them much reflection, and they were very sore afraid of the Egyptians, and seeing nothing but instant destruction before them, and no way of escape, they said to Moses, "For it had been better for us to serve the Egyptians, than that we should die in the wilderness."

Here is an instance of severe trial, and the sequel was God's power displayed in their deliverance. How much do we often complain of trials, and hardly know what trials are.—Perhaps we should learn something of trials should we but read the history of Lehi and his family when journeying through the wilderness, following a prophet, (for Lehi was one,) and obeying direct revelation. In the history of their journey we find that a part of those who accompanied Lehi were often rebelling and murmuring against God (for it was God who commanded them to go) at almost every little discouraging circumstance; but, nevertheless, Lehi stood firm to the thing which he had been commanded to do, turning neither to the right nor left for the threats of those who saw fit to accuse him of bringing them from Jerusalem to perish in the wilderness.

Having cast a simple glance at the trials of the ancients, let us see how those of modern date stand the test of trials. In the early days of the church God gave a command that the church should obey the teachings and commandments of none as a law to the church but those which were received through the way which he had appointed unto them. Now, how well has this command been heeded? By referring to the events which have taken place since this command was given, we find that various persons have supposed themselves endued with some superior wisdom, and have tried to make their ideas of right and wrong, as it were a law unto the church, by finding something that did not agree with their theory; which deviation from the law of God caused darkness instead of light to all who heeded the admonition of such as asserted that Joseph transgressed, and done this or that which is not right, or that James has done so and so, and is a fallen prophet, and must not be looked to as the one to lead the flock.

Well, if we have any notion of believing God we had better look about ourselves before we have the faint-heartedness to draw back and give up all, because of those very grave accusations, remembering that, although we may consider things very much out of the path which we had marked out, yet it nevertheless may be that we ourselves have marked the road, instead of God; that we may be in a severe trial of our patience and faith, and by this means be drawing wrong conclusions. In the third paragraph of a revelation given to James on the 17th of January, 1845, we read: "I have given you a trial of your faith, in that you are few in number, that you might have a witness before the world that your hearts are single towards me, and that ye ask not your own advantages."

Here God has told us of our trial, and yet how many has there been who have entirely forgotten it, when they saw but little, as it were, to encourage them in helping to do what God has commanded, but have sunk into a kind of lethargy, and have not lifted even so much as one of their fingers to help. Know ye not that this has been, and now is, a trial which is hard to account for? The mind grows dark, and a spirit of murmuring takes hold, which soon works out in open rebellion to the laws of the church. When once in the dark, doubt

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Propeller Illinois, Detroit River, April 10th, 1850.

DEAR BRO. BENJAMIN:—Yours reached me at Buffalo on Monday evening, just as we were ready to leave port. As we are making a steerage passage, and the boat crowded, it is difficult to write, and you must be content with a brief line. I was in Buffalo from Friday morning till Monday evening. Had I been at Buffalo two days earlier I could have come through without delay. But the boats have hardly got on their regular trips. I am accompanied by a small party of saints from Washington. A large company will be on by the next boat from Baltimore and other places, all bound for Beaver. It will be necessary for me to stop there a short time to make arrangements for the location, &c., of the emigrants.

While at Buffalo I heard rumors from Bros. Wright, Savage and Gurley, from which I infer that their missions have been successful, like those who labored south and east. I mean those who really did labor, for I am aware that several left their fields, and have accomplished nothing. But all, without exception, who remained at the work whereunto they were called, were evidently prospered; most of them in winning souls unto Christ, some in casting out Devils, and removing stumbling blocks. Some young preachers just called to the ministry begin to be accounted as pillars in the cause. You will remember one man who has driven himself out of the church in trying to drive the church to pay him an *extra price* for his extra preaching. We have one about the same size, nearly as rough and uncouth in his manners, and every way his match as a preacher, added to the church in August last. And he has brought considerable additions to the church, where the former failed entirely. Be of good cheer, for this is the time when it is the pleasure of our Father to give us the kingdom.—The boat shakes so I can hardly make this readable: so God bless you. Truly and sincerely, J. J. STRANG.

THE TRUE LIFE.—The mere lapse of years is not life. To eat, and drink, and sleep; to be exposed to darkness and the light; to pace round in the mill of habit, and turn the wheel of wealth; to make reason our door-keeper, and turn thought into an implement of trade—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened; and the sanctities still slumber which make it most worth while to live. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence; the laugh of mirth which vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt which makes us meditate, the death that startles us with mystery, the hardship that forces us to struggle, the anxiety that ends in trust—are the true nourishment of our natural being.—*Anon.*

☞ The first divine law of nature, by virtue of which labor and struggle become from the beginning, the destiny of man, has retained its full force through all succeeding ages, and is applicable alike to every class and every nation, to each individual as well as to mankind in general, to the most important as to the most insignificant relations of life. He who weakly shrinks from the struggle, who will offer no resistance, who will endure no labor or fatigue, can neither fulfill his own vocation, whatever it be, nor contribute aught to the general welfare of mankind.

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SPIRITUALIZING THE SCRIPTURES.

The idea of spiritualizing the writings of the prophets and apostles, and considering them the same as allegories, or so highly figurative that none but the learned can understand them, is certainly repugnant to the word of God; and has involved communities in darkness, and led thousands of precious souls who had but a common education astray, and caused them to say "great is the mystery of the scriptures, and who can understand them except the learned." They peruse the scriptures, but in vain, for tradition and popular opinions have established the above mentioned system of interpretation, and they never dreamed that the contents of the Bible were to be as literally understood as those of any other book.

Some mystify the whole of the sacred volume, others such part as does not suit their particular tenets. Indeed, I must confess that this system above mentioned, which has been carried into effect, and practiced for the last several hundred years, has been the most effectual scheme for the propagation of the modern systems of religion, that has ever been invented. For who would have ever thought that the church of Christ in this age of the world was to be organized different from what it was in the days of the Apostles, had it not been for the spiritualizing system? Who would have dreamed this when the scriptures are so plain on this subject, if all had believed them as they read? This evil practice which the clergy are guilty of has thrown a mist of darkness over the plain and simple truths that are in the Bible: and they have also used it as a cloak for their iniquities. It also has given the wild and enthusiastic too much latitude for their enthusiasms: it has caused splits in societies, and has been the means of many controversies.

Again, there are thousands of individuals to this day who believe they cannot understand the scriptures when they read them, because they do not believe they mean what they say. Therefore, books of commentaries have been written interpreting the scriptures, and indeed bending them to suit their different religious tenets, instead of arranging their tenets to agree with the scriptures. I do not pretend to say that parables are to be considered anything else but parables; but the explanations that Christ gave of his parables are to be taken literally. Neither do I pretend to say but what there are figurative expressions in the Bible, as well as in any other book. We often express our views by figurative expressions, and we often illustrate subjects by comparisons; but, who ever thought of mystifying our literal relation of facts. When we read other works we do not think that the author said one thing and meant another, and why should we have such a conjecture with regard to the scriptures? I leave the reader to answer this question for himself.

Again, it is a very singular thing and a very unreasonable one too, that God should make known his will, and cause it to be written to the human family and command all to obey it, and at the same time in so mysterious a way that none but the learned can understand it. Christ chose illiterate men for his Apostles, and Paul says, "not many wise men were called, but God had chosen the weak things of this world to confound the wisdom of the wise:" and it is a strange thing that they have preached the law of God, and written the same for the benefit of future generations, and that none but the wise of this world can comprehend it. Furthermore, admitting the scriptures are to be spiritualized, it is unreasonable to suppose that uninspired men are capable to interpret them, and give the true meaning; for it most certainly will require the same spirit of inspiration to interpret, that dictated the writer to write them.

Peter says, "we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of scripture is of any private interpretation." 2d Peter i. 19, 20. A light in a dark place is an excellent thing to enable any person to guide his footsteps in the right path: so are the scriptures a sure guide in the path

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In the days of Noah the inhabitants of the earth were very wicked, and the Lord in his just wrath resolved to destroy them, if they would not repent and forsake their evil ways. Therefore, he prophesied to Noah that he would bring a flood of waters upon the earth and destroy all flesh: he also commanded Noah to build an ark for the saving of himself and family. Now if Noah had considered this anything else than a literal relation of facts, and considered it the figure of some spiritual event, and the ark a spiritual one, he most certainly would have perished with the antediluvians.—He had no knowledge of the modern spiritualizing system, therefore he moved forward and prepared the ark to the saving of himself and family.

The next prediction we will notice is the Lord's to Abraham, telling him that his seed shall remain in bondage four hundred years. See Gen. xv. 13, 14. Moses says, the children of Israel were in bondage four hundred years.---See Ex. xii. 40. Indeed, Joseph's interpretation of Pharaoh's dream, and prediction of the seven years' famine, and Moses' predictions to the children of Israel in the wilderness, were all literally fulfilled. Isaiah's prophecy to Hezekiah that his days should be lengthened fifteen years, and also his prophecy concerning the destruction of Babylon were literally fulfilled. Also Jeremiah's prophecy that the Jews should be taken to Babylon and there remain in bondage seventy years, which was literally fulfilled. We might cite the reader to passages of this kind and their literal fulfillment, till he would be weary reading them; but we forbear, knowing that the honest in heart are willing to accept of a few as a sample of the literal fulfillment of prophecy.

It sufficeth to say that all true prophecies, when the prophet's said thus and thus saith the Lord, were literally fulfilled. For instance, the predictions concerning the first coming of Christ, and the important events connected with the history of his life, were all fulfilled to the very letter: and the fact that the Apostles, whenever they quoted a prophecy from the Old Testament, applied it as a literal relation of facts without making any comments upon it whatever, is sufficient proof that the predictions of the prophets generally were designed as literal relations of facts not to be spiritualized.—I always take it for granted when I hear any person spiritualizing the scriptures, that he is an unbeliever, and is trying to modify, or convert them into something else, to suit his notions or tenets. At the same time he professes to be a believer; but when we sum up the whole of his spiritualizing, we discover that he disbelieves what the prophets and Apostles *said*, but believes what they *meant*.

The infidels would be willing to believe the Bible if they could have the privilege of manufacturing it over to suit themselves. And I conclude by saying that it is time that this evil practice of spiritualizing the scriptures, which is so closely connected with priestcraft, was done away, that the noble and the ignoble, the learned and the unlearned, may read the sacred book and understand it, and no longer trust to others to interpret for them. "Cursed is he that putteth his trust in man, or maketh flesh his arm." PAUL.

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OBEDIENCE TO GOD.

BY H. P. BROWN.

"*To obey is better than sacrifices.*" 1st Sam. xv. 22.

The prophets whom the Lord did send
To wicked men, their ways to mend,
Who, holding priesthood, power and might,
Were qualified to teach them right.
And having power, they did command,
While Jordan, sun and moon did stand,
All motionless. While all God's will
Was executed: and never till
The word came forth to onward go,
The moon did move, or Jordan flow.
So thus we see all nations bend
To keep God's words; and should not men,
Who are but worms, composed of dust,
And with earth's nature have been cursed?
Should not they remember well
That by transgression Adam fell,
And left the garden, once so grand,
But cursed for sin with other land?
Do you remember old king Saul,
Who, not obeying God, did fall
From being king in Israel, and
The Lord chose David, by command,
From being shepherd over sheep
To redeem Israel, and to keep
His "Law," "commandments," which "are truth,"
To hoary age, from very youth?
O would you glance your eye with me
On sacred writ, and then you'll see
Destruction followed the rebel band
Of Korah, Dathan and Abiram,
With hundreds more, who did rebel
Against their God, and went to hell.
You'd see the spirit to dictate
The Lord,s anointed; and not to wait
For God to call and then obey,
But like all pseudoes, want their way,
And offer God, like king Uzziah,
An offering; and whose very prayer
Was sin. But still they ne'er
Supposed that Abram's God
Would plead with them with chast'ning rod,
And thus they're lifted up in pride,
And God's anointed they deride.
O mortal man, wilt thou awake,
And from these words a lesson take
Of obeying God. Raise not a hand
Against thy God, thou canst not stand,
For when loud thunders shake earth's pole,
And lightnings flash, your very soul
Will cry, "O thou God of love,
Have mercy on me from above,
And I thy sacred name will praise
Throughout my life; through endless days."
Now saints of God, a warning take,
Ne'er raise an arm for your soul's sake
Against our God, nor prophet James,
For either one it's all the same,
In truth and right. For God did set in Joseph's stead
Our brother James to be the head,
To teach the law of God to man
By revelation and command.
Therefore obey all revelation
That does pertain to your salvation,
And in redemption you shall stand
Among the saints on Zion's land.

Porter, Wis., April 2d, 1850.

SOURCE OF ELECTRICITY.

The earth is the great reservoir of electricity, from which the atmosphere and clouds receive their portion of this fluid. It is during the process of evaporation that it is principally excited, silently conveyed to the regions above: and also during the condensation of this vapor the grand and terrific phenomena of thunder and lightning are made manifest to our senses. In order to form a correct estimate of the immense power of this agent in the production of electricity, we must bring to our view the quantity of water evaporated from the surface of the earth, and also the amount of electricity that may be developed from a single grain of this liquid. According to the calculations of Cavallo, about five thousand two hundred and eight million tons of water are probably evaporated from the Mediterranean Sea in a single summer's day. To obtain some idea of the vast volume of water thus daily taken up by the thirsty heavens, let us compare it with something rendered more apparent than this invisible process. President Dwight and Prof. Darby have both estimated the quantity of water precipitated over the Falls of Niagara at more than eleven million tons per hour. Yet all the water passing over the cataract in twenty days would amount only to that ascending from the Mediterranean in one day.

☞ The annexed extract is not only beautifully written, but it contains much truth, which should be indelibly impressed upon the minds of readers:—

DECEIT.—When once a concealment or deceit has been practiced in matters where all should be fair and open as the day, confidence can never be restored, any more than you can restore the white bloom to the grape or plume which you have once pressed in your hand. How true is this, and what a neglected truth by a great portion of mankind! Falsehood is not only one of the most humilitating vices, but sooner or later it is most certain to lead to the most serious crimes. With partners in trade, with partners in life, with friends, with lovers, how important is confidence! How essential that all guile and hypocrisy should be guarded against in the intercourse between such parties! How much misery would be avoided in the history of many lives, had truth and scincerity been the guiding and controlling motives, instead of prevarication and deceit. "Any vice," said a parent to a child, "any vice, at least, among the frailties of a milder character, but falsehood! Far better that my child should commit an error, or do a wrong and confess it, than escape the penalty, however severe, by falsehood and hypocrisy. Let me know the worst, and a remedy may possibly be applied. But keep me in the dark, let me be misled and deceived, and it is impossible to tell at what unprepared hour a crushing blow, an overwhelming exposure, may come."

HOW TO PRESERVE HEALTH.

Medicine will never remedy bad habits. It is utterly futile to think of living in gluttony, intemperance, and every excess, and keeping the body in health by medicine. Indulgence of the appetite, indiscriminate dosing and drugging, have ruined the health, and destroyed the lives of more persons than famine or pestilence. If you will take advice, you will become regular in your habits, eat and drink only wholesome things, sleep on a mattrass, and retire and rise very regularly. Make a free use of water to purify the skin, and when sick take counsel of the best friend you know, and follow nature.

OBEDIENCE TO GOD.

BY H. P. BROWN.

"*To obey is better than sacrifices.*" 1st Sam. xv. 22.

The prophets whom the Lord did send
To wicked men, their ways to mend,
Who, holding priesthood, power and might,
Were qualified to teach them right.
And having power, they did command,
While Jordan, sun and moon did stand,
All motionless. While all God's will
Was executed: and never till
The word came forth to onward go,
The moon did move, or Jordan flow.
So thus we see all nations bend
To keep God's words; and should not men,
Who are but worms, composed of dust,
And with earth's nature have been cursed?
Should not they remember well
That by transgression Adam fell,
And left the garden, once so grand,
But cursed for sin with other land?
Do you remember old king Saul,
Who, not obeying God, did fall
From being king in Israel, and
The Lord chose David, by command,
From being shepherd over sheep
To redeem Israel, and to keep
His "Law," "commandments," which "are truth,"
To hoary age, from very youth?
O would you glance your eye with me
On sacred writ, and then you'll see
Destruction followed the rebel band
Of Korah, Dathan and Abiram,
With hundreds more, who did rebel
Against their God, and went to hell.
You'd see the spirit to dictate
The Lord,s anointed; and not to wait
For God to call and then obey,
But like all pseudoes, want their way,
And offer God, like king Uzziah,
An offering; and whose very prayer
Was sin. But still they ne'er
Supposed that Abram's God
Would plead with them with chast'ning rod,
And thus they're lifted up in pride,
And God's anointed they deride.
O mortal man, wilt thou awake,
And from these words a lesson take
Of obeying God. Raise not a hand
Against thy God, thou canst not stand,
For when loud thunders shake earth's pole,
And lightnings flash, your very soul
Will cry, "O thou God of love,
Have mercy on me from above,
And I thy sacred name will praise
Throughout my life; through endless days."
Now saints of God, a warning take,
Ne'er raise an arm for your soul's sake
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GOSPEL HERALD.

VOL. V. No. 7] VOREE, WIS., THURSDAY, MAY 2, 1850. [WHOLE No. 175

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TERMS:
TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.
All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

Athens, April 8th, 1850.

BRO. COOPER:—I take this opportunity of addressing a few lines unto you, to let you know what I have been about for some time past, and also my designs for the future. Circumstances were such, that I could not attend the Conference in Michigan, where matters might have been arranged so that I could have acted in concert with those of the eastern mission. I however determined not to be an idler in the Lord's vineyard; but to labor according to circumstances, and trust to God to give the increase.

I went the latter part of October last to see Bro. Ara Wade, (an Elder,) and we concluded, that, under our present circumstances, we might as well labor in the adjacent country to where Bro. Wade resides. Our labors were chiefly in French Creek, Clymer, and Mina township, Chautauque Co., N. Y. We have not as yet been blessed with any accessions to our numbers; but humbly trust that there will be some fruit gathered ere long from that part of the Lord's vineyard. In most cases we found the people willing to hear, and some seemed to be almost persuaded to become christians. Doubtless had it not been for the gathering, tithing, &c., many would have been baptized.

I have always viewed the gathering and tithing very essential parts of our religion, and have frequently thought that the Elders were too negligent in teaching those points of doctrine. It seems to me that it would be better not to obey, than to attempt to serve God at the halves, and cause so much trouble as has already been brought upon the church by false brethren. I think that one person who first counts the cost, and fully understands all things necessarily belonging to this latter day work, and who obeys God rather than man, and makes no attempt to serve the mammon of unrighteousness, is a greater ornament in the church, than ten thousand persons who are constantly stumbling at everything that looks like taxing their purses for the building up of Zion. When anything like the Order of Enoch comes along to try those who are called saints, we find but a very few but what serve the creature more than the Creator.

I will now give some of my views concerning tithing and the Order of Enoch, and if my information is incorrect concerning these matters I wish to be corrected. The order of tithing seems to be plainly taught in the book of Doctrine and Covenants, and some think that the Order of Enoch requires nothing more than a faithful performance of this tithing; but I have not viewed it in this way. When we are willing to pay the one-tenth for the support of the poor, and for the building up of Zion, it looks as though we love ourselves nine times as much as we do our neighbors, and have the one-tenth of our affections only centred in heaven.

Whereas, on the other hand, it looks as though we believed the "earth to be the Lord's, and the fullness thereof," and ourselves nothing but stewards, expecting soon to give an account of our stewardship. In short, the Order of Enoch is like that which was practiced in the days of the Apostles of our Lord and Savior, as well as in the days of Enoch himself: when such as served God, and loved their neighbors as themselves, sold their possessions, and made equal distribution among those of their order, as ev-

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ery man had need: so that the man who had but ten talents would be equal with him who had ten thousand: "for no man called aught of the things he possessed his own, for they had all things common."

It looks to me to be utterly impossible for a society of saints to exist, or "for brethren to dwell together in unity," except they observe this law of equality. The law saith, "thou shalt love thy neighbor as thyself." This does not look like coveting all that is near us, and oppressing the hireling in his wages, for the sake of aggrandizing ourselves, so that we by the silly multitude might be called rich. Our Savior taught us that a man's life consisteth not in the abundance of the things which he possesseth. Then a man should not look upon his own, but anothers wealth, and learn to esteem others better than himself, and evince unto the world that they have passed from death unto life, because they love the brethren. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

We expect some four or five families from this vicinity to go to Voree or Beaver this fall. I some expect to visit that desirable country about the first of June next, in company with my brother Leonard, to secure an inheritance. Yours in the bonds of the covenant,

WARREN POST.

"GRIEVE NOT THE HOLY SPIRIT."—PAUL.

The beloved disciple has written, that "God is love, and he that dwelleth in love dwelleth in God, and God in him. * * There is no fear in love: perfect love casteth out fear:" and every soul, who is in covenant with God, and keeping his commandments, feels this, and is ready to testify to this truth, that, as the love of God increases, the love of the world, its riches, honors, and pleasures diminish, and its fear also: so that one principle of fear alone remains with the Saints when they have arrived at that degree of love which it is their privilege to possess, and that is, the fear of displeasing their heavenly Father, and of grieving his Holy Spirit.

When the spirit of prophecy, revelation, visions, tongues, interpretation, healing, &c., is made manifest among the brethren, and especially on the first reception of these gifts by an individual, or any particular branch of the Church, and the souls of the Saints are expanded by the spirit of these gifts, and their hearts almost ready to burst with gratitude for the blessings they enjoy, and they are anxiously desiring that all should become partakers of the same blessings which they possess: it is very easy for them to give way to their feelings in the extacy of their joy, and attempt to give some sign or token of the power of God to those around them; and they feel that it is the Spirit of God moving them thus to act, and if they *keep silence*, they *fear* they *grieve the Spirit*.

When Satan can no longer prevent the Saints from coming directly up to the line which God has marked out for them, he is ever ready to step behind, and push them beyond the mark, thus causing them to err in spirit; and in this situation they are liable to do those things which they themselves know are not according to the oracles of truth. He tries to persuade the honest in heart not to believe the Gospel, to refrain from repentance and baptism for the remission of sins, so that they may not receive the Holy Ghost by the laying on of hands, knowing that the office of the Spirit is to expose his subtle devices, and guide those who possess it into all truth; and when he can prevent them no longer from obedience to those requirements of the Most High, he turns into a preacher of righteousness, and tries to persuade them that they cannot do enough for God. If any one has been healed by the power of faith, in the name of Jesus Christ, this counterfeit preacher will try to persuade them to publish it to every one they see, and tell what great things God has wrought; and they set themselves at work to do it with all possible speed, for fear they should *grieve the Spirit*, forgetting that when Jesus healed the sick, he told them to *hold* their *peace* and tell no man.

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In no one thing, perhaps, are the Saints more afraid of *grieving* the *Spirit* than in keeping silence when the spirit of *tongues* is upon them, and especially when they have recently received this gift. As the Saints, many times, are so fearful of grieving the Spirit by refraining from speaking, we would recommend them to give heed to the admonitions written by Paul concerning this matter, so that their understandings may become enlightened, and thus, acting in wisdom, they may be delivered from this fear. 1 Cor. xiv. 14. "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." 19. "I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue." 27. "If any man speak in an unknow tongue, let one interpret." 28. "And if there be no interpreter, let him keep silence in the church; and let him speak unto himself, and unto God." 23. "If the church be come together, and all speak with tongues, will not the unlearned, or unbelievers say ye are mad." 22. "Tongues are for a sign to them that believe not." True, but to whom is the sign; those of their own tongue or nation, or of some other nation? In the 21st of the same chapter the law is quoted: "with men of *other tongues* and *other lips* will I speak unto this people," by foreigners or those of other languages; and this is the great and important use of tongues, that the Elders of Israel may preach the gospel to the nations of the earth, so that all men may hear in their own tongue or language of the wonderful works of God, as some few did on the day of Pentecost. But will all believe the sign? Let the Lord answer, for he saith, in the same verse, "for all that, they will not hear me;" and this agrees with what Abraham told the rich man in torment, "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead;" and no one will suppose the speaking in tongues a greater miracle, or more likely to convince the unbeliever, than the resurrection of a dead man.

With these few hints, we counsel the Saints to strive earnestly for the best gifts--the gifts of charity, wisdom, and knowledge--and seek to edify and comfort each other in your own tongue generally; and if you speak at all in an unknown tongue, pray for the interpretation thereof, that all things may be done to edification; but never give out appointments for speaking in tongues, for the purpose of calling the people together; neither speak in tongues to an assembly who have come together for the purpose of hearing you thus speak; neither speak to *any one* for a *sign*, on *any occasion*, for this is not pleasing in the sight of heaven. But let the sign remain with those to whom it belongs---to yourselves alone before God, and to nations of other languages; and by so doing, whatever may be your feelings, *you will not quench the Spirit of the Lord*, but the *spirit* of the *Devil*; and in this we will rejoice, and God will bless you.

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Hiram P. Brown,	1,00 to Vol. IV. No. 40

TREASON.

Some of the apostates here accuse the saints of treason. Well, it is a grave charge, but it is no worse for us to be accused of this crime than it was for the ancients. Jesus Christ was looked upon as rather a treasonable character. The chief priests and scribes said of him: "If we let him alone all men will believe on him, and the Romans will come and take away both our place and nation." They were convinced that he claimed to be a king; and being afraid that he would finally succeed in establishing his kingdom, they hired Judas for thirty pieces of silver to deliver him into their hands. Had they lived in our day, they might have saved their money.

There are apostates here who would have done it gratis, and considered it a rare opportunity of displaying their talents. They brought him before Pilate, the Roman Governor, and accused him, saying: "We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ, (anointed,) a king." Upon this accusation he was condemned and crucified. Many of his followers have been persecuted and put to death on similar accusations. The persecution under Domitian was occasioned, if we may give credit to Hegesippus, by the fears he was under of losing the empire, being informed that among the relations of Christ a man should arise possessed of a turbulent and ambitious spirit, who was to excite commotions in the state, and aim at supreme dominion.

As it was the lot of the former day saints to be thus accused, so it has been the lot of the latter day saints. Joseph Smith, the prophet of God, was in his life time repeatedly tried for treason; but being honorably acquited every time, the "scribes" and "pharisees" concluded to put an end to his existence by mob violence. Accordingly, on the 27th of June, 1844, the "scribes and pharisees" of Warsaw, Ill., with the assistance of a few apostates, murdered him and his brother Hyrum in Carthage jail while yielding obedience to the laws of their country. In 1833 some two thousand saints were robbed, plundered and driven from the State of Missouri, and many others imprisoned and martyred because their religion was considered dangerous to the commonwealth.

And why was this? Had they transgressed the laws of the land? No. It was because they believed the Bible; because they believed that God would fulfill his words which he spoke by the mouth of his servant Daniel, saying: "In the days of these kings shall the God of heaven set up a kingdom which shall break in pieces all other kingdoms, and stand forever," &c. "These texts and many others," says one of the sufferers, "were inquired into with all the eagerness and apparent alarm which characterized a Herod of old, who feared a rival in the person of Jesus Christ." Herod, after inquiring diligently into the prophecies concerning the birth of Christ, learned that Bethlehem was the honored place designated by the Jewish oracles for the birth place of Messiah; and on learning from the wise men of the east that he was already born, sent forth a cruel order for extirminating the children of Bethlehem from two years old and under.

In this way he thought to falsify the oracles of God—to destroy the king of Israel, and maintain his own usurpation of power. But he was disappointed. The sequel shows that he was the means of fulfilling the word of God, instead of falsifying it. The angel of the Lord had caused the father, mother and infant to flee to Egypt, "that it might be fulfilled which was spoken by the mouth of the Lord by the prophet, saying: Out of Egypt have I called my son." So it happened with Governor Boggs, the modern Herod; he decreed the destruction of the church and kingdom of God in the last days, but they fled into Illinois instead of Egypt; for the predictions of Daniel and others concerning the church and kingdom of God in the last days must be fulfilled now, as were those predictions concerning Christ, in spite of men or Devils.

As the accusers of the saints are not yet cast down, so they continue to be accused; but for our consolation the Lord has assured us that

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"the time to favor Zion is at hand, and the day of her redemption draweth near," and has given us his word that "he that leadeth into captivity shall go into captivity; he that killeth with the sword must perish with the sword. Here is the patience and faith of the saints."

Albion, Mich., April 19th, 1850.

DEAR BRO. COOPER:—As I have been detained here much longer than I expected when I came, I write to inform you that I am well, and expect soon to leave here for Beaver Island. Since my arrival in this place I have preached occasionally in Parma. I was well received, and had a respectable hearing, and have been solicited to remain here and preach all summer. But I think the most that are in favor of my staying are more anxious to witness the downfall of witchcraft (sectarianism) than to receive the truth in the love of it.

At Burlington I was well received, and preached two evenings, and left a good interest awakened in the minds of the honest of that place. At priest-ridden Albion I preached last evening to a miserable lot of empty benches. I shall never do the like again in that place. I go there again this evening, and if I find a house lit up, and a congregation there, I shall preach to them. If not, I shall feel satisfied to leave the people of Albion to enjoy their strong delusion until they are visited with judgments which will not long tarry, and when they come will surprise the hypocrites of that place, and make the scorner tremble.

I long to meet my brethren on the Island, far from the annoying influence of sectarian folly. I have good letters from Bro. L. D. Hickey. He is anxious to return to the Island. Bro. John S. Comstock has returned with his family to this place. But I think from what I can learn of him he would rather be somewhere else. I hope he may learn to have charity, and again gather to the bosom of the church of the living God, and escape the coming evils. I am anxious for the salvation of all good people from oppression and violence. But when will the church of God be able to overcome evil, if good men because of evil doers forsake God and his prophets and Apostles, and leave them to struggle with the enemies of God alone? When, I ask, will this be done? Let the prophet answer.

Zion shall be redeemed with judgments.—And it is to be feared that the judgments for the redemption of Zion will sorely afflict those who have left the truth; who have forsaken the fold of God, and gone to the ranks of the enemy. But in all that is passing I see good for those who will endure as good soldiers; for in the great work of God, now begun on earth, every great and noble spirit will act a part; and to those who overcome will he give to sit down with him on his throne, even as he overcame and sat down with his Father upon his throne. But to those who forsake the flock because the wolves prowl around, there appears to be another doom, and one that I pray to God for deliverance from.

Let me contend even against hypocrites in Zion, if they be there, (and we read that there will be some to be surprised shortly, even in Zion,) rather than to cowardly surrender the glorious gospel to the enemies of God, or the light given to us thereby. Yes, let me rather meet the fate of those who followed Christ in the days of his ministry; for when they met the strong arm of opposition, and sunk under it, even then they could rejoice in the hope of a *better* resurrection. Yes, far better than they could reasonably have hoped for had they forsaken God and the gospel because of evil doers.

SAMUEL GRAHAM.

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☞ The following extract we copy from an article written by Mr. R. E. H. Levering, published in "Scott's Weekly Paper," Philadelphia, which will probably be read with interest by most of our readers:—

Seeing the barbarities and miseries occasioned by the kings and queens who have reigned and do reign in the Old World, it is evident that monarchs are the agents or representatives of his Satanic Majesty on earth. The Devil wished to make Christ a king in his dominions when he tempted him anciently. He showed him all the kingdoms of the world, which, as far as wickedness is concerned, are surely his own—saying that he would make the Savior *universal king* if he would fall down and worship him! Unsuccessful in that case, he has appointed his agents in other instances through succeeding ages, the most prominent being the Russian Nicholas, the Portuguese Miguel, the French Charles, the Spanish Carlos, and the exiled Louis Philippe.

Are not his royal representatives worshiping him, according to his wish, in sacrificing on his shrine the precious blood and dearest rights of those whom they are controlling?—They have the marks of the beast, both fair and foul, when disguised as angels of light, or as desolating demons. Is not one who is called "The Defender of the Faith" fully carrying out the Satanic principles?—the faith that the power should steal from the many to the few for better subjugating the human race?—Is not another, who is termed "His Most Apostolic Majesty," going about, like a *true apostle*, converting by the sword and wide-spread ruin the people to the opinion, that kings, no matter how they act, are the anointed of the Lord? Have not those called "Their Most Christian Majesties," banded themselves together, as a most unholy alliance, to crush the sooner any aspirations for liberty that may arise in the Old World? Is not their conduct the most christian, knowing that ignorance is bliss, and wishing to darken the understandings of the people that they may be happier and more contented?

Yea, surely and verily, they are "Their Most Religious Majesties," as by taxation they are stripping wealth from their subjects, that the latter may not ruin themselves by sinful excesses, knowing that the excessive love of money is the root of all evil. Certainly that unholy alliance comprises a brotherhood of demons! This is not a new invention to oppress and desolate our race. We read in scripture that five ungodly kings formed a holy alliance against the Israelites. Joshua prayed for deliverance. God heard and assisted him.—While their armies were being destroyed, the five kings fled and hid in a cave. Joshua soon brought them forth, and hanged them on five trees. Although the Israelites "committed a great wickedness in sight of the Lord in asking for a king," when they had selected one, depending on the tyranny of man instead of the good government of God, the king went out before them to fight their battles; but in our age the shackled subjects go out *before* the king to fight his battles, while the latter is reveling or breathing vengeance at a distance from the foe.

Although king help king, a stronger Power will dissolve the royal union, and set the prisoners free. Of old the hypocritical Saul's protected Agag, a king who had afflicted Saul's own people, the Israelites. Commissioned by the Lord, Samuel inquired respecting the matter, and said: "Bring out hither to me Agag, the king of the Amalekites, and Agag came to him *delicately*," (royally.) And Samuel said unto him: "As thy sword hath made women childless, so shall thy mother be made childless among women. And Samuel hewed Agag in pieces before the Lord."

Another instance: The Lord commanded Ahab, king of Israel, to destroy Benhadad, king of Syria. After subduing him in battle, Ahab (royal brother loving royal brother) spared his life, and seating him at his side in his chariot, proclaimed he was his brother, as the kings of the holy alliance in our day brother each other. This aroused the anger of almighty God, who, through a speedy messenger, thus spoke

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to Ahab: "Because thou hast let go out of thy hand a man whom I had appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." Our God is unchangeable, and he will employ his Joshuas, his Samuels, and his messengers, in our age, to tell the dooms of monarchs, and bring them to certain and appointed destruction.

And those "Right Reverend Fathers in God," (as they are termed in England,) the bishops, with the Bible in their hands, twisting it to suit their purposes, are sanctioning the union of church and state, thereby manacling the double incubus to the bodies and souls of the people. While Christ, whom they profess to follow and serve, miraculously fed the people with loaves and fishes, they are aiding in enacting cruel laws, designed to starve that people. While Christ went about continually blessing the people in the first place, spurning tyrannical kings from his presence, those English bishops first sanction the vices of kings, that they may the better, secondly, for their own emolument, crush and ultimately destroy the people.

While Christ, in the synagogues fulminated curses against kings and others who oppressed the people, those bishops, in their splendid churches, built on the ruin of the poor, pray for those kings who trample upon the people, supplicating God to render them more successful in oblivionizing the rights of that people for whom Christ suffered and died! They can do such diabolical deeds, while, with hardened hearts, faces long as flour barrels, and angelic eyes sweetly raised to heaven, they repeat the following to a sympathizing congregation, the royal family in the royal pew at the same time laughing in their sleeves:—

"O give thanks unto the Lord, for he is good to the people: for his mercy endureth forever, who caused the people of Israel to pass safely through the Red Sea, but overthrew Pharaoh and his host who were pursuing the people—who led the people through the wilderness—who smote great kings who oppressed the people, and slew famous kings who stole the rights of the people---who redeemeth the people from their enemies, and who giveth food to all flesh, especially to the people, when he is permitted to have his own way on earth!" and can say, "Amen!" as all the congregation are *piously* repeating it, although outraged conscience is plainly whispering—

"The fruit of the people's industry is rapaciously seized upon and carried off, (especially from beggared Ireland,) to gratify the avarice and maintain in profligacy and luxury the scions and dependents of an alien Hanover family and its titled and untitled participators, but God will rid and deliver the people from the hands of *strange children*, whose mouths speak vanity, and whose right hand is a right hand of falsehood, that our garners may be full, affording all manner of store for the people, whose rights and property, through successive ages, have been stolen, for happy is that people whose God is the Lord."

☞ The foregoing description of priestcraft in England is a fair sample of the practices already carried out among the pious sectarians of this *reputed* land of "liberty and equal rights!" O, shame!

TRUE MANHOOD.

Men of just and simple spirits do not undervalue anything in life. They shrink not from the wealth, the struggles, the distinctions, the enjoyments of the world; and they are willing to risk all the obligations, the vicissitudes, the mistakes, and the sufferings which attach to the pursuit of them. But they never confound the accessories of fortune with the essence of happiness, or the scale of station for the scale of dignity. They understand well how, from such things, to extract the noblest uses, but they never think of them as sources of lofty or lasting happiness. The highest gratifications are not those which money can procure, nor those which the want of it can hinder; the highest gratifications are those of which the means are given freely, and the means, so far as the dispensations of nature are concerned, are distributed with a most beautiful equality. We need but health and moderate subsistence; then with simple tastes, the world is to us a resplendent dwelling, a richly furnished home; we have then a vast property in the works of God, we are Lords of a magnificent possession; and to the utmost capacity of our faculties, the past, the present, the mighty universe, are our inheritance.

The stars give all their joys without a price to those who look up to them with a wakeful spirit, and when their beams meet in the clear eye a radiance from the soul within, to that soul the whole arch of heaven becomes a blaze of living Glory. Can art prepare so fair a show as these solemn heavens, which God himself stretcheth out as a curtain, which he spreadeth abroad as a tent to dwell in?—*Henry Swift.*

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"EARLY TO BED AND EARLY TO RISE."

"Early to bed and early to rise"—
Aye, note it down in your brain,
For it helpeth to make the foolish wise,
And uproots the weeds of pain.
Ye who are waking on thorns of care,
Who sigh for a softer bower,
Try what can be done in the morning sun,
And make use of the early hour.

Full many a day forever is lost
By delaying its work till to-morrow;
Ten minutes of sloth have often cost
Long years of bootless sorrow.
And ye who would win the lasting wealth
Of content and peaceful power,
Ye who would couple Labor and Health,
Must begin at the early hour.

We make bold promises of Time,
Yet, alas! too often break them;
We mock at the wings of the King of Kings,
And think we can overtake them.
But why loiter away the prime of the day,
Knowing that clouds may lower?
Is it not safer to make Life's hay
In the beam of the early hour?

Nature herself ever shows her best
Of gems to the gaze of the lark,
When the spangles of light on Earth's green breast
Put out the stars of the dark.
If we love the purest pearl of the dew,
And the richest breath of the flower,
If our spirits would greet the fresh and the sweet,
Go forth in the early hour.

Oh! pleasure and rest are more easily found
When we start through the morning's gate,
To sum up our figures, or plough on the ground,
And weave out the threads of Fate.
The eye looketh bright and the heart keepeth light
And man holdeth the conqueror's power,
When, ready and brave, he claims Time as his slave,
By the help of the early hour.

NOTICE.

It is expected that all the members of the quorum of the Twelve will be at the next Conference held on Beaver Island, without fail. The time of its session will be duly noticed in the Herald. Also all the Elders in the quorum of the Seventies will be in attendance, and as many of the Elders as can, and all others report themselves and their circumstances by letter at that time.

SAMUEL GRAHAM,
Pres. of the Twelve.

☞ Fifteen dollars tithing received from E.

SCIENCE AND THE WORKING MAN.

In every trade and occupation there is science. Every laborer is a practical philosopher, though too often, like the bee or beaver, working in the dark, performing prodigies of science without having the least idea of his own skill. This ought not to be. Animals may work from instinct, but reason and science are the only proper guides for mankind; nor should the workman be a mere machine, moved by the skill or philosophy of others; his mind should be as well versed with the science of his trade as his hand is with the art; and to arrive at this degree of knowledge is not so hard as some suppose, because there are truth and philosophy in everything. The quarryman in hewing stones, the mason or statuary in shaping them, or the poor man in breaking them, have had volumes of facts before their eyes, which if registered, might have settled all the knotty points in mineralogy. And the same may be said of him who sinks mines, levels hills, cuts through the hearts of mountains, or even lays down the gravel or pebbles in the garden walk. How true the words, that the thinking find

"Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

Every worker in iron, brass, tin, copper, steel, silver, or gold, is perpetually experimenting in those metals, and therefore, has an immense sphere of natural science and philosophy glittering before him. What a physiologist the butcher ought to be! What a botanist, entomologist, and, indeed, naturalist, generally, every farmer's man and dairymaid might become! Many of these have ten thousand more advantages for study than Solomon. The philosopher walks miles in the pursuit of truth; but truth follows and environs the cowherds, shepherds, and ploughmen. The experimentalist has to put up forges, or furnish laboratories, at great trouble and expense; but the smelter, the blacksmith, the founder, the glass-blower, and a hundred other mechanics and operatives, have all this apparatus daily before them, and therefore, without any trouble, might sound the depths and scan the heights of knowledge. Nothing would be required but a little observation.—*Working Man's Friend.*

CHARACTER.

Men are to be estimated, as Johnson says, by the *mass of character*. A block of tin may have a grain of silver, but still it is tin; and a block of silver may have an alloy of tin, but still it is silver. The mass of Elijah's character was excellence, yet he was not without the alloy. The mass of Jehu's character was base: yet he had a portion of zeal which was directed by God's great ends. But men are made the same use of as scaffolds; they are employed as means to erect a building, and then are taken down and destroyed.

☞ Be true, if you will be believed. Let a man but speak forth with genuine earnestness, the thought, the emotion, the actual condition of his own heart, and other men—so strangely are we all knit together by the tie of sympathy—must and will give heed to him. In culture, in extent of view, we may stand above the speaker, or below him, but, in either case, his words, if they are earnest and sincere, will find some response within us; for in spite of all earnal varieties in outward rank or inward, as face answers to face, so does the heart of man to man. "

Carlyle on Burns

"EARLY TO BED AND EARLY TO RISE."

"Early to bed and early to rise"—
Aye, note it down in your brain,
For it helpeth to make the foolish wise,
And uproots the weeds of pain.
Ye who are waking on thorns of care,
Who sigh for a softer bower,
Try what can be done in the morning sun,
And make use of the early hour.

Full many a day forever is lost
By delaying its work till to-morrow;
Ten minutes of sloth have often cost
Long years of bootless sorrow.
And ye who would win the lasting wealth
Of content and peaceful power,
Ye who would couple Labor and Health,
Must begin at the early hour.

We make bold promises of Time,
Yet, alas! too often break them;
We mock at the wings of the King of Kings,
And think we can overtake them.
But why loiter away the prime of the day,
Knowing that clouds may lower?
Is it not safer to make Life's hay
In the beam of the early hour?

Nature herself ever shows her best
Of gems to the gazè of the lark,
When the spangles of light on Earth's green breast
Put out the stars of the dark.
If we love the purest pearl of the dew,
And the richest breath of the flower,
If our spirits would greet the fresh and the sweet,
Go forth in the early hour.

Oh! pleasure and rest are more easily found
When we start through the morning's gate,
To sum up our figures, or plough on the ground,
And weave out the threads of Fate.
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GOSPEL HERALD.

VOL. V. No. 8.] VOREE, WIS., THURSDAY. MAY 9, 1850. [WHOLE No. 176.

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TERMS:
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All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

THE SAINTS OF THE LAST DAYS.

Nothing can be more pleasing and delightful than to contemplate the situation of the Latter Day Saints; placed as it were on an eminence, and bringing within the compass of their vision, all the kingdoms of the world, not only those which now are, but those which are past, as well as those to come; favored with the light of heaven, by which they can contemplate the history of the world in its true light, understanding the situation of all who have preceded them: the light in which the great Jehovah viewed them, and their relation to the salvation of Jesus Christ.

Having before them the history of nearly six thousand years, where is written the names, the mighty works, and great faith of the former day saints, their God-like nobility of soul, their splendid achievements among the nations in their day and generation, their undaunted courage in the cause of truth, their holy boldness in defence of their master's honor; their toils, their perils, their sacrifices, their indefatigable zeal, their firmness, and their steadfastness in the truth, not regarding their life unto death, their abiding testimony by which they condemned the generation which then lived, and will be had amongst men until time is no more: their great faith by which they ascended into the heights, and descended into the depths, and searched out all things, yea, even the deep things of God, seeing the end from the beginning, and the beginning from the end.

Being diligent and faithful, while the world was stumbling in darkness, and the nations were strangers to the knowledge of God, and knew not him who created them, nor him who saved them; they in the midst of darkness burst forth into light, and among those who sat in the valley and shadow of death they caused light to spring up; their voices were heard among nations afar off, and their power was felt in the islands of the sea. The messengers of heaven watched them by the way, and rejoiced over them in their righteousness.

Wide is the field of contemplation which opens to the view of the saints of the latter days, while they read the history and meditate upon the events peculiar to the saints, as set forth in the account which we have of those of former days; not only the knowledge they had of the things which then existed, but also of the things which should take place until time should end. It might be said of them in truth, that in them there was light and no darkness at all; for their knowledge extended down the stream of time, until they beheld the winding-up scene of the world, and reached forth into eternity, to gaze upon things eternal, immortal, and invisible.

Truly their religion was a religion of intelligence, and their minds in consequence of their religion was richly laden with wisdom from on high. When we contemplate the height of their devotion, the depth of their humility, the extent of their knowledge, the greatness of their sufferings, the fervor of their zeal, the boldness of their enterprises, the dexterity of their stratagems, the splendor of their works, the grandeur of their conceptions, the richness of their communications, the purity of their affections, the holiness of their desires, the brilliance of their course, the nobleness of their minds, the benevolence of their hearts, the sincerity of

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their intentions, the correctness of their motives, the power of their faith, and their incessant communion with the heavenly hosts, being full of the Holy Spirit, and abounding in love and good works, while visions, dreams, revelations and prophecyings enlarged their minds, and prepared them for the society of the blessed.

In meditating upon these things the mind of the latter day saint struggles with the powers of darkness, like Jacob with the angel, until he prevails, bursts the vail which conceals futurity from his view, and launches forth into the light of heaven to contemplate the scenes of unborn time, and to mingle his lays with the heavenly hosts and shout hosanna in the midst of the throng which surrounds the throne of God.

Again, the mind of the latter day saint rolls over the face of the prophetic vision which inspired the hearts of the prophets, and caused them to sing their sweetest notes, gathers up the history of all generations, by which he can compare the present with the future, and bring the two ends of men's earthly existence together. Inspired by the same spirit which inspired the prophets, he can behold glories lying over the face of revelation that the eye of an uninspired man never can see; by this spirit he discovers the iniquities and apostacy of his own days, his mind being strengthened by the spirit of inspiration so as to enable him to understand the religion of Jesus Christ and believe it, he looks over the world with feelings peculiar to the saints, and through the light of revelation gazes upon the follies and wickedness of this generation: his ears are saluted with the Lo! heres, and the Lo! theres, attended with ceremonies and forms not only without power, but without the belief in it, so that indeed he sees a form of godliness, while those who have the form, deny the power thereof.

What a great contrast he beholds between the New Testament church and the churches of modern times. He views the former with its Apostles, its prophets, its evangelists, its pastors and teachers, all of them men inspired of God, men full of the Holy Ghost and wisdom, as well as its gifts, its power of healing, its miracles, tongues, its interpreters of tongues, with the power of getting revelations, the ministering of angels, the power of God which attended it;—the latter without apostles, or prophets, or gifts, or healings, or miracles, or tongues, or interpreters of tongues;—and yet the religious world will contend that they are both the same church, equally partakers of eternal life and the blessings of the Most High.

Such is the great contrast between the saints of the last days, and those who are strangers both to God and his ways; one sees, understands, and rejoices in the glory and order of the New Testament church, while the other tries to evade the force of the plainest facts set forth in it, defaces the glory of the church of Christ, neither understanding its nature, nor its beauty, nor yet comprehending its glory; but contents himself with a form of godliness, denying the power thereof.

In reviewing the history of his own times, as written by the prophets, the saint of the latter days sees fulfilling on the heads of this generation all that God has spoken by the mouth of the holy prophets, while they are insensible of it; and, in consequence of their great apostacy, he beholds the day of the Lord so coming upon them as a thief in the night, and sudden destruction coming upon them, and they know it not, because they know not God. He sees them eating and drinking, marrying and giving in marriage, crying, All is well in Zion—Fear not, for all things are continuing as they were since the creation of the world—truly he sees that the generation among whom he lives are just such a people as there were in the days of Noah; while he beholds the heavens and earth big with events of an awful character, every nation preparing itself for the day of battle and the sacrifice of the great God.

He often fancies to himself that he is like one of the ancient prophets, who incessantly lifted his voice to backsliding Israel, warning them of the judgments of Almighty God which were coming upon them, but they would not

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Whose feelings can be like the latter day saints'? I answer, none; because there are no persons who do know the situation of this generation except those who are inspired of God to understand it; neither can any of them understand the signs of the times: there may be signs in the sun, in the moon, and in the stars, perplexity of nations, men's hearts failing them for fear, looking after those things which are coming upon the earth, while the uninspired, in the midst of these things understand them not, neither do they know them, but, like the ox fatted for the slaughter, they haste to destruction and know it not, neither will they know till they lift up their eyes in hell, being in torment; for, in the midst of the calamities which will come upon them, they will curse their King and their God and die. And yet, with all their abomination, they have a form of godliness, but it is only a form, for they deny and will deny the power thereof, in consequence of which they will go down to hell, and their eyes will be shut until they are opened in torment.

"How marvellous," cries the saint of God, "it is, that men have a Bible, and read it, and preach about it day after day and night after night, yet not believe one item of it, reject the entire religion thereof, and go down to hell holding the light of God in their hands; run from neighborhood to neighborhood, preach, proclaim, admonish, and warn, make proselytes in hundreds and thousands, and, when they have made them, only make their damnation more certain than it was before." Such is the light in which the latter day saint beholds all the works of the men of this generation, knowing by the spirit of inspiration that their religion is nothing more than a cunningly devised fable, a device of Satan to hold the world more firm in his chains, until he drags them down to perdition, and through this means obtains to himself a rich harvest of souls, who shall suffer the vengeance of eternal fire.

But there is something in this scene of darkness which cheers the heart of the saints exceedingly, it is that the truth has once more made its appearance, and light has began to shine in darkness, and the spirit of inspiration is returning to earth, the voice of the prophets is heard again in the land, and communion is again opened with the heavens, and babes begin to understand that which is hid from the eyes of the wise and the prudent, and the weak things of the earth begin to confound the mighty, and the foolish things of the earth put to shame those who are wise, and men are beginning again to follow after God, and multitudes are finding him to the everlasting joy and gratitude of their hearts, and God is again saying to men, build me places as I shall direct you, where I can manifest myself to you, and send my angels to minister to you as in days of old. Judges are returning as at the first, and counselors as at the beginning; and saints may well look for the time when the "wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose."—*Messenger and Advocate.*

APHORISMS.

It is more noble to make yourself great than to be born so. Physic, for the most part, is nothing else but the substitute for exercise or temperance. Good listeners are like good housekeepers: they make use of everything. Science sees signs: poetry the thing signified. The human heart is like a feather bed; it must be roughly handled, well shaken, and exposed to a variety of turns, to prevent its becoming hard and knotty. To pray together, in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in this life. In the natural history of insects, the grub turns into a butterfly; but it often occurs in the natural history of man, that the butterfly turns into a grub.

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For the Gospel Herald.

There is, in the progress of all pursuits, a touch-stone or crisis—a point to which all systems or theories are brought, and from which they either fade and wither, or beget new strength and vigor. This point is supposed to embrace the combined power of all opposition; and, when passed, all is safe—the heights are gained, and a new impetus is secured that gives an earnest of an ultimate triumph. Truth and error have warred against each other since the creation of our world, at least; and, from casual observations, one might conclude that error would triumph. But the crisis has not yet arrived. The great drama of human existence is not yet closed. Good men and bad men (and good and bad spirits) are still acting their several parts. Kingcraft and priestcraft have, however, made the principal moves on the great chess-board of time, while ambition and mammon have served as the stimulus.

In the sixteenth century, when the infallibility of the Pope was questioned, all Europe wondered, and whole kingdoms held their breath, in doubt whether opposition to such supreme authority would be permitted to exist. This was one crisis. But it was one of opinion only—whether these claims to infallibility were subject to examination. This decided in the affirmative, the result was what might have been expected. Protests followed, and reforms were loudly demanded, and creeds in endless variety were produced, and finding advocates and disciples, sects sprang up like mushrooms throughout the land, glorying in uncertainty, by discarding all infallibility, rearing high the temple of opinion.

When, in eighteen hundred and thirty, God set his hand to establish the gospel, through the preaching of which the kingdom might come, here were all these senseless creeds and lifeless forms or reforms (Popery formed over or renewed) to be met, their fallacy shown by contrasting with the fixed facts of heaven revealed to man, the living "form of godliness," "the pattern of heavenly things." This being done, what follows? Do we expect to contend forever with lifeless forms and senseless creeds? Such an idea implies, at least, a long march behind the times. We must advance to the motive power of all opposition.

St. Paul saw it, and described it as follows: (see Eph. vi. 12:) "For we wrestle not against flesh and blood, (equals,) but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness (or wicked spirits) in high places," (or heavenly places.) (See marginal reading.)—"The prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. ii. 2. The men possessed with Devils, on being interrogated, the spirit said his name was legion, for they were many.—Here then is a princedom or principality, whose dominion is the darkness of this world. His subjects never did relish "light," but "choose darkness rather."

One characteristic of the time when the Book of Mormon should come forth was, they "erred in spirit." And Malachi says, "take heed to your spirit." The Apostle says, "believe not every spirit;" and again, "try the spirits." The Revelator saw three unclean spirits going out on purpose to deceive, "for they are the spirits of Devils, working miracles." Rev. xvi. 13, 14. To lead this array of wicked spirits, we are told that Satan, a prince of spirits, who "kept not their first estates," goeth about "seeking whom he may devour." Wicked men act in unison with this malignant influence; for this is "the spirit that worketh in the children of disobedience." Of such Jesus said, "ye are of your father the Devil, and the lusts of your father ye will do."

Here then was, and is now, the true state of the opposition. Here are the champions and engines of error. How shall we contend with it, and where shall we meet? Jesus says, "I could pray to my Father, and he would give me more than twelve legions of angels," who, David says, "excel in strength;" and Paul says, "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" and "ye are come unto mount

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Sion, and to an innumerable company of angels, and to the spirits of just men made perfect." To appreciate the force of this last clause, reflect upon the appearance of the spirits of Moses and Elias on the mount, for they were not yet resurrected; of the return of one of the old prophets to John, (whether in the body or not we cannot tell,) and of the spirit of Samuel, who came to king Saul to tell him, "to-morrow shalt thou and thy sons be with me."

If the agency by which Samuel was brought "up" was evil, this did not change the character of Samuel. That it was him, is evident. See 1st Samuel xxviii. The instrument in this case would then be similar to that used by God to induce Ahab to go up to Ramoth-gilead that he might fall there, by sending a spirit to lie to all his (Ahab's) prophets. 1 Kings xxii. In addition to this, we are told there are "seven spirits of God," that are sent forth in all the earth, which are called "lamps," producing light, which wicked men and wicked spirits shun most studiously. Thus it is clear that we are surrounded with spiritual identities, both good and evil. That the evil act in unison with wicked men is certain. And that the good in like manner accompany and influence the good man is equally certain.

Here then is the battle ground, midway between the sensual and the spiritual. And to commune with the spiritual we must overcome, in some degree, the sensual. Hence the admonition to fast, as well as pray; to chasten and quicken the organ through which the spirit acts and is acted upon. Thus Daniel, for "three full weeks, ate no pleasant bread," and set his "face unto the Lord God to seek by prayer and supplications with fasting." The result was, Gabriel was sent to give him "skill and understanding." Although as we approach the confines of spirituality all our notions are vague and uncertain, yet we are sure there is but a vail between us.

This is the ordeal through which we must pass—the crisis that is fast approaching—to know "what manner of spirit" is manifested. If we are surrounded with "legions of Devils," we are promised the aid of an innumerable company of "angels and spirits of just men." If there are "three unclean spirits" perambulating the earth to deceive, there are "seven spirits of God" sent forth in all the earth to undeceive. If Satan, a prince and ruler of wicked spirits, is seeking "whom he may devour," there is "Michael, your (our) prince, that standeth for the children of thy people." And though there are more than twelve legions, or more than seventy-two thousand holy angels or spirits, yet there is one pre-eminently so, as the representative of the Father and the Son. And, consequently, is called "the Holy Spirit," contradistinguished from all other spirits, who bears record of the Father and the Son.

The tendency of the age in which we live is to Sadduceeism—to deny the existence of both "angel and spirit." We also often hear persons tell what a spirit can and what it cannot do, allowing them to exist. If we confine the acts of the spirit to a few things, we ask, what performs the rest? Can matter act intelligently without the aid of a spirit? I have often looked at bodies whose spirits had left them, and they were always senseless and motionless. So I conclude all that is done is done by spirits. So that when it is affirmed that a spirit cannot do this or that, it is equivalent to saying it cannot be done at all.

That there is a medium of communication between the embodied and the disembodied spirit I have already shown, by citing examples of facts. From these facts I infer the fulfillment of Moses' desire: "Would to God that the Lord's people were all prophets," and the Lord would pour out his spirit upon them, which the prophet Joel declares he will do. As Jeremiah says, "all thy children shall be taught of the Lord." And again, "while they are yet speaking I will hear."

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Voree, April 30th, 1850.

GIFT OF THE HOLY GHOST.

The manifestations of the Holy Ghost, as recorded in the New Testament, are entirely extinct, so far as the sectarian world are concerned; for we hear it declared from every pulpit, that the day of miracles has ceased, and God no more works by those mysterious ways in our day, and that the manifestations recorded were to establish the divine mission of Jesus Christ and his Messiahship. If this be the case, why did Christ, when commissioning his Apostles, say, "and these signs shall follow them that believe?" If they were only to establish his mission, why did they follow those that believed the preaching of the Apostles?

It is easily proved by scripture that the gifts and signs were not to be confined to the Apostles, nor to that particular dispensation, but to follow all who, in a legal manner, obeyed the gospel introduced by Christ. Although the gift of the Holy Ghost is not at all times to be discovered by the natural eye in all its operations, yet it is, nevertheless, a gift, and for this reason Paul exhorts his Corinthian brethren to "follow after charity and desire *spiritual gifts*, but rather that ye may prophecy." 1st Cor. xiv. 1. Also in the xii. 1 he says, "now concerning spiritual gifts, brethren, I would not have you ignorant."

It appears from these quotations that some of his Corinthian brethren had not as yet received the Holy Ghost, and were not acquainted with its operations; for he goes on in the 12th chapter to tell of the diversities of gifts, but of the same spirit; and how one man might be moved upon by the spirit to speak in tongues, another to interpret, and yet another to prophecy, yet all by the same spirit. Should it be in this day and age of the world any less a matter of surprise (to those who are looking) to see the miraculous display of the spirit than it was for those of the Corinthians in the days of Paul, who had obeyed the gospel, and were expecting some display of the Holy Ghost, and yet nothing out of the ordinary course of things seemed to present itself? and if we may be allowed to express an opinion, that they were some like those in our day, who, after they have been baptized and confirmed, think that all is done to insure some miraculous display of the Holy Ghost, little thinking that to every one severally as the Lord will is the division of the gifts of the spirit.

We read in the iv. 7 of Eph.: "But unto every one of us is given grace, according to the measure of the gift of Christ." 8. "When he ascended up on high he gave gifts unto men." The manifestations of the gifts are not always discernible to mankind in general, neither the ministering of angels or the development of the power of God in his power, majesty or glory publicly manifested, except to a people of his choice, and who had been prepared by obeying his commands. Taking a view of the history of those events, we find that when God has revealed himself, or angels have ministered, it has been to individuals, and in private, and that too in their chambers, in the wilderness or fields, and generally those manifestations have been

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The angel delivered Peter out of the prison at the dead hour of midnight, stood by a Paul unobserved by the rest of the ship's crew, and declared unto Paul that there should be no loss of life of any of the ship's company, but of the ship. When the Lord appeared to Moses in the burning bush it was to Moses alone, and also when he appeared to Abraham it was at Abraham's tent door. When Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in the cleft of the rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in that; and there was a still small voice, which was the voice of the Lord, saying, what doest thou here, Elijah?

It appears by the foregoing that the Lord is not always known by the thunder of his voice, and those that are most anxious to see a display of the power of the Holy Ghost are most generally the least prepared to receive it — Were the Lord to manifest his power as he did to the children of Israel, such characters would say as did the Israelites, "let not the Lord speak any more, lest we his people die."

The over anxiety of some to see more of the gifts of the spirit manifest may be benefited by reading the following directions in the Book of Mormon: to pray over and for your families, your cattle, your herds, your flocks, your corn, and all things you possess; and also be just and virtuous, keeping the commandments which God has given, and in all things striving to keep an eye single to the glory of God, ask the blessings of God upon all your labors and everything that you engage in, that your path may be like that of the just, "which shineth brighter and brighter unto the perfect day;" be not over anxious for the display of the gifts, but strive with a continual anxiety to keep the commandments and laws of God.

X.

DEFINITIONS.

What is *Joy?*—The honey of existence; really beneficial and agreeable when partaken of in moderation, but highly injurous when used to excess.

What is *Contentment?*—The philosophy of life, and the principal ingredient in the cup of happiness; a commodity that is undervalued, in consequence of the very low price it can be obtained for.

What is *Happiness?*—A butterfly that roves from flower to flower in the vast garden of existence, and which is eagerly pursued by the multitude in the vain hope of obtaining the prize, yet it continually eludes their grasp.

What is *Ambition?*—A fierce and unconquerable steed, that bears its rider onward in the high road to preferment; but it oftentimes throws him with such a fall that he rarely, if ever, recovers.

What is *Crime?*—A wretched vagabond, traveling from place to place in a fruitless endeavor to escape from justice, who is constantly engaged in pursuit. A foe to virtue and happiness, though at times the companion of poor innocence, who is made to suffer for the guilty.

What is *Justice?*—A pair of scales, in which the actions of mankind are often weighed; the true weight being sometimes bought up by power and wealth, whilst others that are incorrect are substituted.

What is *Idleness?*—A public mint, where various kinds of mischief are coined, and extensively circulated among the most despicable of the human race.

What is *Fear?*—A frightful and dangerous substance to the really guilty, but a vain and harmless shadow to the conscientiously honest and upright.

What is *Fortune?*—A capricious dame, who often rejects those who are most anxious to solicit her favors, whilst others more unworthy are the recipients of her bounties without solicitations.

What is *Fashion?*—A beautiful envelope for mortality, presenting a glittering and polished exterior, the appearance of which is no certain indication of the real value of what is contained therein.

What is *Wit?*—A sparkling beverage that is highly exhilarating and agreeable, when taken at the expense of others; but when used at our own cost, it becomes bitter and unpleasant.

What is *Thought?*—A fountain from which flows all good and evil intentions; a mental fluid, electrical in the force and rapidity of its movements, and silently flowing unseen within its own secret avenues; yet it is the controlling power of all animated matter, and the chief mainspring of all our actions.

What is *Knowledge?*—A key that unravels all mysteries, and which unlocks the entrance and discovers new, unseen, and untrodden paths in the hitherto unexplored fields of science and literature.

GO-BETWEENS.

There is perhaps not a more odious character in the world than that of a go-between—by which we mean that creature who carries to the ears of one neighbor every injurious observation that happens to drop from the mouth of another. Such a person is the slanderer's herald, and is altogether more odious than the slanderer himself. By this vile officiousness he makes that poison effective which else would be inert; for three-fourths of the slanderers in the world would never injure their object, except by the malice of go-betweens, who, under the mask of double friendship, act the part of double traitors.

☛ Lawyers generally know too much of law to have a very clear perception of justice, as divines are often too deeply read in theology, to appreciate the full grandeur and the proper tendencies of religion. Losing the comprehensive in the technical, the principal in its accessories, both are in the predicament of the rustic, who could not see London for the houses.

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☞ Lawyers generally know too much of law to have a very clear perception of justice, as divines are often too deeply read in theology, to appreciate the full grandeur and the proper tendencies of religion. Losing the comprehensive in the technical, the principal in its accessories, both are in the predicament of the rustic, who could not see London for the houses.

SPEAK KINDLY TO THE SORROWING.

Speak kindly to the sorrowing—
Do not deride their wo,
The anguish of another 's heart
It is not thine to know ;
Speak kindly, for it is enough
The breaking heart to bear,
And they who share a happier fate
May well deridings spare.

Be kind : although they may have erred—
Remember thou art frail,
And yet may'st stumble in thy path
Throughout this darksom vale ;
Though now thy hopes are brightly fair,
Serene thy cloudless sky,
Thy fondest hopes may quickly fade,
Thy cherished comforts die.

Speak kindly, gently, to the sad,
A word may soothe their grief,
Affection's tones may bring the soul
Untold and sweet relief;
A word may heal a broken heart,
Or break that heart anew,
Oh ! deal with such as suffer here,
As God hath dealt with you.

Speak kindly, for you cannot know
How dark the waves that roll,
With threatening aspect to affright
The trembling, fearful soul ;
You cannot know the struggle dire,
With which the heart is rung ;
Oh ! sweep not rudely chords that are
By sorrow, all unstrung.

Speak kindly ; though to you may seem
As little 'tis they feel,
You cannot know the secret grief
They struggle to conceal ;
Perchance had you their weary lot,
Their every wo to bear,
You might have sunk beneath the load,
Or yielded to despair.

Speak gently, let not harshness blend
With tones that should be mild :
In grief it adds a bitter sting
To have our grief reviled ;
Oh ! then be gentle, meek and kind,
Jesus was ever so,
And like Him strive to soothe the grief
Of every child of wo.

ALICE.

MARCH OF MORMONISM.

Recent accounts from St. Louis inform us of the arrival there of five hundred English Mormons, who are preparing to journey westward, into the country of this singular people, whose peculiar religion and habits they have embraced. Some persons may wonder that the English supply recruits to the Mormon ranks; but when it is remembered that the northern and central parts of Great Britain, and portions of Wales have contributed largely to swell the numbers of converts to any new religious enthusiasm, and that the Mormon Elders, from this country, are continually visiting England in search of proselytes all surprise will abate.

In fact we shall begin too look about at such a curious process in colonizing, and to ask, where will Mormonism end? What are to be the political results? How far do the tenets and habits of the sect square with the political religion of our constitution? The people are inquisitive already; and it is quitc time that Congress should interpret the whole matter, and give to the Mormons such a government as is consistent with the constitution—and the ultimate welfare of the country. The Mormons are wide-awake and Congress should be wide-awake and stirring in this business. Mormonism is a reality. Give us action.—*Wilson & Co.'s Dispatch.*

☞ Exactly—*Mormonism* is a reality, and progressive, but *Brighamism* is nothing but a *humbug*; or, in other words, a party of apostates or usurpers from the true order.

TO PARENTS.—Somewhere in Dr. Channing's diary, he warns himself in nearly these words. No passage in his Memoir has impressed us more with a sense of his nice moral discrimination in respect to his own conduct. We commend the expression to parents, teachers, and all who are concerned with the young. *Beware of the diffuseness of fault finding.*

A little boy slams the door violently. "Don't my boy, do so," his mother says, "it disturbs your little sister." The boy feels that he has done wrong, and determines to obey his mother. But she goes on to say, with increased warmth, "it is now the third time that you have waked her up this evening." This neutralizes the effect of what was said before. "I should think that a boy of your age might know better than to make such a noise." Here the boy begins to grow impatient. "It costs me, and you know it does, a great deal of trouble." He is now a little irritated, and soon, as the torrent of words comes more vehemently, his irritation entirely stifles the first suggestion of conscience, destroys his good resolutions, and drives him almost immediately into some other disagreeable act. Parents, beware of the diffuseness of fault finding. One sentence is almost always better than two, and hardly anything is worse than an harangue.—*Christian Register.*

GIVE THE DEVIL HIS DUE.—Certainly; but it is better to have no dealings with the Devil, and then there will be nothing due him.

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GOSPEL HERALD.

VOL. V. No. 9.] VOREE, WIS., THURSDAY, MAY 16, 1850. [WHOLE No. 177.

GOSPEL HERALD,

PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

☞ The following revelation not having been published since eighteen hundred and forty-six, we insert it for the benefit of our present readers, to which they would do well to give heed:—

The word of the Lord God came unto the prophet James, on the first day of July, in the year eighteen hundred and forty-six, when James Knox Polk was President of the United States, and behold they were at war with the republic of Mexico, and the Kings of Europe looked on with fear and anguish, but they knew not what the Lord would accomplish, neither did any of them heed his word; for in their pride are they exalted, and men have gone after their iniquitous ways.

But verily, verily, saith the Lord, I will send a rebuke and my judgments upon them, and they that have lifted up themselves will I abase, and I will give judgment to my servant, even to my servant James J. Strang, whom I have taken from among the honorable men of the earth, and have built up by my strange counsel. Verily, if he fail not of his meekness and obeys my commandments, and remembers to keep all my precepts, I will lift up his head to redeem the oppressed, and to give comfort to the poor among all people. Upon thrones shall he sit, and the sceptre shall be in his hand, and he shall lift up an ensign to all the earth, and my servants who are faithful to me shall be princes and rulers over many people.

Therefore, my servant James, if thou wilt receive honor and glory, verily, verily, thou shalt lead my people, and my word shalt thou receive from me and teach unto my people. And verily I will not now excuse thee or accept any other service at thy hands, for this is thine office: verily, verily, thou shalt be a Prophet, Seer, Revelator and Translator, and shalt preside over my people, or thou shalt have no priesthood in my church, and shalt receive no honor in my kingdom.

Therefore complain unto me no more, but rebuke the complainers faithfully for my name's sake, and if they will not hearken unto thee, they shall be cast out from among my people. Thy strength shall be in meekness and in my word which I shall speak unto thee, and with words of fire shalt thou consume those whose voices are raised against thee, and their hearts shall fail them at thy rebuke, until they are altogether cast off, and my spirit departs from them.

It pleases me that it hath been in the hearts of my servants to build a house for thee to dwell in, for I have required thee to serve me continually, and not to serve thyself. Take heed therefore, that thou have a room for translations therein, for it is my will that thou translate ancient records, hidden truths unto my people. It is my will that thou do it in thy house, and not in the field as thou hast, nor in the houses of unbelievers, that they may look upon sacred things. Therefore, whoso seeketh my word, let him make speed, and let every good work be accomplished speedily.

And then shall my people build a house unto my name, that I may institute those ordinances which pertain to the dispensation of the fullness of times. For since my people have been sifted, I will try them again whether they will receive the truth, and pervert it not. And I will show unto my servant James all things pertaining to this house, and the priesthood of

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those who shall minister therein. And I will give unto him the preperation for an holy endowment therein, that he may instruct my people in the principles of the mysteries of my kingdom, as they are severally able to learn.

And if my people will build a house unto me according to my commandments, and will not be slothful therein, but will make speed to build, then will I endow them, even so many as are faithful and obey me and hearken to my words and the words of my servants whom I have appointed to be their leaders. But to the disobedient and rebellious will I not give power, and if they receive the word, it shall be dead unto them, and they shall not have power nor understand it. And I will separate between the righteous and the wicked, between the obedient and the rebellious. And I will try my people with a great trial. And because they have been tried in chastisement, I will now even try them in faith, and in obedience to my law. And if they will diligently serve me, and give heed unto my words, that I have spoken and shall speak unto them, by the mouth of my servant James, behold in the house which they shall build unto me, will I reveal unto them things which have been kept in the secrets of Heaven from before the world was, things without which the kingdom of God cannot hold dominion, nor men be redeemed from deceit and violence; and these things are exceeding precious, and to be obtained by patience and devotion to truth.

Therefore, whosoever will not abide the preparation faithfully, shall not be blessed, neither shall ye teach him the mysteries of the kingdom, nor will I give him power: but of all you teach the mysteries, shall you take a great covenant. And he that abideth not in his covenant, shall receive of the wrath of God according to the measure of his covenant and the evil he doeth therein: yea, verily, out of his own mouth shall he be judged, and as he hath spoken, so shall it be done unto him.

Therefore, let all my saints set their hands diligently to build a house unto my name, that I may come and dwell therein, and that I may restore unto them that which they have lost, and may give unto them those things which I gave unto my church in former days, and may reveal unto them things which have never been revealed among men. And if my people will cease all their contentions, and their backbitings, and jealousies, and present themselves holy before me, then will I appoint unto them in the days of their poverty, a place for their baptisms for their dead, which pertains unto my house. But in their controversies and contentions I will not bless them, nor bestow upon them mine authority in the most holy things, because they do not understand my law, nor do they know for whom they shall baptize; and while they contend one with another, they will not receive my word, nor receive wisdom from me; they call evil good, and good evil, and they are not wise. Therefore is the blessing withheld till they humble themselves, and hearken to the voice of truth, which my servant James, who is faithful, speaketh unto them.

And I will show unto my servant James the pattern of the house which ye shall build unto my name, and all things pertaining thereto: and it shall be built on the prairie near White River, to the north-westward of the Hill of Promise, and the city of Voree shall be built around it, both on the plain and the hills. And it shall be a holy city and a strong hold of truth and righteousness unto me, if my servants serve me: and upon the Hill of Promise shall ye build a hall which shall be a strong tower unto me, and the pattern thereof, and all things pertaining thereto, will I show unto my servant James, for it is the beginning of the preparation whereby the poor may be exalted, and the oppressed lifted up, and all my servants made equal in their temporal things; for unless they be one in their temporal things, the fullness of my spirit shall be withheld from them.

Therefore come all ye my servants, and bring your silver, and your gold, and your precious stones, and bring ye timber and stone, and labor with your hands, and with cattle, and build a house unto me, and see that you do all things according to the pattern which I will show my

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servant James, as he shall deliver it to you; and make you a freewill offering, and build a tower of strength unto me upon the Hill of Promise, for if ye do all these things, dominion shall be given unto you, and Daniel the prophet shall proclaim the kingdom of your God, and shall call forth the saints to possess it.

THE TRUTH OF SACRED HISTORY.

Mr. Layard, the great Orientalist, is now in Assyria, and by his remarkable discoveries is demonstrating the truth of the scriptures, as will be seen by the following from Wilson & Co.'s Weekly Dispatch:—

"A startling discovery, confirmatory of the truth of the book of Jonah, has been made by Mr. Layard. In excavating the city of Nineveh he discovered the name of Jonah inscribed upon the ruins. That prophet, as our readers know, was sent to announce to the people of Ninevah the destruction of the city. His eloquence converted many of them, and "God repented him" of the doom he had pronounced, and spared that city for a time. Jonah then became the prophet of Ninevah, and was reverenced by the inhabitants. As was the Oriental custom, they doubtless inscribed his name in conspicuous places on the walls of the public edifices, and the inscriptions engraved by Assyrian hands a thousand years before the christian era, have been found by Mr. Layard. This is one of the most extraordinary *demonstrations* of the accuracy of Biblical history we have ever heard of.

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AREA OF THE ROMAN EMPIRE.

Historians state the boundaries of the Roman Empire to have been the Rhine, the Danube, the Caucasian mountains, the river Euphrates, and thence on the northern line of Arabia and the Atlas mountains in Africa, and having the Atlantic on the west. This outline would not exceed 3,000,000 square miles of land. TAYLOR in his history states the number of troops quartered in the Provinces, that is, the standing army, at 170,000 in the time of AUGUSTUS CÆSAR, and the revenue of the empire at 40,000,000 sterling.—SCHMIDTZ's history states the standing army, at the same period, about the birth of CHRIST, at 470,000 men. The extent, power and grandeur of the empire, proverbial for ages, were not equal to some of the divisions of the empire. Take England—the extent of her foreign colonial possessions are stated at 6,000,000 square miles, exclusive of those of India. Upon the dominions of Queen Victoria the sun never sets. It is true the territory of the Roman empire was contiguous, while that of England is isolated and divided. The revenue of England is 50,000,000 sterling. How insignificant would the Roman navy look beside England's fleets. Her successful war a few years since upon the vast and distant Chinese empire eclipses any of the individual, national conquests of Rome.

Look at another of the ten divisions—France. Her standing army in our times has been 500,000, often replenished for the slain in battle. It is estimated that 6,000,000 of Frenchmen perished on the field of battle between the outbreak of the revolution and the fall of Napoleon. The number slain in Europe in the 25 years after 1789 was 20,000,000. Napoleon, in a few short years, subdued as many thrones and kingdoms from the torrid to the frigid zone as Rome had conquered up to the days of the Cæsars. Rome divided is greater than Rome united. After the lapse of 1300 years from the dismemberment, some of the divisions exhibit a greatness and power superior to that of the old stock. Indeed it may be affirmed, that England, in extent of dominion, surpasses the sum total of the area of the four great kingdoms, the Babylonian, the Persian, the Grecian, and undivided Roman. Assuredly, the iron is in the feet and toes of the image. "In the days of these kings"—the sub-kingdoms of the fourth great kingdom—not in the days of the four kingdoms, for they *never co-existed*—they were a class of kingdoms that *succeeded* each other in a space of, 1,000 years from and after the days of Nebuchadnezzar to the division of the fourth—but the prophecy contemplates a class of kingdoms *co-existing, contemporary*—in the days of these kings—the days of England, of France, of the triple crowned king, &c., shall the God of heaven set up a kingdom. The 1335 days of Daniel mark the times of the ten kingdoms as they also measure the life time of the little horn.—*Advent Herald.*

A. PENFIELD.

He who gives his fellow men no credit for humanity in their benevolent movements, who is ever looking for concealed motives and selfish ends, must not complain if he in return is suspected of selfishness and heartlessness. "From the fullness of the heart the mouth speaketh."

☞ A small company of saints (twelve in number) left Washington, D. C., on the 2d inst. for Beaver Island.

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Historians state the boundaries of the Roman Empire to have been the Rhine, the Danube, the Caucasian mountains, the river Euphrates, and thence on the northern line of Arabia and the Atlas mountains in Africa, and having the Atlantic on the west. This outline would not exceed 3,000,000 square miles of land. TAYLOR in his history states the number of troops quartered in the Provinces, that is, the standing army, at 170,000 in the time of AUGUSTUS CÆSAR, and the revenue of the empire at 40,000,000 sterling.—SCHMIDTZ's history states the standing army, at the same period, about the birth of CHRIST, at 470,000 men. The extent, power and grandeur of the empire, proverbial for ages, were not equal to some of the divisions of the empire. Take England—the extent of her foreign colonial possessions are stated at 6,000,000 square miles, exclusive of those of India. Upon the dominions of Queen Victoria the sun never sets. It is true the territory of the Roman empire was contiguous, while that of England is isolated and divided. The revenue of England is 50,000,000 sterling. How insignificant would the Roman navy look beside England's fleets. Her successful war a few years since upon the vast and distant Chinese empire eclipses any of the individual, national conquests of Rome.

Look at another of the ten divisions—France. Her standing army in our times has been 500,000, often replenished for the slain in battle. It is estimated that 6,000,000 of Frenchmen perished on the field of battle between the outbreak of the revolution and the fall of Napoleon. The number slain in Europe in the 25 years after 1789 was 20,000,000. Napoleon, in a few short years, subdued as many thrones and kingdoms from the torrid to the frigid zone as Rome had conquered up to the days of the Cæsars. Rome divided is greater than Rome united. After the lapse of 1300 years from the dismemberment, some of the divisions exhibit a greatness and power superior to that of the old stock. Indeed it may be affirmed, that England, in extent of dominion, surpasses the sum total of the area of the four great kingdoms, the Babylonian, the Persian, the Grecian, and undivided Roman. Assuredly, the iron is in the feet and toes of the image. "In the days of these kings"—the sub-kingdoms of the fourth great kingdom—not in the days of the four kingdoms, for they never *co-existed*—they were a class of kingdoms that *succeeded* each other in a space of, 1,000 years from and after the days of Nebuchadnezzar to the division of the fourth—but the prophecy contemplates a class of kingdoms *co-existing*, *contemporary*—in the days of those kings—the days of England, of France, of the triple crowned king, &c., shall the God of heaven set up a kingdom. The 1335 days of Daniel mark the times of the ten kingdoms as they also measure the life time of the little horn.—*Advent Herald.*

A. PENFIELD.

He who gives his fellow men no credit for humanity in their benevolent movements, who is ever looking for concealed motives and selfish ends, must not complain if he in return is suspected of selfishness and heartlessness. "From the fullness of the heart the mouth speaketh."

☞ A small company of saints (twelve in number) left Washington, D. C., on the 2d inst. for Beaver Island.

J. C. BREWSTER AND "JOSEPH SMITH'S SUCCESSOR."

Our readers will recollect that some two months ago we published an extract from the Olive Branch—the organ of Brewsterism—on the subject of Joseph's successor, in which the writer attempted to show that Hyrum was appointed in Joseph's stead, by quoting part of a sentence from the revelation of 1841. We took up the matter at some length, and showed, by quoting the remaining part of the sentence, that he was appointed to the "same priesthood and gifts of the priesthood" that were once placed upon Oliver Cowdery, to "*act in concert*" with Joseph, and also to "*receive counsel*" from him. Proved by a revelation given the day the church was organized, that Joseph was called "*a Seer, a Translator, a Prophet,*" to give revelations and commandments to the church; and by the following extract from a revelation given some six months afterwards, that Oliver was not appointed to this gift:—

"Behold I say unto thee, Oliver, that it shall be given unto thee that thou shalt be heard by the church, in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given.

"But, behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses: and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom: and thou shalt not command him who is at thy head, and at the head of the church; for I have given him the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead.

"And now, behold, I say unto you, that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them; and thou shalt have revelations, but write them not by way of commandment. And now, behold, I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold I say unto you, that it shall be on the borders by the Lamanites." D. & C. sec. li. p. 1, 2, 3.

This made the matter so plain that even Mr. Brewster could see the dilemma he was placed in. But it appears he is not going to give up beat. In the April No. of the Olive Branch he resorts, for refuge, to his favorite mode of taking exceptions to the revelations, when they come in contact with his positions. Of the foregoing extract he says: "This revelation does not appoint Oliver to any gift; it merely commands him not to exercise a gift which it admits that he already possessed, the gift of prophecy and revelation."

The reader can readily see, by referring to the extract, that this is not the case. On the contrary, he is granted a jurisdiction in which to "exercise" these gifts, but is commanded not to usurp authority over him who stood at his head, and at the head of the church, neither to write by way of commandment; being reminded that Joseph had been appointed to receive commandments and revelations for the church, to hold the keys of mysteries and revelations till another should be appointed in his stead. Mr. Brewster tries to maintain his position by quoting from revelations of an earlier date than this, but by some mistake he dates one of them later, and another one year later than its real date. He proceeds as follows:—

"The truth is, Oliver had been appointed by previous revelations to every gift that Joseph ever claimed to possess, and at the time he was appointed to them no restriction whatever was placed upon his exercise of them. If, therefore, it be proved that Hyrum received the same gifts that Oliver had once received, it is only another argument in favor of the position we have taken. To prove that Oliver was appointed to the same gifts that Joseph was, we will quote, first from a revelation given April, 1831, (1829,) sec. viii. par. 5. The words being directly to Oliver: 'Behold, thou

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hast a gift, and blessed art thou because of thy gift. Remember that is sacred and cometh from above, and if thou wilt inquire *thou shalt know mysteries* which are great and marvelous; therefore *thou shalt exercise thy gift*, that thou mayest find out mysteries, and that thou mayest bring many to a knowledge of the truth.' This alone is sufficient to prove that Oliver had a gift by which he could learn those mysteries which were great and marvelous, and also that he received a positive command to exercise that gift.

"But we will make another quotation from the same revelation, commencing with the last sentence of the 11th par.: 'And behold I grant unto you a gift, if you desire it of me, to translate even as my servant Joseph. Verily, verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; and now *I command you* that if you have good desires, a desire to lay up treasures for yourself in heaven, then shall you assist in bringing to light with your gift those parts of my gospel (scriptures) which have been hidden because of iniquity. And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established.'—This quotation completely overthrows our opponents argument. It shows that Oliver received the gift to translate the same as Joseph, or the gift by which he could translate. Let us inquire, what is this gift? The Book of Mormon informs us that that record should be translated by the gift of seeing, consequently Joseph was a seer, and is so called in the Book of Mormon. In sec. xxxi. par. 1, of the book of Doctrine and Covenants, it is said to Joseph, 'you have a gift to translate the plates, and this is the first gift that I bestowed upon you, and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.'

"In the fifth chapter of Mosiah we are told that 'a seer is a revelator and a prophet also; and a gift which is greater can no man have.' And we are also told this gift is the means which God has provided for to bring to light all hidden things, and to 'translate all records that are of ancient date.' This shows us that this first gift which Joseph received made him a prophet, a revelator, a translator, and we have proved that Oliver received the *same gift*, the same as Joseph received.

"Now let us ask, what other gifts did Joseph ever claim to possess besides these?—What other gift was ever promised to him besides these? Answer. The priesthood or the ministry, which sec. xiii. par. 8 says, was to be brought to light by the gift which was given unto Oliver and Joseph. And we learn from sec. 1. that Oliver and Joseph received the priesthood on the ordination to the ministry together.

"But this is not all, the xxxv. (xxxiv.) sec. is a revelation to Oliver, given April, 1830, (1829.) We advise the reader to examine the whole revelation attentively. The 2d par. is in these words: 'Now, behold, this is the spirit of revelation; behold this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground; therefore this is thy gift, apply unto it, and blessed art thou; for it shall deliver you out of the hands of your enemies; when if it were not so they would slay you, and bring your soul to destruction.'"

Now what has Mr. Brewster made out? Has he sustained the assertion that he made at the outset, that "Oliver had been appointed by previous revelations to every gift that Joseph ever claimed to possess?" Joseph claimed to be appointed by God to give commandments and revelations for a law unto the church. See D. & C. sec. xlvi. Has it been proved that Oliver was appointed unto this gift? Let us examine. By sec. viii., par. 5, we learn that Oliver had a gift by which he could "know mysteries that are great and marvelous," which he was exhorted to exercise, that he might "bring many to a knowledge of the truth."—This could not have reference to the church, for the scriptures say that she is "the pillar and ground of the truth;" it must then have reference to unbelievers.

By turning to this passage in the book of Doctrine and Covenants we find this view of the matter confirmed. The concluding part of the sentence reads: "Yea, convince them of the error of their ways." Neither is there any mention made of his being appointed to receive

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We are aware that Mr. Brewster says, in a subsequent paragraph, that that "this ministry" refers to the priesthood, which they afterwards received. That this is an erroneous application is evident from the fact that they did not "bring to light" the priesthood by "this gift"—the gift of translation. Mr. Brewster may have translated his priesthood from the writings of Esdras, but Joseph and Oliver received theirs by the ministration of angels.—That Oliver was restricted in the exercise of his gift is manifest from the following extract from a revelation given April, 1829, being of the same date as the above:—

"Behold, I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant Joseph Smith, Jr., even so I would that you should continue until you have finished this record, which I have intrusted unto him: and then, behold, other records have I, that I will give unto you power that you may assist to translate." D. & C. sec. xxxv. p. 1.

We perceive by this the falsity of Mr. Brewster's assertion, that 'at the time Oliver was appointed to gifts claimed by Joseph no restriction whatever was placed upon his exercise of them.' "This record"—the Book of Mormon—was intrusted to Joseph. Oliver was not permitted to *assist* in translating it. His calling was to write for Joseph; but he had a promise that at some future time he would have power given him to "*assist*" in translating "other records."

It is a fact that they were both ordained to the priesthood together. But it does not follow, as a matter of course, that they were equal in authority, any more than it followed because they both had the gift to translate that they both had equal privileges. We have just shown that Oliver was restricted in the exercise of this gift, while Joseph was not; yet they were both translators. Upon the same principle they might both have been Apostles, yet not equal in priesthood, nor in the exercise of the Apostleship. By the extract from a revelation in the li. sec., at the commencement of our remarks, given the same year and month as the one which mentions their ordinations, we learn that Joseph had been appointed to a gift or jurisdiction that Oliver had not. Mr. Brewster took exceptions to the former, why not to the latter? The secret is, he thought it favored his position.

We learn by the quotation from the xxxiv. sec. that he was blessed with the spirit of revelation, and that he was commanded to apply unto it; not that he might give revelations and commandments to the church, but that 'he might be delivered out of the hands of his enemies.'

It is contended that because Oliver had the gift which rendered him a prophet, seer and revelator, of which Mosiah says, "a gift which is greater can no man have," that he was appointed "to every gift that Joseph ever claimed to possess." But such a conclusion is certainly preposterous. Mosiah says nothing against a man receiving afterwards an additional gift, or even as great a gift. Mr. Brewster admits that they both received the priesthood afterward.

If they could both receive the priesthood after they were prophets, seers and revelators there is certainly nothing against Joseph's afterward receiving the gift to receive commandments and revelations for the church. That Joseph claimed this gift, is too notorious to be denied. On the day the church was organized he was appointed to it, and the church was commanded to "give heed unto all his words and commandments, which he shall give unto

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you, as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from mine own mouth," saith the Lord.—D. & C. sec. xlvi. p. 2.

Before Joseph was ordained to the priesthood he had no right or authority to initiate any one into the church, although he had previously received the gift which made him a prophet, seer and revelator, much less to give commandments and revelations to the church; consequently he was appointed to this gift by revelation of God on the day the church was organized, as we have just shown. We have examined all the testimonies that have been introduced by Mr. Brewster, and have found nothing from which it could even be inferred that Oliver was appointed to this gift; neither can there be any produced. If he was not appointed to it, Hyrum was not; for he was appointed to the "same priesthood and gifts of the priesthood" that were once placed upon Oliver.

But conceding to Mr. Brewster, what he has not proved, that Oliver was appointed to all the gifts, privileges and authorities that Joseph ever claimed, still it does not follow that Hyrum was appointed in Joseph's stead; for the revelation says expressly, that he was to "*act in concert*" with Joseph, and "*receive counsel*" from him. Truth is like pure coin, the more you rub it the brighter it shines; but Brewsterism is like bogus money, the more you examine it the worse it looks.

DOING GOOD.

Every mind has a mission to fulfill, an influence to be felt, either for good or for evil; and none are so lost, so degraded, but that some spark of moral fire is burning within their bosom—and that little spark, though faint and feeble, may kindle a bright and glowing flame. Say not it is too insignificant, too trifling to accomplish any useful end. Whatever is good, is worthy of preservation, is worthy of cultivation. The little germ of Truth you throw by the way side, will not be lost—it shall not perish; no! it will be guarded and nurtured by angels, and shall flourish forever!

We should not fail, then, to speak one kind word at least to cheer the wounded spirit. Think not, when some wanderer crosses your way, that a word of warning will be of no avail; though the erring one may scorn your counsel, that friendly word will come to him again, and lead the spirit that hath gone astray back to the path of virtue. Words of counsel spoken in love, will never be forgotten; faithful memory will treasure them up, and the fitting time will come for them to do their good work.

Think not, then, a look of kindness, an act of love, however trifling may seem the word of friendly admonition, think them not thrown away, whenever the opportunity to speak, to act, is seen: then do your duty, your good deed will be recorded in heaven—and you will find even here on earth, a full and satisfactory reward!

TAKE THE FIRST STEP.

If you are ever to be anything you must make a beginning; and you must make it yourself. The world is getting too practical to help drones, and push them along, when there is a busy hive of workers who, if anything, live too fast. You must lift up your own feet, and if you have a pair of elogs on which clatter about your heels, they will soon be worn off and left behind on the dusty path-way. Mark out the line which you prefer; let truth be the object glass—honesty the surveying chain—and eminence the level with which you lay out your field; and thus prepared, with prudence on one arm, and perseverance on the other, you need fear no obstacle. Do not be afraid to take the first step. Boldness will beget assurance, and the first step will bring you so much nearer the second. But if your first step should break down, try again. It will be surer and safer by the trial. Besides, if you never move, you will never know your own power. A man standing still and declaring his inability to walk, without making the effort, would be a general laughing stock; and so, morally, is the man, in our opinion, who will not test his own moral and intellectual power, and then gravely assure us that he has "no genius," or "no talent," or "no capacity." A man with sewing eyes keeping them shut and complaining that he cannot see! The trumpeter of his own imbecility!

☞ The man of genius thinks for himself; his opinions are sometimes contrary to those commonly received; he therefore shocks the vanity of the greater number. To offend nobody, we should have no ideas but those of the world; so man is then without genius and without enemies.

☞ For some time past we have scarcely received any news whatever from the Elders who are preaching the gospel in various parts of the country, which is our apology for the lack of news of late. Why they do not write we cannot tell, unless they have entirely forgotten us, or are so busily engaged in preaching they cannot get time. Shall we hear from them? We hope so.

RECEIPTS FOR THE HERALD.

S. A. Rude,	$2,00 to Vol. V. No. 26
T. R. Hicks,	2,00 to Vol. V. No. 26
Mary Leatherby,	4,00 to Vol. VI. No. 26

MARRIED,

At Champion, N. Y., on the 25th of April, by Elder F. Squire, Elder HIRAM LINNELL to Miss DELILA SQUIRE, both of Jefferson county.

you, as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from mine own mouth," saith the Lord.—D. & C. sec. xlvi. p. 2.

Before Joseph was ordained to the priesthood he had no right or authority to initiate any one into the church, although he had previously received the gift which made him a prophet, seer and revelator, much less to give commandments and revelations to the church; consequently he was appointed to this gift by revelation of God on the day the church was organized, as we have just shown. We have examined all the testimonies that have been introduced by Mr. Brewster, and have found nothing from which it could even be inferred that Oliver was appointed to this gift; neither can there be any produced. If he was not appointed to it, Hyrum was not; for he was appointed to the "same priesthood and gifts of the priesthood" that were once placed upon Oliver.

But conceding to Mr. Brewster, what he has not proved, that Oliver was appointed to all the gifts, privileges and authorities that Joseph ever claimed, still it does not follow that Hyrum was appointed in Joseph's stead; for the revelation says expressly, that he was to "*act in concert*" with Joseph, and "*receive counsel*" from him. Truth is like pure coin, the more you rub it the brighter it shines; but Brewsterism is like bogus money, the more you examine it the worse it looks.

DOING GOOD.

Every mind has a mission to fulfill, an influence to be felt, either for good or for evil; and none are so lost, so degraded, but that some spark of moral fire is burning within their bosom—and that little spark, though faint and feeble, may kindle a bright and glowing flame. Say not it is too insignificant, too trifling to accomplish any useful end. Whatever is good, is worthy of preservation, is worthy of cultivation. The little germ of Truth you throw by the way side, will not be lost—it shall not perish; no! it will be guarded and nurtured by angels, and shall flourish forever!

We should not fail, then, to speak one kind word at least to cheer the wounded spirit. Think not, when some wanderer crosses your way, that a word of warning will be of no avail; though the erring one may scorn your counsel, that friendly word will come to him again, and lead the spirit that hath gone astray back to the path of virtue. Words of counsel spoken in love, will never be forgotten; faithful memory will treasure them up, and the fitting time will come for them to do their good work.

Think not, then, a look of kindness, an act of love, however trifling may seem the word of friendly admonition, think them not thrown away, whenever the opportunity to speak, to act, is seen; then do your duty, your good deed will be recorded in heaven—and you will find even here on earth, a full and satisfactory reward!

TAKE THE FIRST STEP.

If you are ever to be anything you must make a beginning; and you must make it yourself. The world is getting too practical to help drones, and push them along, when there is a busy hive of workers who, if anything, live too fast. You must lift up your own feet, and if you have a pair of clogs on which clatter about your heels, they will soon be worn off and left behind on the dusty path-way. Mark out the line which you prefer; let truth be the object glass—honesty the surveying chain—and eminence the level with which you lay out your field; and thus prepared, with prudence on one arm, and perseverance on the other, you need fear no obstacle. Do not be afraid to take the first step. Boldness will beget assurance, and the first step will bring you so much nearer the second. But if your first step should break down, try again. It will be surer and safer by the trial. Besides, if you never move, you will never know your own power. A man standing still and declaring his inability to walk, without making the effort, would be a general laughing stock; and so, morally, is the man, in our opinion, who will not test his own moral and intellectual power, and then gravely assure us that he has "no genius," or "no talent," or "no capacity." A man with seeing eyes keeping them shut and complaining that he cannot see! The trumpeter of his own imbecility!

☞ The man of genius thinks for himself; his opinions are sometimes contrary to those commonly received; he therefore shocks the vanity of the greater number. To offend nobody, we should have no ideas but those of the world; no man is then without genius and without enemies.

☞ For some time past we have scarcely received any news whatever from the Elders who are preaching the gospel in various parts of the country, which is our apology for the lack of news of late. Why they do not write we cannot tell, unless they have entirely forgotten us, or are so busily engaged in preaching they cannot get time. Shall we hear from them? We hope so.

RECEIPTS FOR THE HERALD.

S. A. Rude,	$2,00 to Vol. V. No. 26
T. R. Hicks,	2,00 to Vol. V. No. 26
Mary Leatherby,	4,00 to Vol. VI. No. 26

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NEVER HOLD MALICE.

Oh! never "hold malice;" it poisons our life,
With the gall-drop of hate and the night-shade of strife,
Let us scorn what we must, and despise where we may,
But let anger, like sunlight, go down with the day.

Our spirits in lashing may bear the hot spark,
But no mouldering flame to break out in the dark;
'Tis the narrowest heart that creation can make,
Where our passion folds up like the coil of a snake.

Oh! never "hold malice;" it cannot be good,
For 'tis nobler to strike in the rush of hot blood,
Than to bitterly cherish the name of the foe,
Wait to sharpen the weapon and measure the blow.

The wild dog in hunger—the wolf in its spring—
The shark of the waters—the asp with its sting—
Are less to be feared than the vengeance of man,
When it lieth in secret to wound when it can.

Oh! never "hold malice;" dislike if you will,
Yet remember humanity linketh us still;
We are all of us human, and all of us erring,
And mercy within us should ever be stirring.

Shall we dare to look up to the Father above,
With petitions for pardon or pleading for love;
Shall we dare, while we pant for revenge on another,
To ask from a God, yet deny to a brother?

PROSPERITY AND ADVERSITY.

Let not prosperity elate thine heart above measure; neither depress thy soul unto the grave, because fortune beareth hard against thee.

Her smiles are not stable, therefore build not thy confidence upon them; her frowns endure not for ever, therefore let hope teach thee patience.

To bear adversity well, is difficult; but to be temperate in prosperity, is the height of wisdom.

Good and ill are the tests by which thou art to know thy constancy: nor is there aught else that can tell thee the powers of thine own soul: be therefore upon the watch, when they are upon thee.

Behold prosperity, how sweetly she flattereth thee! how insensibly she robbeth thee of thy strength and thy vigor!

Though thou hast been constant in ill fortune, though thou hast been invincible in distress; yet by her thou art conqured, not knowing that thy strength returneth not again; and yet that thou again mayest need it.

Affliction moveth our enemies to pity; success and happiness, cause even our friends to envy.

In adversity, is the seed of well doing; it is the nurse of heroism and boldness: who that hath enough, will endanger himself to have more? Who that is at ease, will set his life on the hazard?

True virtue will act under all circumstances; but see more of its effects, when accidents concur with it.

In adversity man seeth himself abandoned by others; he findeth that all his hopes are centered within himself; he rouseth his soul, encountereth his difficulties, and they yield before him.

Every man can advise his own soul in distress; but prosperity blindeth the truth.

Better is the sorrow that leadeth to contentment than the joy that rendereth man unable to endure distress, and afterwards plungeth him into it.

Our passions dictate to us in all our extremes. Moderation is the effect of wisdom.

Be upright in thy whole life, be content in all its changes, so shalt thou make thy profit out of all occurrences; so that every thing that happeneth unto thee, be the source of praise.

The wise man makes every thing the means of advantage; and with the same countenance beholdeth he all the faces of fortune: he governeth the good, he conquereth the evil; he is unmoved in all.

Presume not in prosperity, neither despair in adversity: court not dangers, nor meanly fly from before them: dare to despise whatever will not remain with thee.

Let not adversity tear off the wings of hope; neither let prosperity obscure the light of prudence.

He who despaireth of the end, shall never attain unto it; and he who seeth not the pit, shall perish therein.

He who calleth prosperity his god; who hath said unto her with thee will I establish my happiness: lo! he buildeth his foundation on the sand, which the rain and storms wash away.

As the water that passeth from the mountains, kisseth in its way to the ocean, every field that bordereth on the river; as it tarrieth not in any place, even so fortune visiteth the sons of men: her motion is incessant, she will not stay; she is as unstable as the winds: how then wilt thou hold her? When she kisseth thee thou are blessed; but, behold! as thou turnest to thank her, she is going unto another.

☞ The passengers and officers of the Peytona, from New Orleans for Louisville, observed a very singular phenomenon on the 17th ult. As the boat was passing Napoleon, Ark., the atmosphere presented a dirty yellow color, and a shower fell having the appearance of liquid sulphur, together with the smell.

☞ We should all be estimated by the work we actually *do*, not by what we intend, or project, or may be supposed capable of accomplishing; for "the end of man's life is an Action, not a thought, however noble."

☞ The reading of a good and well conducted newspaper, even for the short space of one quarter of a year, brings more sound instruction, and leaves a deeper impression, than would be acquired, probably, at the best school in twelve months; that is, to those who take a paper, and then read it. Talk to the members of a family who read the papers, and compare their information and intelligence with those who do not. The difference is beyond comparison—and in this respect we now would recommend the *Gospel Herald.*

☞ Adversity is the true test of friendship.

MARRIED,

In Washington, D. C., on the 20th of March, by Elder D. R. Whipple, Elder J. W. Grierson, to Miss Martha A. T. Seely, both of Washington.

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GOSPEL HERALD.

VOL. V. No. 10.] VOREE, Wis., THURSDAY, MAY 23, 1850. [WHOLE No. 178.

GOSPEL HERALD,

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TERMS:

TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.

All letters and communications must be directed to FRANCIS COOPER, *post paid*, or they will not be taken from the post office.

LOOK AT BOTH SIDES OF THE QUESTION.

Almost every thing has two sides. The world has two sides—else how could the Lord turn it upside down? Man, beast, bird, fish, insect, and vegetable have two sides each, and all things throughout the natural and artificial world; and before we can become perfectly acquainted with any of these things, we have to examine both sides thereof, and every side, for most of these things have a multitude of sides. Not so with truth—

> Look at it when and where you will,
> Truth was, and is, and will be still

a principle that has but one side to it, and that side is truth.

Falsehood is another principle which has but one side; and examine it in whatever form you please, all its properties are false: its nature is congenial to itself, it cannot be altered—its name and nature is falsehood.

The word of God is truth, as saith the Savior, "Father, sanctify them through thy truth, thy word is truth;" and yet, when the truth is preached, many are ready to cry out, "look at both sides of the question," just as though truth had as many sides to it as anything which is naturally constituted with sides, or is continually changing or varying its form.

The saints are for truth, the whole truth, and nothing but the truth; and wherever a principle of truth can be found, there is a principle which helps to constitute the great sum and substance of the faith of the saints of the last days; no matter what that truth particularly refers to, whether it be God, angels, men, or devils, things seen or unseen, above or below, heaven or hell, celestial, terrestrial, or telestial, believed or disbelieved by men generally; show us a truth, and we will believe it.

This was the reason why the world hated the Lord Jesus, because he was possessed of that charity, that love of truth, which prompted him to believe all things, and rejoice in the truth; and, to be saints, we must be willing to suffer for the truth's sake, as he did, even to be called devils, and accounted as mad by this generation—for the servant is not above his master; and if they hated and called the master of the house Beelzebub, because he told them the truth, how much more they of his household, for believing what he said.

Charity never faileth; neither do we profess to be infallible; therefore, we are ever ready to examine all things brought against us, as well as those which present themselves apparently in our favor; so that by the Holy Ghost, whose office it is to guide all those who possess it into all truth, we may be enabled to discern the right ways of the Lord, even the way of truth, the old paths, that we may stand and walk therein, until we shall be enabled, by the grace of God, to arrive at the celestial city, the new Jerusalem coming down from God out of heaven, and there refresh ourselves in the presence of the most high, and of his son Jesus; having been cleansed by the blood of Christ, through sanctification of the spirit, and belief of the truth; and having been baptized with water, with the Holy Ghost, and with fire, that we might be made co-heirs with him to all the glories of his father's kingdom.

With all these glorious prospects before us, we are determined to make sure of the promised inheritance; and although truth has but

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Concerning this matter we would say to the *Elders and all saints* everywhere, whenever and wherever you have or may see anything printed in any book, pamphlet, paper, tract, or card concerning us, or the religion we profess, whether it be for or against, in any part of the country, read it carefully, and examine it candidly by the spirit of the Lord, for truth will never lose by investigation; compare it with the word of God, by the assistance of the Holy Spirit, which giveth light, and whatever you find to be true, believe and practice—whatever you find to be false, reject.

Findlay, O., May 5th, 1850.

DEAR BROTHER COOPER:—Through the providence of God I have been preserved through another year. Since I last wrote to you many have gone to try the realities of another world. Although death hath taken thousands, my life has been spared to see fourscore years, and to see the time when the light of the true and everlasting gospel of our Lord and Savior Jesus Christ has shed its glorions beams upon our dark and pagan world, and is proclaimed by his servants to the children of men throughout the land. We rejoice to hear through the medium of your paper of the prosperity of Zion in different parts of the world, and that the church is increasing in strength and the love of God.

May the time speedily come when idolatry, superstition and priestcraft be done away, and the true gospel be proclaimed and obeyed by all Adam's apostate race, is the prayer of your brother in Christ. I feel that the time of my departure is at hand, and expect this to be the last time that I shall write to you, but expect to meet you and all the faithful in the paradise of God and be permitted to join in the praises of God and the Lamb forever, where sorrow and trouble can never come. We never have preaching, or see any of the brethren. Here we are, entirely alone; but we receive much encouragement from the reading of your paper. And as the time of my subscription has expired, I send you herewith inclosed the amount for another year.

I am sorry to hear that you are compelled to complain of the backwardness of the brethren in supporting the press, in carrying on the business of circulating the news of salvation. For our part, we should feel condemned if we should neglect this duty. It is fourteen years since we joined the church, and have never neglected the papers when we could take them. As any of the Elders never come this way, many of the blessings and privileges of the church we are deprived of. If it could be that some of the Elders give us a call, it would be a great source of satisfaction and comfort to us to have the sacrament of the Lord's supper administered to us once more before we leave this world, as we have not had that privilege for about twelve years. I remain your brother in Christ, DAVID ROUTZEN.

MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD IN THE CITY OF BALTIMORE, ON THE 16TH AND 17TH DAYS OF MARCH, A. D. 1850.

The Conference assembled in Shields' Hall, and was called to order by President G. J. Adams. Services commenced by singing.—Prayer by Pres. G. J. Adams. Bro. Edward Preston was then unanimously chosen Clerk of the Conference.

Pres. Adams arose, stating the object of the Conference, to wit, the transaction of business which could not be done except in Conference assembled, the ordination of such persons as God should call by the spirit of prophecy to be his servants and faithful ministers of his name to the nations and kindreds of the earth. Pres. Adams also stated that another object which

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he had in calling this Conference was, that, prior to his final leave of this city, he wished to exhort the saints to faithfulness in the cause of God; and notwithstanding the heavens over them might gather blackness and darkness and storms of persecution assail them on every hand, yet if they would put their trust in the strength of the arm of the Almighty God of Jacob they should not only prevail, but should stand with their feet upon Mount Zion, and see all their enemies overcome and crushed beneath the iron wheel of revolution and war.

The choir then sung a hymn, after which Bro. David R. Whipple arose and addressed the meeting in his usual thrilling and affectionate manner. The Conference then adjourned until 7 1–2 o'clock in the evening. Benediction by Pres. Adams.

The Conference met pursuant to adjournment, and was opened by singing. Prayer by Elder E. Preston. Pres. G. J. Adams arose and addressed the Conference at some length, displaying a depth of thought seldom reached by man, accompanied by a flow of eloquence which inspiration alone could imitate.

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March 17th.—Conference met at 9 o'clock at the waters of baptism, and there seven persons entered the water, and did there, by the act of holy baptism, put on Christ, showing to the world that they did regard his holy commandments, and were henceforth determined to walk in newness of life.

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Evening session opened by singing. Prayer by Elder E. Preston. Preaching by Pres. Adams on the restoration of all things spoken of by all the holy prophets. The Conference then adjourned *sine die*. Benediction by Pres. Adams.

G. J. ADAMS, *Pres.*

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MAXIMS.

Idleness is the parent of want, and of pain; but the labor of virtue bringeth forth pleasure.

The hand of diligence defeateth want; prosperity and success are the industious man's attendants.

The slothful man is a burden to himself, his hours hang heavy on his head; he loitereth about, and knoweth not what he would do.

The oak that now spreadeth its branches toward the heavens, was once but an acorn in the bowels of the earth.

Let him that scoffeth at the lame, take care that he halt not himself. Whosoever speaketh of another's failings with pleasure, shall hear his own with bitterness of heart.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.

he had in calling this Conference was, that, prior to his final leave of this city, he wished to exhort the saints to faithfulness in the cause of God; and notwithstanding the heavens over them might gather blackness and darkness and storms of persecution assail them on every hand, yet if they would put their trust in the strength of the arm of the Almighty God of Jacob they should not only prevail, but should stand with their feet upon Mount Zion, and see all their enemies overcome and crushed beneath the iron wheel of revolution and war.

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For the Gospel Herald.

DIALOGUE.—No. 1.

Well, the "Gospel Herald!" this is a very dignified name—very nice indeed! I wonder what right Mormons have to assume to be heralds of the gospel? Can they think *they* are christians, or expect to bear any comparison with *our* ministers, who are embassadors for Christ? We will be fair with them however, and hear what they have to say in their defence. So, Mr. Herald, what definition do you give to the gospel which you carry?

HERALD. It is the power of God unto salvation to every one that believeth.

INQUIRER. Why do you herald it forth?

H. Because it hath pleased God by the foolishness of preaching to save them that believe.

I. Very well said. Do you differ much from other denominations? and do you believe the Bible?

H. As much as substance does from shadow. And we practice and inculcate the precepts of the Bible, both with respect to its authorities and ordinances.

I. I am glad you believe the Bible, and thank God that our lot has been cast in a land of Bibles and christianity. But, have you not another Bible, called the Mormon Bible?

H. We have a record of a branch of the house of Israel, through the lineage of Joseph, which we call the Book of Mormon; which book contains a record of the gospel of Jesus Christ, as well as the Bible.

I. Do you hold that the Book of Mormon is any better than the Bible, or put it in the place of the Bible?

H. We, in our message, declare it as good as the Bible, and place it on an equal footing with the Bible.

I. By what authority do you do this?

H. As I am the mouth piece of those who send me, I answer, by the authority of our calling. The same God who called us to the ministry, says unto us, preach my gospel as it is contained in the Bible and Book of Mormon.

I. You are not accounted as a christian society by the professors of evangelical religion. How then do you support your authority to be ministers of the gospel of Jesus Christ?

H. It matters less with us what evangelical christians think of us than what God thinks of us. We think as little of their authority to administer in spiritual things as they possibly can of ours. I told you we differed as much from them as substance does from shadow; you will find it so. We claim to act on the authority of the Melchisedec priesthood, the priesthood which Jesus Christ the Son of God held while on earth; and also on its appendage, the priesthood of Aaron, which was an everlasting anointing throughout all his generations. The Melchisedec priesthood holds the precedency over all things in heaven and on earth. We did not call ourselves, neither does our "authority or dignity proceed from ourselves," but we have received a little of this honor or authority from God.

I. Then you believe in the old Melchisedec and Aaronic priesthoods? Cannot a man be a minister of the gospel without having one of those priesthoods? I suppose you recognize other priests?

H. O yes; we recognize other priests in their own standing. There were the Egyptian priests, the priests of Baal, the priests who worshiped the golden calves, and a host of others. But of gospel ministers it is written, "no man taketh this honor unto himself, but he that is called of God, as was Aaron." (Now Aaron was consecrated and set apart to his holy calling by a prophet, even Moses; who, in many respects, was a type of Christ, the great prophet.) "So also Christ glorified not himself to be made a high priest;" but God said unto him, "thou art a priest forever after the order of Melchisedec." The Bible recognizes no authority or priesthood except the Melchisedec and Aaronic priests, when they were obedient to the faith. Why should we? Jesus said, "all power is given unto me in heaven and in earth." Then he possessed a fullness of power to be exercised as he should appoint, and

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said, "as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." So said Jesus Christ. "Therefore, seeing we have *this ministry*, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

I. Then you profess to have power to remit and retain the sins of mankind, the same as the Apostles? Is not this blasphemy to make such pretensions?

H. Yes, we both have and enjoy the prerogatives and privileges of the most holy and high priesthood of the Son of God, and we say it without any irreverence to the name or dignity of God. He who holds this priesthood, walking in obedience to all the ordinances and laws of God's house, whatsoever he binds on earth is bound in heaven, and whatsoever he looses on earth shall be loosed in heaven; or whosesoever sins he remits they are remitted, and whosesoever sins he retains they are retained.

I. Then you do away the efficacy of the blood of Christ, do you not? We read that without the shedding of blood is no remission. Is not this an arrogant act of power?

H. By no means. The law or word of God must be administered among men, to give it any force or validity. When God enjoined the blood of the first testament to be used for the purification of the priestly garments, the book of the law, the altar and vessels of the ministry, &c., though the blood was shed to purify them with, they were not purified until they were sprinkled; for this was also enjoined in the law. When Moses had sprinkled them, being commanded of God, and having authority to do so, they were purified. Would they have been purified had an unauthorized person taken blood and sprinkled them? Certainly not. Also God had a law showing how to build an altar of twelve stones, without any tool being used thereon; then for beasts to be slain and offered by fire upon the altar. Now if a priest of Baal should build an altar of twelve stones, after the manner of the law, and should slay beasts in regular order and lay thereon, (the law being at the same time in full force,) would his offering be acceptable, or there be any validity whatever in the offering? Verily, no; for it was enjoined upon the sons of Lævi and the prophets to offer an acceptable offering. Christ hath truly shed his blood, died and rose again; but, says he, "my blood shall not cleanse them, if they hear me not." He is also "become the author of eternal salvation unto all them that obey him." The blood of Christ does not purify one of the sons of men in and of itself, without the other requisites, viz., hearing, believing and obeying. By being administered to by proper authority, according to Christ's law, we receive remission.

I. You have curious ideas from what I have been taught. I will call again and inquire about the ordinances of your church, and then perhaps I shall learn how you exercise your (to me) strange authority.

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☞ If men were but governed by an enlightened self-love, they would hardly be as penurious as they often are. "So quickly has the wheel turned round, that many a man has lived to enjoy the benefit of that charity which his own piety projected and consummated." There is, too, a blessing in the very exercise of benevolence that is worth all it costs. The joy of doing good is one of the purest of all our joys. To do good from pure love, is to be like God.

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THE TABERNACLE.

The saints at Beaver Island are building a Tabernacle for a place of worship. It is a house of hewn timber, 60 feet by 100. The meeting room is 58 feet 4 inches by 87 feet 10 inches, with galleries 12 feet wide on each side and 24 feet across the end. The vestry is 28 feet 6 inches by 58 feet 4 inches. It also contains other apartments for records, library, &c. The situation is on a bluff some 30 feet high, fronting beautifully on the harbor, and commanding a view of the Lake for 70 miles, and of the numerous Islands, which make its scenery among the finest on the Lakes.

The front will present a range of 60 feet and forty two-feet high, with a high tower for clock, bell, and light house. The basement is already up, and it is contemplated to put a deck floor over it and have it for immediate use. The entire work is rapidly progressing, and the building will be ready for use in a short time. The foundation is made of Norway pine piles, 2 feet in diameter, placed once in 5 feet under the entire building, and all the timber substantially treenailed. This will probably be the most commodious house for religious worship in the United States. The largest room will seat 2,583 persons without the least inconvenience, and the vestry abundantly accommodates 600. This house is already the marked feature of the improvements of the country, and commanding the admiration of the traveling public.

EMIGRATION TO BEAVER.

Inquiries are often made of the extent of emigration to Beaver this season. It is impossible to make any estimate what it may be. Emigrants began to come in the forepart of April, and have been coming in almost daily since. One company had arrived from Washington, and another was on the way; two from Baltimore, several small parties from various places in the east, previous to the 17th inst. Since then the Oneida brought up 30 from Michigan; the Patchin 17 from Buffalo, and another boat 30 from Fairport, Ohio. This is doubtless only a mere beginning. We have reason to believe the flood tide is yet to come in, and that the emigration will increase rapidly for some time to come. Different persons, well informed, vary in their estimates for this season from 800 to 2,000.

Improvements, &c.

A law has been adopted that cattle shall not run at large, but that owners shall each take care of his own. Consequently all may plant without fencing, and they are doing so extensively. Garden and field crops are extensively planted without a rail to protect. As no cattle run at large, they are perfectly safe. Pastures need fencing whether crops are or not. But if the pastures are fenced, nothing else need be.

Houses.

Houses are being built as rapidly as possible. They are usually plainly and substantially built.

Towns.

St. James, at Paradise Bay, the harbor, is the capital or chief place. Three other villages are commenced, and will be respectable for population and beautiful in appearance, as soon as those have built who have their inheritances appointed there. The preparation for building gives a busy life-like air to all the settlement.

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The Israelites of old lived only in villages and cities. So the saints at Beaver. Some of the first settlers scattered about on farms, but now all settle in towns. It is far the most pleasant, and gives social life many new pleasures. To live in a village and yet on a farm with all of rural life and social society, is a great improvement on common customs.

The True Sabbath.

The Sabbath was instituted as a *day of rest.* God rested on the seventh day, and *made it the Sabbath* for that reason. Six days of labor and the seventh of rest was the law of the Almighty from the beginning. It has forever been kept in remembrance by the tribe of Judah. Under the Roman power the day of rest was changed to the first instead of the seventh day. The saints have been compelled, partly by law, but more by that public opinion or prejudice, which is above all law, to observe it according-

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ly. God gave them a dispensation to observe the first day, which they have done while under the Gentile power.

But the law still remains in the thunders of Sinai, "six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; for in six days the Lord made the heaven and earth, and rested on the seventh day."

And the testimony of Christ remains unimpeached, "think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall *in no wise* pass from the law, till all be fulfilled." See Exodus xx. 8, 9, 10, 11. Deut. v. 12, 13, 14. Matt. v. 17, 18, 19.

When the saints are redeemed from Gentile bondage, what shall excuse them from keeping *God's everlasting law* given in the thunders of Sinai, before the law of curse was *added?* This was the *perfect law*, by which Israel were to be made a *nation* of KINGS and PRIESTS to all the nations of the earth. The saints at Beaver keep this law. They sanctify the SEVENTH DAY and KEEP IT HOLY, and there is none to make them afraid.

FASHIONABLE CHURCH.

A fashionable church in a large city is a rare place to study human nature in. It is a temple of vanity, a shrine where hypocrisy kneels, with an impious pretence. The sleek parson in the pulpit, fat and well content with his five thousand dollars a year and free rent in the costly parsonage; dropping twice a week the polished sentences of religious instruction from his lips—literally "drawing it mild," lest he should *alarm* his fashionable hearers—and the congregation lounging in velvet-lined pews—which no vulgar seeker after true religion can enter—with the sexton sitting in the porch, with a face like a bull dog, and a voice like a bull dog's growl, telling the stranger who applies for a seat that there are no free seats—this is a fashionable church in New York—and its supporters pretend to be the followers of that meek and lowly one, who wandered a vagabond and an outcast in Judea, with no place for his aching head to rest upon, only eighteen hundred years ago. And these vanity fair shops have the audacity to surmount the splendid pile with the cross, the emblem of humility, of suffering, of the widest and broadest philanthropy, which this world has ever seen. The cross on the top of a fashionable church, where only wealth and pretension and pride and heartlessness worship, is blasphemy. It is crucifying the Savior afresh, and putting him to open shame.

CORRECTION OF CHILDREN.

Whenever a mother is obliged to exercise her authority, she should be careful to be very calm; her countenance ought to express "more of sorrow than of anger;" and if she feel rightly, it will wear that aspect. How should one who cannot control herself hope to control her child? How can she expect more from an infant than she herself practices? They are trying moments, for it is painful to see an innocent face overclouded with anger, or expressive of any evil passion; but we must remember that these germs of evil we lament are a part of the inheritance we have ourselves bequeathed them; that they are indeed inwoven in their very nature; that it is only by unwearied patience that we can hope to train them to virtue; and we shall feel sympathy and compassion, rather than anger, and seek earnestly to subdue in our own hearts every sinful emotion and desire, and thus "to overcome evil with good;" for by such means we shall best promote our children's happiness, both here and hereafter.

PRIDE OF MAN'S HEART.

The heart of man is strangely proud. If men commend us, we think we have reason to distinguish ourselves from others, since the voice of discerning men hath already made the separation. If men do not commend us, we think they are stupid, and understand us not; or envious, and hold their tongues in spite. If we be praised by many, then fame is the voice of God. If we be praised but by few, then we cry—these are wise, and one wise man is worth the whole herd of the people. But if we be praised by none at all, we resolve to be even with all the world, and speak well of nobody, and think well only of ourselves.

INDUSTRY.

If industry is no more than habit, it is at least an excellent one. If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No: I shall say indolence. Who conquers indolence will conquer all the rest. Indeed, all good principles must stagnate without mental activity.

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ly. God gave them a dispensation to observe the first day, which they have done while under the Gentile power.

But the law still remains in the thunders of Sinai, "six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; for in six days the Lord made the heaven and earth, and rested on the seventh day."

And the testimony of Christ remains unimpeached, "think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall *in no wise* pass from the law, till all be fulfilled." See Exodus xx. 8, 9, 10, 11. Deut. v. 12, 13, 14. Matt. v. 17, 18, 19.

When the saints are redeemed from Gentile bondage, what shall excuse them from keeping *God's everlasting law* given in the thunders of Sinai, before the law of curse was *added?* This was the *perfect law*, by which Israel were to be made a *nation* of KINGS and PRIESTS to all the nations of the earth. The saints at Beaver keep this law. They sanctify the SEVENTH DAY and KEEP IT HOLY, and there is none to make them afraid.

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"DIFFICULTY, STRUGGLE, PROGRESS."

"*People can do anything that they will.*"—Miss Bremer.

Rouse thee brother! life's before thee,—
Life, the boon that God hath given;
Up! though clouds now gather o'er thee
See through them an opening heaven.
Wake! for *life is what we make it*,
And the hour now hastening by
If we but in earnest take it,
Bears us upward to the sky.

Evils gather thick about thee,
Obstacles are all around:—
With the truth within, without thee
Nought impossible is found.
Hast thou on life's journey started?
Fear not though fierce storms assail:
To the true and honest hearted
"There is no such word as *fail*."

Thou may'st struggle, struggle ever,
Error meet and cope with wrong:
And the call of truth may sever
Ties which now are firm and strong;
But the voice of Christ hath spoken—
"Love none other more than me;"
Though all earthly ties are broken,
He thy rod and staff will be.

Onward! see, the prospect brightens
As you press along the path,
Hope the weight of care now lightens,—
Brightest hope the trusting hath.
Onward then, and leave behind you
Every doubt and every fear;
Let the "dead past" but remind you
Of your duty now and here.

Live and work then, O my brother!
Let your heart be firm and true;
Onward! for perchance another
Now is looking unto you.
Labor then, no more delaying;
Watch and struggle, work and pray;
Onward! still the call obeying!
Onward, upward in thy way!

W.

HOW TO LIVE WITH FRIENDS.

If you would be loved as a companion, avoid unnecessary criticism upon those with whom you live. The number of people who have taken out judges' patents for themselves is very large in any society. Now, it would be hard for a man to live with another who was always criticising his actions, even if it were kindly and just criticism. It would be like living between the glasses of a microscope. But these self-elected judges, like their prototypes, are very apt to have the persons they judge brought before them in the guise of culprits.

One of the most provoking forms of the criticism above alluded to, is that which may be called criticism over the shoulder. "Had I been consulted," "had you listened to me," "but you always will," and such scraps of sentences, may remind many of us of dissertations which we have suffered and inflicted, and of which we cannot call to mind any soothing effect. Another rule is not to let familiarity swallow up all courtesy. Many of us have a habit of saying to those with whom we live such things as we say about strangers behind their backs. There is no place, however, where real politeness is of more value than where we mostly think it would be superfluous. You may say more truth, or, rather, speak out more plainly, to your associates, but not less courteously, than you do to strangers.

Again: we must not expect more from the society of our friends and companions than it can give; and, especially, must not expect contrary things.

Intimate friends and relations should be careful, when they go out into the world together, or admit others to their own circles, that they do not make a bad use of the knowledge which they have gained of each other by their intimacy. Nothiug is more common than this, and did it not mostly proceed from mere carelessness, it would be superlatively ungenerous. You seldom need wait for the written life of a man to hear about his weakness, or what are supposed to be such, if you know his intimate friends, or meet him in company with them.

Lastly, in conciliating those we live with, it is most surely done, not by consulting their interests, nor by giving way to their opinions, so much as by not offending their tastes. "The most refined part of us lies in this region of taste, which is, perhaps, a result of our whole nature, and, at any rate, is the region of our most subtle sympathies and antipathies."

It may be said, that if the great principles of Christianity were attended to, all such rules, suggestions, and observations as the above, would be needless. True enough! Great principles are at the bottom of all things; but to apply them to daily life, many little rules, precautions, and insights are needed. Such things hold a middle place between real life and principles, as form does between matter and spirit—moulding the one, and expressing the other.

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There will be a Conference at Voree the first and second days of June next.

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Gilbert Watson, *Sec.*

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GOSPEL HERALD.

VOL. V. No. 11.] VOREE, WIS., THURSDAY. MAY 30, 1850. [WHOLE No. 179.

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LO HERE! LO THERE!

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WM. SMITH

Claims to be the successor of Joseph, his brother, by *lineal* descent. How he stands in place of his brother by *lineage* WE do not undertake to explain. Sometimes his proceedings are mixed up with the pretension that Joseph, the son of Joseph, is to be prophet when he is of *lawful age*. What is lawful age for a prophet we think has not been determined since the days of the judges of Israel. At *that* time a child BEING CALLED OF GOD, ANSWERED THE PURPOSE very soon after he was weaned. 1 Sam. i. ii. iii. But whether Wm. is prophet *pro tem* till a boy five and a half feet high gets large enough, or in perpetuity, we are unable to say.

Isaac Sheen publishes a paper in behalf of Wm., which has advanced to about nine numbers. We believe their church numbers from eight to twelve members, in all the world, (not including those of his partner L. Wight.) Besides these there are, we doubt not, some two thousand persons who hang on to some hope that William will, in some way, do something for the dispensation, and are counted as his followers. We are informed that he occasionally says hard things of us in his papers, and that he conducts his paper as though it was the organ of a numerous church, from which both the true church and the Brighamites were insignificant schisms.—One would think his ten or twelve followers were as many thousand, if any one thought of crediting anything on his assertion.

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One of the Apostles sent out by Joseph a little before his death on some mission to Texas, is now on the Piedernales, at the head of a small community numbering, we presume, from one to two hundred; but of this our information is quite vague. As near as we can learn their life is pastoral, and their goods held in common. Wm. Smith has appointed Lyman to be one of his COUNSELORS, and has given a commandment for his followers to go on and join.—Lyman, in return, has written some bombastic letters to Wm., in which he magnifies his (Wm.'s) priesthood so far beyond anything ever before named that we are only surprised that even Wm. Smith does not know he is only hoaxing him. Lyman's individual pretensions are only to a mission from Joseph, and he sits laughing in his sleeve at William's continual mutation of his own pretensions and commandments. It appears however that Lyman looks for the final raising up of Joseph, the son of Joseph, according to prophecy, and promises to follow in his leading whenever his star rises.

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Until last fall Brewsterism made no excitement; but at that time it took the same kind of start in this region as Wm. Smithism and McLellenism had some time before, and at this place was for a few weeks the rage with apostates of every stamp. At one time there was a prospect that with John E. Page as a leader, it would number nearly as many converts as McLellinism had before it. Some shadow has crossed the dream of its greatness, and we cannot learn that the disciples keep up their meetings. Several *were* bound for California, but their faith has failed. Not one will go. Still there are probably as many in the north-western states hanging on to the skirts of Brewsterism as there were a year since in the eastern hanging on to Wm. Smithism.

We have never learned by what right Brewster claims the priesthood, nor what body of the people he regards as the church. No one faith is necessary to be a Brewsterite, so far as we can learn, unless it is this: that the Book of Mormon is a standard to Jew and Gentile. Two may be as far from each other in faith as the Romanist is from the Campbellite, yet if they acknowledge the Book of Mormon (as each severally understands it) to be a standard, they are acceptable members. Of course this cannot last long. As soon as this scattered confusion comes in contact, it will explode. And as Brewsterism admits of no power on earth to determine any new question of doctrine, every one will keep his own opinion until some new wind of doctrine changes him. It is safe to say there is not one person on the earth who believes in Brewster as a prophet.—For there is not one who will receive a commandment from him as from the mouth of God; not one who will obey his mandate when contrary to his preconceived individual opinion.

Jacob Syfritt

Received priesthood, visions and revelations in connection with Wm. Smith, on his visit to the eastern cities, in the winter of 1848–9, and *after William fell into transgression* on that campaign, succeeded to his mantle as righteous surviver, and having obtained royal robes, a gilded paper crown, and other fitting regalia, has commenced the publication of a paper at Philadelphia, and opened a hall for preaching the word. Having remained at home, where prophets are without honor, he has made little progress. We have not the slightest doubt however that he can, with a little effort, get as many followers as either of the preceding. His pretensions are quite as rational.

Increase Van Dusen

Professed to be a follower of prophet Strang, but there being the most imminent danger that either the prophet or some of his counselors would commit some heinous sin, he and all that followed him were rejected of God; that is, by Van Dusen. He soon commenced the publication of a series of revelations, and preaching from house to house. His progress was uncommonly rapid, and for a short time bade fair to outstrip that of any other schism.—Brewsterism was nothing to it, and the palmiest days of McLellinism could not match it. But, alas! publication and preaching both failed, and prophet Van Dusen is engaged in hawking about the streets of New York a pretended expose of the Nauvoo endowment.

Wm. E. McLellin,

Having been an Apostle in the church, and in some way connected with every faction that had sprung out of it down till 1846, in the latter part of that year made the astounding discovery that THE CHURCH had apostatized twelve years before, and been made up of abominable iniquity ever since. He however had retained his priesthood uncontaminated during all that period. He therefore proceeded to organize the "church of Christ" anew, and having discovered the important fact that David Whitmer had been a prophet twelve years and better without being aware of it, undertook the task of convincing him of that truth, and calling him into the field. In this he failed entirely. He succeeded nevertheless in building up the most successful and dangerous schism that has ever occurred, except that of the Brighamite camp.

The main feature of McLellinism was, that any one in the priesthood, if he committed any sin, no matter how trivial, lost his priesthood by the act, without any adjudication whatever, and all his administrations were utterly void. Consequently, that if an Elder at any time between receiving his priesthood and administering baptism had committed any secret sin his baptisms were utterly invalid, and the subjects thereof not members of the church, nor within the pale of salvation. This sentiment is also common to Brewsterism. Indeed we believe nearly all the Brewsterites were once McLellinites, and hold now to much the same doctrine. McLellin did publish an occasional tract, nominally periodical, and called the Ensign of Liberty, but is as dead as the several similar ones will soon be.

Charles B. Thompson

Styles himself Baneemy, servant to Baurak Ale; says the church is rejected, and never to be re-established. But he requires all the saints to organize in SCHOOLS, and receive instruction from him till some future time, when he is going up with an army to redeem Zion. He also occasionally gets out a publication. He has not yet had much success in getting followers. We advise him to come to Voree and preach to the faint hearted Brewsterites and other apostates. He may be assured of a rich harvest.

Elijah Schwackhammer

Heard the gospel preached in New York by Bro. Adams, and offered to be baptized face downwards. George however did not think that would produce the likeness of a proper resurrection, and declined. By some means he got baptized, and S. Rigdon ordained him an Apostle of his pretended kingdom. By some transformation, which we are too blind to trace out, this priesthood has made him the great expected one of the nations. He has commenced the publication of a paper in Philadelphia, and preaches from house to house, as well as in a hall. His paper exhibits the usual talent of the better class of schismatics, and excites the usual interest wherever known. It wants only some men of energy to make it blaze out quite as well as any of the rest of the same sort. Elijah has had the gift of speaking in what he calls the tongues on insects, but has lost it.

Sidney Rigdon

Was one of the First Presidency at the time of the martyrdom of Joseph and Hyrum. As such he had a right to preside, and had no successor to Joseph appeared the church were required to receive instruction from him as the highest priesthood present for the time being. This authority he did claim, though it seems he attempted to add something to it, on the assumption that no successor could be expected for the present. The majority of the saints at Nauvoo, under the leading of Brigham Young, rejected him on the 8th of August, 1844. He struggled on till April following, when he laid down his pretensions as counselor in the First Presidency and established a new church, respectable in number, character and talent, and wanting nothing but the authority of God to give it prosperity.

Rigdonism had the seat of its operations at Pittsburgh, Pa. through 1845, and in 1846 was transferred to Greencastle, where the little that remained to it dragged out a brief and miserable existence, and expired. Many good men did once truly believe in Rigdon, and received his commandments as from the Lord's own mouth. But since 1847 not one such can be found on earth. Nevertheless there are many, very many, who look for a horn of power yet to spring up from Rigdon, whose coming shall be the expecta-

Until last fall Brewsterism made no excitement; but at that time it took the same kind of start in this region as Wm. Smithism and McLellenism had some time before, and at this place was for a few weeks the rage with apostates of every stamp. At one time there was a prospect that with John E. Page as a leader, it would number nearly as many converts as McLellinism had before it. Some shadow has crossed the dream of its greatness, and we cannot learn that the disciples keep up their meetings. Several *were* bound for California, but their faith has failed. Not one will go. Still there are probably as many in the north-western states hanging on to the skirts of Brewsterism as there were a year since in the eastern hanging on to Wm. Smithism.

We have never learned by what right Brewster claims the priesthood, nor what body of the people he regards as the church. No one faith is necessary to be a Brewsterite, so far as we can learn, unless it is this: that the Book of Mormon is a standard to Jew and Gentile. Two may be as far from each other in faith as the Romanist is from the Campbellite, yet if they acknowledge the Book of Mormon (as each severally understands it) to be a standard, they are acceptable members. Of course this cannot last long. As soon as this scattered confusion comes in contact, it will explode. And as Brewsterism admits of no power on earth to determine any new question of doctrine, every one will keep his own opinion until some new wind of doctrine changes him. It is safe to say there is not one person on the earth who believes in Brewster as a prophet.—For there is not one who will receive a commandment from him as from the mouth of God; not one who will obey his mandate when contrary to his preconceived individual opinion.

Jacob Syfritt

Received priesthood, visions and revelations in connection with Wm. Smith, on his visit to the eastern cities, in the winter of 1848–9, and *after William fell into transgression* on that campaign, succeeded to his mantle as righteous surviver, and having obtained royal robes, a gilded paper crown, and other fitting regalia, has commenced the publication of a paper at Philadelphia, and opened a hall for preaching the word. Having remained at home, where prophets are without honor, he has made little progress. We have not the slightest doubt however that he can, with a little effort, get as many followers as either of the preceding. His pretensions are quite as rational.

Increase Van Dusen

Professed to be a follower of prophet Strang, but there being the most imminent danger that either the prophet or some of his counselors would commit some heinous sin, he and all that followed him were rejected of God; that is, by Van Dusen. He soon commenced the publication of a series of revelations, and preaching from house to house. His progress was uncommonly rapid, and for a short time bade fair to outstrip that of any other schism.—Brewsterism was nothing to it, and the palmiest days of McLellinism could not match it. But, alas! publication and preaching both failed, and prophet Van Dusen is engaged in hawking about the streets of New York a pretended expose of the Nauvoo endowment.

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GLADDEN BISHOP

Was one of the early members of the church, and one of the first Seventy. He assumes that Joseph had only the Aaronic priesthood, but that he has the Melchisedec, received by ordination under the hand of Jesus Christ; that he is David, the king that shall reign over the united nation of Israel restored, and the Lord of the whole earth. He has at different times made promising commencements in various places, and at one had for hearers, deeply interested, nearly all the apostates, and some of the faithful in Voree. Gaining two of the former and one of the latter, he placed them so high in his councils that there was no room to glorify any one else sufficiently. They all fell off, and his fire died out. He has issued several publications at different times, but no periodical.

THE FORGOTTEN.

Besides the foregoing J. M. Hinkle, Wm. Law, Oatman, Frasier, Olney, and various others, whose names are quite forgotten, have at different times started up as leaders of the church and successors of the prophet, but have already shared that forgetfulness which is the fate of the rest.

As regards all these, named and nameless, they never were of the slightest consequence, and except as giving character to the times, not worthy of being mentioned. None of them except Rigdonism ever had any of the elements of a permanent organization. And that lost every hope of success the moment the Cumberland valley was pitched on as a place of gathering. They all, without exception, are built up on negatives and on the alledged failings of others. Their only strength is the excitement which can be got up by Mormon exposes. The only schism which ever sprung out of the church of the least consequence is that of the

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The controversy for years past has, now does, and in the future will lie between them and the true church. They, in the very outset, carried with them the body of the church, not only in Nauvoo, but to a great extent in other places; and at the present time, though much reduced, are formidable, both by numbers, position and influence. The 8th of August, 1844, they commenced their schism, and obtained a complete triumph over Sidney Rigdon by a strong vote (with not an opposing hand) that they would no longer have a prophet, Receiving at this time a call from prophet Strang to assist him in setting the affairs of the church in order in accordance with the last revelation given by Joseph and the commandments of God to him, flushed with their triumph over their present opponent, and undoubtedly burning with disappointment that the power of the Presidency was going to one to them almost a stranger, and over whom they would be likely to exercise little influence, Taylor, Richards and such others of the Twelve as they saw fit to admit to their counsels, undertook the desperate scheme of destroying the evidence of Mr. Strang's appointment to the prophetic office, and to change the constitution of the church so as to devolve its superior authority on the twelve Apostles, and abolish the quorum of the First Presidency. They destroyed the sealed package committed to their charge, which they had often and publicly declared contained the appointment of Joseph's successor; and on the 15th of August, 1844, issued their proclamation, saying, "let no man for a moment think his place will be filled by another;" and that the twelve Apostles held the "power to dictate all the affairs of the church in all the world." Possessing the funds of the church, the records and the Temple, everywhere powerful by their universal acquaintance with men and things, and the eminence of their standing and services, they succeeded in silencing opposition and estalishing themselves as the acknowledged leaders of the great majority of the church, and holding absolute control of Nauvoo.

Their first move was in its nature eminently popular. They made a desperate effort to finish the Temple; called in all the emigration they possibly could, sustaining the sinking value of real estate to the encouragement of the avaricious, at the same time that they raised the delusive hope of an holy endowment to the faithful. These delusions gave them apparent prosperity for a year. But in the summer of 1845 hostilities were commenced against them around Nauvoo with great vigor. Conscious that with the most untiring efforts they had no more than barely held on to their first grasp, and that the property held by their partisans there was rapidly wasting for want of profitable employment and remunerating labor, and at the same time their influence on the wane, they saw clearly that their only hope was in a removal to another location giving them abundance of cheap or free lands, and a separation from their enemies.

There is no doubt they could have resisted the aggressions of their enemies with success had they wished and had the courage to do so. But setting up the plea of absolute necessity as the rule of all in and about Nauvoo, they for themselves and their brethren entered into a treaty for their entire removal from the nine counties associated against them. This treaty was unofficially and in an informal manner sanctioned by the governor of the State, and though not placed on the records nor published among the laws was as much enforced by the authority of the State as any other law whatever. By this means all powers, whether for or against them, were united in the one object, that of removing them to the western wilds in a body. The pressure of outward circumstances prevented any of the internal dissensions that otherwise would have grown up, and compelled many to go with them in fact who were not with them in faith.

Their endowment in the winter of 1845–6 called in vast multitudes, who, after arriving, could not so well return, and many of them, whatever they might think of the ceremonies, could not well avoid going with the mass. Dissatisfaction existed everywhere, but they were conscious of having suffered the extreme of outrage from the States and people of the nation. A burning desire to be out of its power was in almost every heart. No other way seemed to open but to go west with Brigham. To all the fearful the promise was held out in dark insinuations that Joseph, the son of the prophet, would accompany them, and stand up instead of his father. The marvel loving were even told that Joseph himself was resurrected, and would meet them a little way off.

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For the Gospel Herald.

DIALOGUE.—No. 2.

How long, O, how long, will this generation shut their eyes from the light of the gospel of Christ? They also shut their ears from hearing, and very few will humble themselves before God and earnestly seek to understand his ways. Though "we know we are of the truth, and the whole world lieth in wickedness," yet it is hard to make others understand it. For "every man will walk in his own way, and after the image of his own god."—"He that is of God heareth God's words."—"Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost."

INQUIRER. How shall we know their precepts are by the Holy Ghost, when men come professing to preach the gospel?

HERALD. Try their precepts by the written word of God, which is the sword of the spirit. God has inspired men in other days, and they have preached the gospel, being filled with the Holy Ghost. If he has any ministering servants now among men, they will preach the same things by the same spirit; for "the word of the Lord endureth forever, and this is his word which by the gospel is preached unto you."

I. Do the Mormons believe in a new birth, and in experimental religion?

H. Yes, they believe that all mankind who are sinners have need to be born again, that they may see the kingdom of God; and as "the law of the Lord is perfect, converting the soul," they believe in walking in his laws, and experiencing his blessings from day to day.

I. As there are different opinions about the new birth, I would ask what you think constitutes a new birth?

H. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," must certainly constitute a new birth. When men are prepared for a new birth by God's sending his servants to preach, that the people may hear the word of God, they hear, believe and repent, ceasing to do evil, and learning to do well, then they must be born of the water and of the spirit, that they may enter into the kingdom of God.

I. What do you understand by a man's being born of water?

H. He must be immersed (baptized) in the water, in the name of the Father, Son and Holy Ghost for the remission of sins, and be brought forth of it, (raised up,) and all "through faith and the operation of the spirit of God."

I. I understand that the baptism with water unto repentance for the remission of sins was John's baptism, and that John's baptism was a kind of lap between dispensations; you certainly do not pretend that John's baptism was a gospel or christian baptism?

H. Christ was baptized by John, and we certainly must allow the captain of our salvation a christian baptism. The shepherd entered by the door, and to him the porter (John) opened. John's mission and the testimony concerning him must decide the point as to his captain's being a christian baptism. Christ says, Matt. xi. 13: "For all the prophets and the law prophesied until John." Luke xvi. 16. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Mark says, chapt. i. 1, 2, 3, 4: "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, behold I send my messenger before thy face, which shall prepare the way before thee. The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

From these texts we learn that John was made an instrument of in the hand of God to open the dispensation of the gospel to the generation in which he lived. John preached the first principles of the doctrine of Christ. His preaching may be called a preparatory gospel, to prepare the way of the Lord, and to prepare men for the baptism, gift or reception of the

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Holy Ghost. The principles which he taught were all perpetuated in the gospel, consequently he ushered in the gospel dispensation, also the knowledge of the way of salvation by the remission of sin was brought in by him, according to the prediction of Zacharias. Luke i. 76, 77. "And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins." Now this knowledge of the way of salvation by the remission of sins is just what we want deeply impressed upon our minds. Jesus, our forerunner and great captain, consecrated this way, and made it honorable; and says, my sheep hear my voice, and they follow me.

I. I see what you aim at—to perpetuate water baptism by immersion, and carry out your peculiar doctrines.

H. We do not aim to have any doctrines of our own, but are content to take things as we find them. You profess to believe the Bible to be sacred, holy, a standard of truth, and able to make you wise unto salvation; but unless you believe and obey that form of doctrine delivered you by prophets and apostles as recorded therein, *you can never be profited by it*. We baptize with water because it is a command of God to baptize those who believe, and we baptize by immersion because no other mode of baptism by water was ever authorized or consecrated of God for the benefit of man in the great plan of salvation.

I. Then you would unchristianize the greater portion of the world. The scriptures say that Christ was baptized, but do not tell us whether he was immersed, poured or sprinkled. For my part I was sprinkled, and that answers my conscience; for we read that baptism is the answer of a good conscience towards God. I do not consider it any ways essential to salvation.

H. The greater portion of the world then unchristianize themselves, because they are just of your faith. They put their good conscience in the place of God's laws. They are more tenacious of the things they have imbibed from teaching than they are of life itself.—If they have imbibed false notions from false teaching, then their conscience is defiled, and prompts them to act accordingly. No man ever had a conscience of baptism in any form who had never been taught. Baptism is one of the commands of God; "his commandment is life everlasting." How the idea ever got into the world that men could be saved without obeying the commands of God, we must leave to others to determine. "Faith comes by hearing, and hearing by the word of God." We have no disputations among us about this ordinance, and invariably follow this law of God. "Baptism is to be administered in the following manner to all those who repent: The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, amen. Then shall he immerse him or her in the water, and come forth again out of the water."

I. I feel interested to know all you do believe on every point of doctrine, and shall look in again. S. P.

☞ The following came to us in an unknown hand. We give it without alteration, addition or diminution of word or letter, and we have been assured by one well acquainted, that few within 100 miles of Mackinac will fail to recognize the authorship. Something in it seems prophetic. It would not be amiss to designate the seer, Pagan prophet:—

A CHAPTER IN THE BIBLE OF PROGRESS—AND NOT WRITTEN IN THE BOOK OF MORMON.

"Now a thing was secretly brought unto me, and mine ear received a little thereof, in thoughts from the visions of the night, when deep sleep falleth on men." Job iv. 12, 13.

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1. Now it came to pass in the seventy and fourth year of the independence of the Jonathanites, in the fourth month, and in the twentieth and third day of the month, that I, the

seer, was asleep in the rock called Mackinac.

2. And, behold, the heavens were opened, and a shining one appeared, having the form of a man, and his countenance was comely, like the vineyards of En-gedi.

3. And the vision spoke and said, behold, now, the land which lieth before thee and the inhabitants thereof; and I will show thee what is determined of them.

4. And I looked and behold, and lo! there was an island of beauty set like unto an emerald of price in the midst of a crystal sea.

5. And from the soil thereof sprang trees of various kinds; and in the waters thereof swam multitudes of fish, and a lake that was called Peaceful lay in the midst thereof.

6 And I said unto the shining one, what land is this? and who are the inhabitants thereof?

7. And the shining one made answer and said, the land is called Mormonia, and it hath been given to the Mormons as an asylum for the oppressed.

8. Then said I again unto him, who are these of whom my Lord speaketh, and who are those who would do evil unto them?

9. Then became the face of the shining one purple as the clusters of the vine, and his counenance waxed wroth, and he smote the sword upon his thigh.

10. And he said unto me, these are the remnant of those who have escaped. Their fields were cut down, their cattle destroyed; and their little ones and women driven forth upon the earth.

11. Then looked they for succor to their sacred flag, and sought refuge beneath its folds.

12. But the stars thereof beamed with no hope for their calamities, and the stripes thereof were laid heavily upon them.

13. Their Temple was laid to the dust: their prophet slain, and their goods given into the hands of the spoiler.

14. Then they escaped and fled, and war was in their hearts, and the memory of their bitter wrongs.

15. And they said, yet again will we build us a city, and trust in an avenging God.

16. And, behold, if the Philistines shall again come upon us, we will remember the justice of the most high, and will slaughter the children of oppression, even with the edge of the sword; and will avenge our wrongs even with the weapons of the flesh.

17. And when we have rid us of our adversaries, then peradventure we will be at peace; and will remember the forgiveness of Jehovah, and plant corn upon the ground which hath drunk their blood, and we will give thereof to their little ones that they may eat and live. Thus will we attempt mercy and justice.

18. Then I said, good my Lord, who therefore are these who abide at the haven; whose mouths are full of blasphemies, and who reel and rage with the fury of strong drink?

19. And the shining one answered me and said, lo! these are of the seed of the oppressor; their hearts are hardened to outrage, and their lips cunning to utter lies.

20. These are they whose tongues are daggers, but whose hands tremble to touch the sword.

21. Therefore shall they perish and be cut off, and their memory shall be a stink in the nostrils of the Lord.

22. For they roar like unto the bulls of Bashan, but are as sheep before the might of Jehovah.

23. Yea let them die and be damned, and rot in the rotteness of their lies.

24. For they are an abomination and an ulcer and a plague: therefore let them eat the portion of devils, and drink of the waters of damnation.

25. And the shining one that was with me changed his face, and my spirit grew big within me, and I saw a vision even as the vision of a seer.

26. And the form of that vision which I beheld in spirit was in this wise.

CHAPTER II.

1. Then I felt and lo! it seemed unto me that another angel stood before me.

2. And his countenance was lofty as the cedars of Lebanon, yea calm and mild as the sunset of a summer eve.

3. And he touched me with a wand and my vision was enlarged. And I saw and behold an island wheron dwelt the remnant of the oppressed.

4. And habitations arose on every side, and Temples to the most high God; and field waved in golden abundance, and became white unto the harvest.

5. And the murmer of much business was there, and the noise of mills and lowings of oxen laden with the fruitage of the fields.

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7. And the husdandman leaned upon his spade, and his heart grew warm at the bounty of the Lord.

8. And me thought, in the far distance, upon a verge of sand, stood a ragged crew, care-worn, spiritless and seared with vice.

9. And their voice arose to heaven as the voice of a wailing mind: and lamentation was mingled with cursings, and falsehood were borne on the breath of sighs.

10. And I exclaimed this is Progress! this the voice of Fate.

11. For the tree that *taketh root* shall grow and become great, and the rootless sea-weed shall be torn of the winds.

12. Then a voice said in mine ear, yea whispered to my soul, He that soweth shall reap, and he that planteth shall enjoy the fruits thereof. For there is an end of outrage and wrong, and the trial of our faith worketh patience.

13. The shining one whom thou first sawest was revelation; he it is who pictures to the hope the visions of that which is to be.

14. And the angel thou sawest next, even him of the serene and thoughtful countenance, is the angel of Reason; and both are the servants of that great destiny which men call Progress.

15. That which Revelation pictured to thee, even that did Reason also teach to thy soul. Their path is different, their end the same.

16. Therefore, O, man! believe thou thus that God is just; that progress is sure as eternity: that revelation may foreshadow what is to come, and reason confirm the speculations of faith.

17. Then I awoke and lo! Mormonia faded away into the likeness of a Pear, and the Gentiles sunk besotted upon point brutality.

W. N. McL.

(Continued from page 83.)

They felt their power waning rapidly, and made a sudden call for all to make haste and get out, prophecying no more cold. A very large company crossed the Mississippi, where in a short time they found themselves exposed to all the rigor of severe winter, dwelling in tents and covered wagons. Others however continued to follow, and in the course of the spring and early summer several thousand advanced as far as the Potawatamie and Imaha counties on both sides of the Missouri. Orson Hyde and Almon Babbitt remained behind, the former in charge of their spiritual and the latter of the temporal interests of Nauvoo. These men conceived the project of remaining there, and in conjunction with various new settlers making a stand. But the war was renewed, and they were compelled to leave. Gradually many concentrated around Council Bluffs, and the balance scattered through the country.

In The spring of 1847 they sent out an expedition to the Salt Valley, and fixed on it as the place of settlement. But before determining on this move they had enlisted five hundred men to assist the United States in conquering California. These troops were to be disbanded in that country, and with a small company that went around with Brannan, would have made a good stand had there not been a general influx of emigrants from various places. The selection of the Salt Lake region was an unfortunate one at least. But in addition it broke up all the arrangements for concentration in California. And the almost immediate discovery of the California gold placers has ruined the hope of their gathering. The difficulties of reaching that region are very great. The country is unproductive, and its productions except for home consumption, valueless. After reaching there the tempting gold region is two thirds won. It is hard to keep the gathered together.

Their anxiety to get out of the U. S. is sadly belied by their assisting in the conquest of Californa, and more recently their late attempt to get admitted into the union, and get a Territorial government. The recent election of Brigham to be their first President is an abandonment of all their former pretensions that Joseph's place was not to be filled, and that THE TWELVE had the power of dictating all the affairs of the church in all the world.

Orson Hyde remains now at Kanesville, (Council Bluffs,) and does not seem well affected towards the rest of the leaders. His position gives him dangerous power over the rest of them. The utter defeat of all their hopes of a government under the authority of Congress disheartens many, and their attempt to obtain such government convinces all that they have not a dispensation of the kingdom.

Their numbers have been constantly diminishing. At the Salt Valley they have about 2,000, and about Kanesville for fifty miles perhaps 3,000 more. In England their followers are numerous.—But the English saints are generally distrustful of them, and their little remaining confidence is rapidly on the wane. And so doubtful is their faith, and so great the difficulties of reaching their destination, that the Presidency in England have advised them not to start for this country at all, except under leaders appointed by them, and to avoid all the old routes, lest they should fall out by the way and be lost.

Unless some new leader springs up with a master spirit to lead them with better success, they must fail entirely. Even the permanence of their settlement at the Salt Lake is a matter of uncertainty. But should any one arise among them capable of guiding their enterprize, he would find among them the elements of a great people, and might work out some of the scourges they have so often predicted on their persecutors.

☞ Since the first side of this paper was printed we have received information from Isaac Sheen that Wm. Smith has been at his old tricks again, and that he (Sheen) has renounced him.—Among other things a *confidential* letter of Smith to Sheen acknowledging his failings, and giving very unsatisfactory evidence of his repentance, appears in the Cincinnati papers. To us the publication appears superfluous. We know of but one man who talks so much of his own virtue and other men's vices as Wm. Smith. And when *his* confidential communications get before the public there will be such another blow up in Brewsterism. It is debauchees and strumpets who are badly troubled about their neighbors' conduct and their own characters.

DIED,

At Wells' Island, Jefferson Co., N. Y., on the 11th of April, Mrs., MARY, consort of Bro. Studson Kendall. Funeral sermon by Bro. Z. H. Gurley, from Rev. xiv. 13.

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A HOME FOR ALL.

If unto industry and worth,
But poverty pertains by right,
If to the drones belong the Earth,
Why not also the Air and Light?
To carry out the rule of wrong,
The Sun, and Moon, and Stars as well
Unto the privileged belong,
River and sea, to hold or sell!

Not one, but all God's gifts, should be
Held by the favored of our kind—
A glorious monopoly,
Of Light and Earth and Wave and Wind!
Why should the landless wretch exist,
If heaven this goodly earth designed
But for the blest monopolist?—
Why has he taste, and sight, and mind?

If destined but to till the soil
He has no right to call his own—
If as a hireling he must toil,
Or tenant of a haughty drone,
Why was he formed a man—erect!
Made in the image of his God!
Furnished with glorious intellect!
And soul that loathes the yoke and rod.

A drudge upon the common loam,
In all except the name, a slave!
No sacred spot to call his home!—
Save in that narrow slip, the grave.
Just God! and must it always be?
Must millions of our race remain,
Victims of vile monopoly—
The dupes and tools of Mammon's train.

CONVERSATION.

It is rarely that profound thinkers are great talkers. They are often dull and apparently stupid in company, for, having to dive to the bottom of their souls for their treasures of thought, they cannot keep pace with those rapid speakers whose thoughts lay upon the surface. It is true, now and then we meet with conversational bores among men of name and note in literature, science and so forth; but the number is small. If such persons ever thus become the bane and pest of social intercourse, it is usually because they fancy they must make a point of sustaining, among their friends, the reputation they have acquired in their professions. They are terrible apprehensive that they may fall short of their estimates; if they do not sustain themselves up to the very utmost of their height; and because they chance to be owners of a six-foot reputation, think they must do it jnstice by a corresponding display of volubility and magniloquence. But such wiseacres should reccollect that as another has said, men who meet in conversation meet in a market place, and not in a theatre; they meet, not to gape and gaze at a single strutting actor, but to exchange ideas and sentiments freely, as each may have to offer; and, therefore, the "great folks" are bound always, when they enter into society, to leave their reputation in the passage with their hat and gloves.

RETURN OF THE POPE.

The Pope has at length returned to Rome. At his entrance, there was no pomp or public display, beyond the necessary guard and staff. His reception from the people is said to have been very enthusiastic.

Immediately after the Pope's entry, his holiness was to issue five decrees: 1, for the abolition of paper money; 2, for the organization of the tribunals; 3, respecting the communal and provincial councils; 4, respecting the council of state; and 5th, an amnesty, by which a free pardon was to be granted to all persons guilty of political offences with the exception of forty, who were to be specially named.

CONFERENCE.

There will be a Conference at Voree the first and second days of June next.

JAMES J. STRANG, *Pres.*
GILBERT WATSON, *Sec.*

GENERAL ASSEMBLY.

There will be a general assembly of the saints at the Tabernacle, St. James, Beaver Island, from the first to the sixth day of July, inclusive.

It is especially necessary that all the Apostles and the High Priests and Elders generally attend on this occasion.

JAMES J, STRANG,
GEO. J. ADAMS,
WILLIAM MARKS, } *Presidents.*

GILBERT WATSON,
H. G. HALL, } *Recorders.*

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  Save in that narrow slip, the grave.
Just God! and must it always be?
  Must millions of our race remain,
Victims of vile monopoly—
  The dupes and tools of Mammon's train.

CONVERSATION.

It is rarely that profound thinkers are great talkers. They are often dull and apparently stupid in company, for, having to dive to the bottom of their souls for their treasures of thought, they cannot keep pace with those rapid speakers whose thoughts lay upon the surface. It is true, now and then we meet with conversational bores among men of name and note in literature, science and so forth; but the number is small. If such persons ever thus become the bane and pest of social intercourse, it is usually because they fancy they must make a point of sustaining, among their friends, the reputation they have acquired in their professions. They are terrible apprehensive that they may fall short of their estimates, if they do not sustain themselves up to the very utmost of their height; and because they chance to be owners of a six-foot reputation, think they must do it jnstice by a corresponding display of volubility and magniloquence. But such wiseacres should reccollect that as another has said, men who meet in conversation meet in a market place, and not in a theatre; they meet, not to gape and gaze at a single strutting actor, but to exchange ideas and sentiments freely, as each may have to offer; and, therefore, the "great folks" are bound always, when they enter into society, to leave their reputation in the passage with their hat and gloves.

RETURN OF THE POPE.

The Pope has at length returned to Rome. At his entrance, there was no pomp or public display, beyond the necessary guard and staff. His reception from the people is said to have been very enthusiastic.

Immediately after the Pope's entry, his holiness was to issue five decrees: 1, for the abolition of paper money; 2, for the organization of the tribunals; 3, respecting the communal and provincial councils; 4, respecting the council of state; and 5th, an amnesty, by which a free pardon was to be granted to all persons guilty of political offences with the exception of forty, who were to be specially named.

CONFERENCE.

There will be a Conference at Voree the first and second days of June next.

JAMES J. STRANG, *Pres.*
GILBERT WATSON, *Sec.*

GENERAL ASSEMBLY.

There will be a general assembly of the saints at the Tabernacle, St. James, Beaver Island, from the first to the sixth day of July, inclusive.

It is especially necessary that all the Apostles and the High Priests and Elders generally attend on this occasion.

JAMES J, STRANG,
GEO. J. ADAMS,
WILLIAM MARKS, } *Presidents.*

GILBERT WATSON,
H. G. HALL, } *Recorders.*

GOSPEL HERALD.

VOL. V. No. 12.] VOREE, WIS., THURSDAY, JUNE 6, 1850. [WHOLE No. 180.

GOSPEL HERALD,
PRINTED AND PUBLISHED WEEKLY, FOR THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.
TERMS:
TWO DOLLARS PER ANNUM, PAYABLE, INVARIABLY, IN ADVANCE.
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MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD IN VOREE ON THE 1ST AND 2ND DAYS OF JUNE, 1850.

JUNE 1ST—FORENOON SESSION.—Services commenced at 10 o'clock, A. M., by reading the 78th Psalm by Pres. Strang. Singing. Prayer by Pres. Strang.

Pres. Strang preached from these words: "But without faith it is impossible to please God." He read the whole chapter, and remarked that he had often heard people wish that they might hear the voice of God, receive the ministration of angels; in short to have such testimonies as these ancient worthies. Then he asked if they could endure such trials, that they might receive such blessings as Abraham, who was commanded to offer up his son. Who like those ancient worthies, is willing to stand faithful to the testimony of Jesus in the face of the edicts of worldly princes and potentates, and fear not the sword, nor the gibbet? He noticed the faith of the harlot Rahab, who had not seen an angel, neither heard the voice of God, but received the testimony of the spies whom Moses the prophet of God sent to spy out the land.

Her faith is recorded in the archives of heaven, and is had in remembrance, while the nobles of her country and her people are destroyed by the sword and doomed to the blackness of darkness forever. Moreover, the faith of these ancients was unshaken in the mandate of Jehovah. Abraham sought no excuse for not obeying the commandment in offering his son. Had he been like some in our day he would have replied that it was contrary to the command given to Noah, that "whoso sheddeth man's blood, by man shall his blood be shed." He might have presented another excuse, viz., the promises God made to him through his son. But he had unshaken faith in the word of God, and obeyed God, and it was counted unto him for righteousness.

Who has faith like this? Who is willing to obey the mandate of God unwaveringly, and not to doubtful disputations, from the servants of God in these days? But it is objected that if we had such righteous prophets as the ancients, we could obey them. What is a righteous man? It is the man who maintains the law of God, despite every thing else. Let us look at some of the old prophets; said he was willing to be weighed in the balance with them, but not with sectarian priests. Moses slew a man, disregarding the oppressing hand of the Egyptian, and for this act, the martyr Stephen says God made him "a ruler and a deliverer by the hand of the angel that appeared to him in the bush." Then there is the prophet Samuel, who commanded Saul to destroy the Amlekites, both man and beast. Saul was a merciful man, like some we have in these days, and thought it not best to slay them, and saved the king and the best of the cattle, and hypocritically excused the matter by saying that he saved them for a sacrifice unto the Lord. What did Samuel do when he learned that fact? He said obedience is better than sacrifice, and took Agag and hewed him in pieces.

He also spoke of Christ, who made a scourge of small cords, and drove out of the temple those who sold oxen and sheep, and the money changers, and overthrew their tables; and of Moroni, who raised large armies and went

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After answering several pseudo objections, he concluded by exhorting the saints in a soul stirring manner to have faith in the word and work of God, that they might have a place in the kingdom of God with those ancient worthies who have come and washed their robes and made them white in the blood of the Lamb. Singing. Adjourned till 3, o'clock P. M. Benediction by Pres. Strang.

AFTERNOON SESSION.——Opened by singing. Prayer by Zenas H. Gurley, one of the Seventies. Singing.

Phineas Wright, one of the Twelve, remark- that he rejoiced that after a mission of nearly eight months to the Canadas, he again had the unspeakable privilege of meeting with his brethren, the saints. He gave an interesting and instructive exhortation to the Conference to contend earnestly for the faith once delivered to the saints. Read the parable of the vine in the xv. chapter of St. John, and spoke of the fact that although Christ taught the world in parables, yet to his disciples it was given to know the mysteries of the kingdom of heaven. That in view of this it behooved us to become as little children, ready to obey God in all things, and willing to suffer trials and tribulations in the defence of the gospel and kingdom of our Lord and Savior Jesus Christ. He concluded by giving a cheering account of his late mission to the Canadas, in company with Bros. Savage and Gurley. He said that there was about seventy added to the church through their labors during the past winter; that many others who were luke warm in the cause were stirred up to diligence, and that God blessed them in their ministry, in confirming the word by signs following.

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Pres. Strang preached on the subject of the second coming of Christ, from the text, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." 2nd Thess. i. 7, 8. He noticed the manner of his coming, viz, "*in flaming fire*," and the work he was to do, viz., "*to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ.*" He said that some contended that Christ came at the destruction of Jerusalem, but such could not be the case; for although

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the Roman army knew not God, and obeyed not the gospel, yet there was no vengeance taken on them. They were the victors, not the victims. Moreover the words of the text were spoken after the destruction of Jerusalem, and not before, and therefore could not have their fulfillment in that event. He alluded to the popular idea that the coming of Christ was simply improvements in the arts and sciences, or a kind of ethereal or spiritual influence, which can scarcely be expressed, and too absurd to require a refutation.

He then spoke of the Millerite doctrines concerning the coming and kingdom of our Lord, which, though there is a kind of majesty in them that demands a candid consideration, are, nevertheless, irreconcilable with the scriptures. They hold to the idea that the kingdom of God will not be established till Christ comes and destroys the wicked; that then he will establish his kingdom upon all the earth at once; whereas, the scriptures speak of it as a progressive work, small at the beginning. Christ likens the kingdom of heaven to a mustard seed, which is the smallest of all seeds, "but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof;" and also to a little leaven which a woman took and hid in three measures of meal, till the whole was leavened.

Daniel also understood this. In the vii. chapt. of the book of Daniel we are informed that dominion will be given to the saints, which is in fact the establishing of the kingdom, and the fourth beast be slain, (the Roman empire, or the nations that grew out of it,) and his body given to the burning flame before the coming of the son of man to receive the kingdom.

Pres. Strang then proved incontrovertibly from the scriptures that Christ would come to Zion to communicate instruction to his saints, and to Jerusalem to deliver his people Israel from the hands of their enemies, and fight for them as he fought in the day of battle, before he comes to take up his abode on the earth.

Adjourned till 2 o'clock, P. M. Benediction by Phineas Wright.

AFTERNOON SESSION.—Opened by singing.—Prayer by Samuel P. Bacon, H. P. Singing.

Phineas Wright remarked that while on his mission he ordained Bro. Silsbey a High Priest, and gave him jurisdiction to preside and regulate the affairs of the church in Jefferson and St Lawrence counties, N. Y., and he wanted to know whether or not the Conference would sustain him in so doing.

On motion, the proceedings of Bro. Wright in regard to Bro. Silsbey were unanimously approved of.

Bro. Wright said that when he was on his way home in company with Bro. Savage, Gurley and others, he had occasion to call at Oswego, and found a great opening for the preaching of the word at that place. He therefore moved that Hiram P. Brown, one of the Presidents of the Seventies, be sent to labor in that place and the surrounding country through the summer; which was seconded and sustained unanimously.

Bro. Z. H. Gurley was in like manner sent to the north-eastern parts of Wisconsin, on the presentation of Pres. Strang.

The Conference now proceeded to the consideration of the "Testimony to the Nation," which was read yesterday.

After very affecting details of the sufferings and persecutions of the saints in Missouri and Illinois by Bro.'s Gurley, Savage, Prindle and Foster, from personal acquaintance, and the concurring testimony of others, it was unanimously

Resolved, That we add our "testimony" to that of our fellow servants of the First Presidency to the nation.

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A TESTIMONY TO THE NATION.

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It is twenty years this day since our brethren, the prophets and saints of God, organized the only church existing, solely by commandment and revelation of God, now on the earth. A few months subsequent to that organization a few of our brethren went up into the western part of Missouri, one of the States of this union, and commenced a settlement there.

Agreeable to a commandment which God gave them, they purchased large quantities of lands of the government of the United States, and paid the full price therefor to the officers of the United States, the ministers of your predecessors in office. Upon these lands our brethren, the saints, made extensive settlements, continually showing themselves the most industrious, peaceable and law-abiding citizens of that section of the country. At the time of which we speak no one among them was accused of any violation of the law, or of a want of attachment to the constitution and government of the United States, or of the State of Missouri.

Notwithstanding these facts, and the legal rights of our brethren, a numerous meeting of citizens of Missouri was held at Independence, in Missouri, which decreed the expulsion of the saints from *that part* of the State. This meeting issued a *manifesto* to the public, giving *to the world the reasons* for *banishing from their neighborhood* a numerous class of citizens; the entire church of the Latter Day Saints. In giving these reasons they stated that our religious sentiments and domestic habits were incongruous with theirs, and that it was necessary for their happiness that our brethren should leave; and as the grievances of which they complained were not recognized by the laws, and the saints had not violatad any existing law whereby they were subject to regular prosecution in the courts, therefore they would take redress into their own hands, and compel us to leave the country, peaceably if they could, forcibly if they must. This decree was carried out by the expulsion of the saints from Jackson Co., Missouri.

They then settled in various counties on the north side of the Missouri river, but continual collisions took place, till finally they were banished from the State by authority of a mandate issued by Lillburn W. Boggs, acting Governor, distinctly commanding that the saints (in derision called Mormons) be banished from the State, or extirmated. We are perfectly aware that this mandate of the acting Governor was unauthorized by the law, and in violation of the constitution of the State of Missouri. But the Legislature of that State, in failing to impeach the Governor, and by appropriating the money *to pay the expense of* EXECUTING HIS ORDER, has affirmed and adopted the act as the crime of the State. In accomplishing this expulsion *ten thousand persons, men, women and children, were plundered of their possessions,* EXILED FROM THEIR HOMES, *and* DRIVEN IN DESTITUTION, HUNGER AND WANT, *in mid winter, to a distant land, passing much of the way in the midst of* HOSTILE FOES, *who not only refused them shelter and food, but kept them in continual danger.*

Many were separated from their families and incarcerated in prison, whence, after long detention, they escaped only by paying large sums of money to prison keepers, judges and lawyers, as the price of their enlargement. Besides a feeble few, who, after learning that their persecutors were without compassion, were slain while defending their wives, their children and their firesides; eighteen persons, unarmed, and engaged in the worship of God, were murdered unresisting, and in cold blood, in the early part of these persecutions; one of them a mere child, who died mixing together the words of his prayer to God, and his supplication for mercy from his murderers; another, an old man, bowed down with suffering and sorrow, scarred with the wounds he had received fifty-seven years before in defence of American liberty and American independence; all yielding up their lives for the name of Jesus, and the witness of the gospel. Others, at different times, shared the same fate; how many, we know not.

Subsequently the saints settled in great numbers in the State of Illinois, and built up, be-

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Agreeable to a commandment which God gave them, they purchased large quantities of lands of the government of the United States, and paid the full price therefor to the officers of the United States, the ministers of your predecessors in office. Upon these lands our brethren, the saints, made extensive settlements, continually showing themselves the most industrious, peaceable and law-abiding citizens of that section of the country. At the time of which we speak no one among them was accused of any violation of the law, or of a want of attachment to the constitution and government of the United States, or of the State of Missouri.

Notwithstanding these facts, and the legal rights of our brethren, a numerous meeting of citizens of Missouri was held at Independence, in Missouri, which decreed the expulsion of the saints from *that part* of the State. This meeting issued a *manifesto* to the public, giving *to the world the reasons* for *banishing from their neighborhood* a numerous class of citizens; the entire church of the Latter Day Saints. In giving these reasons they stated that our religious sentiments and domestic habits were incongruous with theirs, and that it was necessary for their happiness that our brethren should leave; and as the grievances of which they complained were not recognized by the laws, and the saints had not violatad any existing law whereby they were subject to regular prosecution in the courts, therefore they would take redress into their own hands, and compel us to leave the country, peaceably if they could, forcibly if they must. This decree was carried out by the expulsion of the saints from Jackson Co., Missouri.

They then settled in various counties on the north side of the Missouri river, but continual collisions took place, till finally they were banished from the State by authority of a mandate issued by Lillburn W. Boggs, acting Governor, distinctly commanding that the saints (in derision called Mormons) be banished from the State, or extirmated. We are perfectly aware that this mandate of the acting Governor was unauthorized by the law, and in violation of the constitution of the State of Missouri. But the Legislature of that State, in failing to impeach the Governor, and by appropriating the money *to pay the expense of* EXECUTING HIS ORDER, has affirmed and adopted the act as the crime of the State. In accomplishing this expulsion *ten thousand persons, men, women and children, were plundered of their possessions,* EXILED FROM THEIR HOMES, *and* DRIVEN IN DESTITUTION, HUNGER AND WANT, *in mid winter, to a distant land, passing much of the way in the midst of* HOSTILE FOES, *who not only refused them shelter and food, but kept them in continual danger.*

Many were separated from their families and incarcerated in prison, whence, after long detention, they escaped only by paying large sums of money to prison keepers, judges and lawyers, as the price of their enlargement. Besides a feeble few, who, after learning that their persecutors were without compassion, were slain while defending their wives, their children and their firesides; eighteen persons, unarmed, and engaged in the worship of God, were murdered unresisting, and in cold blood, in the early part of these persecutions; one of them a mere child, who died mixing together the words of his prayer to God, and his supplication for mercy from his murderers; another, an old man, bowed down with suffering and sorrow, scarred with the wounds he had received fifty-seven years before in defence of American liberty and American independence; all yielding up their lives for the name of Jesus, and the witness of the gospel. Others, at different times, shared the same fate; how many, we know not.

Subsequently the saints settled in great numbers in the State of Illinois, and built up, be-

sides many villages, the city of Nauvoo, at one time the most populous city in that State. At their first settlement they were kindly received; but after building up flourishing towns, becoming numerous as a religious people, and strong in their political influence, religious prejudice, political interests and commercial rivalry combined together to destroy them.

On this occasion our persecutors sought to justify their violence by accusing the saints of enormous crimes, and the most astounding corruptions. That these accusations were utterly unfounded is clearly shown by the fact that with courts, jurors and prosecuting officers constantly and assiduously selected from among our persecutors, few of the saints were ever prosecuted on criminal charges, and very few indeed ever convicted.

Nevertheless this persecution was carried on until our fellow servants, the prophets, Joseph and Hyrum Smith, were martyred; the houses of hundreds of the saints burned down before their eyes; the entire community amounting to 25,000 banished from *that section* of the State, and four millions of dollars worth of property sacrificed.

For all these wrongs the laws and institutions of the country offer us no redress. It is vain to answer that such acts are contrary to law, and that the courts are open to us. *There is a law in the land stronger than statutes—more potent than the usages of courts.* The will of the masses, however vicious and partial, no matter by what influences produced, has been able to TRAMPLE ON ALL PRECEDENT, and ride down all law. It has done more. It has produced legislation according to its wishes, in violation of all constitutional securities; and not merely contrary to precedent, but destructive of natural right.

This unrecognized law, found only in the will of the masses, has been enforced in destroying houses, offices and valuable papers of some of the most distinguished citizens of the country, public buildings of various kinds, printing presses and rail roads owned by wealthy companies, churches and convents of the most ancient and numerous religious denomination in the country, and to overthrow contracts which had stood the vicissitudes of two hundred years, the ordeal of civil war and national revolution, though defended by the sanctity of constitutional and statute law; usages older than the language we speak; the power of a great State; the wealth that seven generations of thrift had accumulated; and backed by an aristocracy made honorable by deeds of benevolence, justice, patriotism and valor as boundless as the sources of its greatness.

If these cannot resist the power of this new element of national and state government mob law, how shall we? We are aware that our name is cast out as evil, as a kind of apology for the uncounted injuries which have been heaped upon us. But you will not forget that in early times among all the most polished nations the name christian was looked on as a name for fanaticism and debauchery; that the learned Greeks and victorious Romans held them cannibals, and that, even now, in half the civilized and christian nations democracy is considered synonymous with anarchy and lawlessness—how justly, you can judge.

And if the sanctity of the ancient christian faith, and the greatness of your nation have not protected them from these aspersions, what shall protect us from equal wrongs? We protest against this nearly universal practice of assuming that we are guilty of great crimes, as an excuse for denying us the regular protection of the government in our legal rights. But when we examine the evidence of the truth of these assumptions, they are most conclusively falsified.

Joseph, the martyred prophet, whose blood stains on the jail at Carthage are as indelible as those of Jesus on the cross, has been arrested thirty-nine times on criminal charges. Thirty-nine times he has been tried in the courts of his enemies; many times at the bar of men who advocated his murder. And thirty-eight times, in such courts, at the bar of such men, has he been acquitted.

The only offence of which he was ever convicted is that of unlawful banking—an offence committed with impunity by other men in nearly every State in the union. Nor did he escape conviction by the testimony of his brethren. Such men would stop their ears against it. If this is not a sufficient vindication of him as a law-abiding man, no array of facts could be.

That the charge on which he was finally arrested and imprisoned was merely trumped up for the purpose of seizing upon him and detaining him till a convenient time for his destruc-

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That the charge on which he was finally arrested and imprisoned was merely trumped up for the purpose of seizing upon him and detaining him till a convenient time for his destruc-

tion, is as clearly proved as any fact whatever in the history of the country.

And when we add that his murderers were indited, arraigned and acquitted at the instance of their own friends, without any attempt to introduce the necessary evidence against them, and merely for the purpose of interposing a *legal bar* to their punishment, in some more healthy period of the public mind, we think it will not require argument to convince all mankind that the State of Illiinos has adopted that murder as its own.

There is now in the States of Missouri and Illinois four millions of dollars worth of houses and lands purchased with the money and produced with the skill and industry of our brethren the saints, which they are not permitted to occupy.

To you, as the highest authority known to the land, we appeal for redress. We have not forgotten that there are other tribunals in which causes partially similar in kind, immeasurably less in aggravation, are *sometimes* examined, *perhaps* occasionally righted. But these tribunals are closed against us, by the power of that law, already referred to, which is above statute, precedent and right.

Courts, State Legislatures, and State executives are deaf to us. When we speak, they cannot hear. When we ask justice, their faces are turned from us. True, when they do speak, their voice is for us. But it comes after the deed is done, or it is so faintly heard that the lawless do not think it earnest. The forms of law hold us as victims, and the power that is above law overwhelms us. Thus have two of our prophets died in the hands of public officers, and under the destroying protection of a State Governor, personally superintending the proceedings, and no one act of public indignation has rebuked the deed. By every form of judicial proceeding known to the laws of the land, the perpetrators have been legally shielded from the punishment which the law itself denounces against such crimes.

If you tell us (as some of your predecessors told these martyred prophets while they were yet alive) that "you have no power to redress our wrongs," then there is presented to the world the melancholy spectacle of the greatest republic on earth, a christian nation, acknowledging itself powerless to judge; unable to protect the right; a nation on whose righteousness half the earth rest the hopes of man, confessing that there is a power above the law, riding down the constitution, which stalks abroad to plunder and banish the citizens, and none to rebuke; murders the unoffending innocent, and none to say, "why do ye so?" which sanctifies its deeds of violence, even in the eyes of religious men, by blackening the fame of the glorious dead, with the name of crimes which in their life time it dared not attempt to prove, even in its own tribunals.

The fact that our brethren are the owners of large tracts of land, purchased of the United States, and secured to us by the name and seal of the President, which they have never sold, and which they are not permitted to occupy, by the powers actually existing, and that our brethren have been banished and murdered, and their persecutors are unrebuked, and positively and legally screened from punishment, is as indelibly stamped on the history of the country as the declaration of independence, or the victory of Buena Vista.

All the inferior powers have been appealed to in vain. Unless you redress these wrongs, must they rest on the nation forever, and bring down the wrath of God on those who have done, and those who have permitted them? If you fear not God, how will you answer to mankind and to posterity, for such a desecration of republicanism, in a christian country?

For these wrongs we do not ask a grant of lands, nor a State or Territorial government — We acknowledge that we have had enough of these. We shall never sell the lands of our brethren and ourselves, the inheritance of the martyred and of their children, for new grants of which we are equally liable to be deprived by some new act of violence.

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We do not ask compensation in money or land for the blood of the dead, or the persecutions of the living. The lands we have been robbed of, we shall continue to claim for the banished, and for the widows and orphans that murders have made, till the day when the judgment of God shall be revealed on the nation, and his wrath no longer slumbers; and they shall go up and possess it, though the nation ceases.

But these things admonish us that we are not to expect peace or protection in the midst of the people who have done us this iniquity. Both by the commandment of God and from the necessity of our situation, we are seeking a home in a land where religious sects and political parties are far removed from us, a land uninhabited.

We have not been suffered to live with other men. Shall we not be permitted to live alone? God made the earth for all men. Of the vast all he has given us a few little islands. They are the work of his hands; not man's. Why should man sell God's work?

We, therefore, the servants of the living God, the fellow servants of the martyred saints, ask you, the President and Congress of the United States, to pass a law giving the consent of the nation that the saints may settle upon and forever occupy all the uninhabited lands of the islands in lake Michigan, and to cease to sell the same to other persons. And of the people of the United States we ask that as they have not allowed our brethren to remain in peace with them, they will suffer us to remain there separate from them.

We further ask that you, by some public act, condemn in behalf of the nation the martyrdom of the saints and their exile from some of the States. Unless you do this, will posterity and God hold the nation guiltless of the blood of saints and prophets? What evidence has ever yet been given that the nation sanctions not the deed? How has she washed her hands of this blood?

We further ask that you take such measures, whether constitutional or by a peaceable change of the forms of government, as shall secure redress for these wrongs, and the punishment of the aggressors. Less than this there can be no excuse for doing. The government which cannot or will not prevent such crimes, does not deserve to continue; and it would be distrusting the justice of the Most High to believe he would not destroy it.

As you do good or evil, God reward you.

Written at Buffalo, the 6th day of April, 1850.

JAMES J. STRANG,
GEO. J. ADAMS,
WILLIAM MARKS.

OUR IDENTITY IN THE FUTURE WORLD.

Many have supposed that in the future world we shall not know that we have ever existed here—that we have ever had anything to do with the sins and vanities of earth, or that we have ever had friends, or loved and been loved in return. All identity, and all knowledge of previous conscious existence to be lost and unpossessed. But this is annihilation. It is utterly and forever erasing all that pertains to our being. If when called from this world away we are to lose all knowledge that we have ever lived, and walked, and beheld, snd smiled, and wept, and held converse together in the flesh; then our whole existence is virtually, and to all intents and purposes blotted out forever. It is as though we never had existed—or having lived, were destined to lay down this thrilling, animated being, and become a senseless clod, lifeless and inanimate forevermore.

There is not a more gloomy and comfortless idea than that at death, we lose our identity, and all knowledge of our previous earthly existence; and consequently that there will be no recognition, no reunion of friends in the world to come. We desire to look upon the faces of the departed again; and we love to cherish their images in our mind, and to think that when we too have passed away, we shall see them as they were here, in all save the vanities to which we are made subject. Now, to say this shall never be, is to roll in clouds and darkness upon the soul. It were a mockery of consolation to tell the mother who is weeping at the side of her dead child, that the change which will finally come over them both, shall totally and forever obliterate all marks by which mother and child might be known to each other. You might as well tell her that death is the total and endless extinction of the spark of being, and that all that remains for us beyond this life is darkness and the worm!

It is one of the blessed features of the doctrine of the resurrection, that it teaches that death does not destroy all by which we are known here—that we are not to enter upon the eternal world unknowing and unknown: but retaining our knowledge of this present life, and all those lineaments by which we may be recognized, and by which we may recognize others in return. It thus comes to us with that in which the heart may find comfort when sorrowing over its sundered ties, and which hath a power to reconcile us to the departure of our friends.—*Clericus.*

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But these things admonish us that we are not to expect peace or protection in the midst of the people who have done us this iniquity. Both by the commandment of God and from the necessity of our situation, we are seeking a home in a land where religious sects and political parties are far removed from us, a land uninhabited.

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DISADVANTAGES OF CIVILIZATION.

The civilized man has built a coach, but has lost the use of his feet. He is supported by crutches, but loses so much support of muscle. He has got a fine Geneva watch, but has lost the skill to tell the hour by the sun. A Greenwich nautical almanac he has, and so being sure of the information when he wants it, the man in the street does not know a star in the sky. The solstice he does not observe; the equinox he knows as little; and the bright calendar of the year is without a dial in his mind. His note books impair his memory; his libraries overload his wit; the insurance office increases the number of accidents; and it may be a question whether we have not lost by refinement some energy; by a Christianity entrenched in establishments and forms, some vigor of wild virtue. For every stoic was a stoic; but in Christendom where is the Christian?

☞ The Portland Transcript discourses wisely, thus:—"Brothers, we must die," were the only words allowed to be uttered by the brethren of La Trappe, and their whole lives were spent acting upon this sentence. "Brothers, we must live," should be the motto of the true man of to-day—live to do good, to accomplish the mission for which we were sent here, to develop our own powers, and contribute our mite towards the improvement of our race. Death is not the end of life, although it be the latter end. For life is not a race course, and death the gaol to which we must ever press forward, but rather garden which it is ours to cultivate and adorn, and leave for our successors in better condition than we found it, while death is but a gateway, which, when our labors are done, and well done, will open for us fairer land and a great reward.

CHALDEAN ANTIQUITIES.

Letters have just been received from Bagdad, stating that Mr. Loftus, the geologist attached to the commission which is now employed in the demarcation of the Turco-Persian frontier, had succeeded, on his passage from Bagdad to Bussorah, in visiting all the most remarkable ancient sites in Lower Chaldea. The ruins now called Werka, which represent the Ur of the Chaldees, whence took place the Exodus of Abraham, were carefully examined by Mr. Loftus, and were found to be of great extent and of extraordinary interest. Werka is still traditionally known in the country as the birthplace of Abraham, and its identity with Ur of the Chaldees, is established beyond the reach of cavil. The ruins have been observed at a distance by other travelers, but are usually inaccessible, owing to the inundation of the surrounding country, and the dangerous neighborhood of the Khezail Arabs. Mr. Loftus, indeed, is the first European who ever succeeded in actually visiting this primeval seat of the Jewish race. At the ruins called Hammam, near the Hye Canal, Mr. Loftus, also obtained a statute of black basalt, bearing two cuneiform inscriptions; and at Umgheir, beyond the Euphrates, he found another statute, representing one of the Chaldean gods, but it was too much mutilated to be worth moving. The commission to which Mr. Loftus belongs, in skirting Susiana, will traverse a country studded with Chaldean ruins; and discoveries, therefore, may be expected to be made which will be of the utmost importance in aiding the efforts of Major Rawlinson and others to unfold the early history of the east, through the interpretation of the inscriptions of Ninevah and Babylon.

POLITE UNTRUTHS.

When you have put yourself a little out of the way to accommodate a friend, in replying to his expressions of regret at giving you trouble, it is not necessary to say,

"Oh, it is not the slightest trouble at all—it was perfectly convenient." It is quite as polite to answer, "I am most happy to have been able to render you any assistance," as you ought to be if you felt right upon such matters.

A little tact and discretion, united with that kindly feeling to all around you, which constitutes the basis of sound morality, as well as true politeness, will always enable you to avoid giving any offence, without compromising your conscience.

RECEIPTS FOR THE HERALD.

David Routzen,	2,00 to Vol.	V. No. 13.
Zimri Butterfield,	2,00 to Vol.	V. No. 43.
Isaac Haven,	1,00 to Vol.	IV. No. 26.
Sutleff Maudsley,	2,00 to Vol.	IV. No. 16.
Nancy Lisk,	1,00 to Vol.	V. No. 34.
John Minard,	2,00 to Vol.	IV. No. 52.
Henry Moon,	1,60 to Vol.	V. No. 11.

GENERAL ASSEMBLY.

There will be a general assembly of the saints at the Tabernacle, St. James, Beaver Island, from the first to the sixth day of July, inclusive.

It is especially necessary that all the Apostles and the High Priests and Elders generally attend on this occasion.

JAMES J. STRANG,
GEO. J. ADAMS,
WILLIAM MARKS, } *Presidents.*

GILBERT WATSON,
H. G. HALL, } *Recorders.*

DISADVANTAGES OF CIVILIZATION.

The civilized man has built a coach, but has lost the use of his feet. He is supported by crutches, but loses so much support of muscle. He has got a fine Geneva watch, but has lost the skill to tell the hour by the sun. A Greenwich nautical almanac he has, and so being sure of the information when he wants it, the man in the street does not know a star in the sky. The solstice he does not observe; the equinox he knows as little; and the bright calendar of the year is without a dial in his mind. His note books impair his memory; his libraries overload his wit; the insurance office increases the number of accidents; and it may be a question whether we have not lost by refinement some energy; by a Christianity entrenched in establishments and forms, some vigor of wild virtue. For every stoic was a stoic; but in Christendom where is the Christian?

☞ The Portland Transcript discourses wisely, thus:—"Brothers, we must die," were the only words allowed to be uttered by the brethren of La Trappe, and their whole lives were spent acting upon this sentence. "Brothers, we must live," should be the motto of the true man of to-day—live to do good, to accomplish the mission for which we were sent here, to develop our own powers, and contribute our mite towards the improvement of our race. Death is not the end of life, although it be the latter end. For life is not a race course, and death the gaol to which we must ever press forward, but rather garden which it is ours to cultivate and adorn, and leave for our successors in better condition than we found it, while death is but a gateway, which, when our labors are done, and well done, will open for us fairer land and a great reward.

CHALDEAN ANTIQUITIES.

Letters have just been received from Bagdad, stating that Mr. Loftus, the geologist attached to the commission which is now employed in the demarcation of the Turco-Persian frontier, had succeeded, on his passage from Bagdad to Bussorah, in visiting all the most remarkable ancient sites in Lower Chaldea. The ruins now called Werka, which represent the Ur of the Chaldees, whence took place the Exodus of Abraham, were carefully examined by Mr. Loftus, and were found to be of great extent and of extraordinary interest. Werka is still traditionally known in the country as the birthplace of Abraham, and its identity with Ur of the Chaldees is established beyond the reach of cavil. The ruins have been observed at a distance by other travelers, but are usually inaccessible owing to the inundation of the surrounding country, and the dangerous neighborhood of the Khezail Arabs. Mr. Loftus, indeed, is the first European who ever succeeded in actually visiting this primeval seat of the Jewish race. At the ruins called Hammam, near the Hye Canal, Mr. Loftus, also obtained a statute of black basalt bearing two cuneiform inscriptions; and at Umgheir, beyond the Euphrates, he found another statute, representing one of the Chaldean gods, but it was too much mutilated to be worth moving. The commission to which Mr. Loftus belongs, in skirting Susiana will traverse a country studded with Chaldean ruins; and discoveries, therefore, may be expected to be made which will be of the utmost importance in aiding the efforts of Major Rawlinson and others to unfold the early history of the east, through the interpretation of the inscriptions of Ninevah and Babylon.

POLITE UNTRUTHS.

When you have put yourself a little out of the way to accommodate a friend, in replying to his expressions of regret at giving you trouble, it is not necessary to say,

"Oh, it is not the slightest trouble at all—it was perfectly convenient." It is quite as polite to answer, "I am most happy to have been able to render you any assistance," as you ought to be if you felt right upon such matters.

A little tact and discretion, united with that kindly feeling to all around you, which constitutes the basis of sound morality, as well as true politeness, will always enable you to avoid giving any offence, without compromising your conscience.

RECEIPTS FOR THE HERALD.

David Routzen,	2,00	to Vol.	V.	No. 13.
Zimri Butterfield,	2,00	to Vol.	V.	No. 43.
Isaac Haven,	1,00	to Vol.	IV.	No. 26.
Sutleff Maudsley,	2,00	to Vol.	IV.	No. 16.
Nancy Lisk,	1,00	to Vol.	V.	No. 34.
John Minard,	2,00	to Vol.	IV.	No. 52.
Henry Moon,	1,60	to Vol.	V.	No. 11.

GENERAL ASSEMBLY.

There will be a general assembly of the saints at the Tabernacle, St. James, Beaver Island, from the first to the sixth day of July, inclusive.

It is especially necessary that all the Apostles and the High Priests and Elders generally attend on this occasion.

JAMES J, STRANG,
GEO. J. ADAMS,
WILLIAM MARKS, } *Presidents.*

GILBERT WATSON,
H. G. HALL, } *Recorders.*